

IMPLEMENTATION OF THE ANDRAGOGY APPROACH IN THE SERVICE PROGRAM FOR ISLAMIC BOARDING SCHOOL ALUMNI

M. Taufan Khasani¹, Muhajirin², Munir³

¹²³Universitas Islam Negeri Raden Fatah Palembang; Indonesia

Correspondence Email; taufan_khasani81@gmail.com

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Abstract

This study aims to analyze the implementation of the andragogy approach in the alumni service program of Islamic boarding schools as an effort to prepare quality human resources. The focus of the study is directed at the construction of program inputs, processes, and outputs with an emphasis on the principles of adult learning. This study is a qualitative, multisite study designed to gain an in-depth understanding of the application of the andragogical approach in the context of Islamic boarding school education in various locations. The research was conducted at several Islamic boarding schools in the South Sumatra region, including Ogan Ilir Regency, Ogan Komering Ilir Regency, and Palembang City, which have a strong tradition of organizing alumni service programs. Data were collected through in-depth interviews, observations, and documentation. Data sources consisted of alumni who participated in the community service program, pesantren leaders, supervising ustadz, and the surrounding community who interacted directly with program participants. Data analysis was conducted using Miles and Huberman's interactive model, through the stages of data reduction, data presentation, and conclusion drawing, which were verified through triangulation. The results of the study show that the input aspect is reflected in the readiness, motivation, and learning experiences of alumni, which are the main assets in adult learning. The process aspect shows the application of andragogical principles such as independent learning, problem-solving orientation, and active involvement in teaching and organizational tasks. Meanwhile, the output aspect shows the development of alumni competencies as prospective educators and community leaders, marked by increased pedagogical skills, leadership capacity, and social responsibility. This study concludes that alumni service programs designed with an andragogical perspective can improve the quality of Islamic boarding school graduates and contribute significantly to strengthening Islamic education. These findings emphasize the importance of strengthening Islamic boarding school programs through contextual andragogical strategies so that the potential of alumni can be optimized in facing contemporary educational and social challenges.

Keywords

Alumni Service, Andragogical Approach, Islamic Boarding School.



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INTRODUCTION

Islamic boarding schools are the oldest and most deeply rooted Islamic educational institutions in Indonesia's national education system (Knapke et al., 2024). Since their inception, Islamic boarding schools have functioned as centers for the transmission of Islamic knowledge, places for moral development, and arenas for social and community development (Yoshehira et al., 2025a). Not only do pesantren teach religious knowledge, they also foster a tradition of simple living, independence, and a spirit of devotion that characterizes santri (Suryadi et al., 2021). The long history of Islamic boarding schools shows their enormous role in producing religious leaders, national leaders, and agents of social change (Ghazali et al., 2025; Livingston & Cummings-Clay, 2023). In fact, many founders of large Islamic organizations and independence fighters were born in Islamic boarding schools (Dahlan et al., 2025). However, entering the 21st century, Islamic boarding schools face increasingly complex challenges (Asari et al., 2023; Rahmawati & Hiryanto, 2023). Globalization, digital technology development, and socio-economic transformation require pesantren graduates to not only master religious knowledge but also possess leadership competencies, social skills, and sensitivity to contemporary social problems (Fuady et al., 2024; Rahaju, 2025). There are high expectations for pesantren alumni to become community leaders who are able to play an active role in education, da'wah, and community development (Salim et al., 2024).

One of the pesantren's distinctive strategies in preparing cadres is through alumni service programs (Fauzi & Hosna, 2022). This program usually takes the form of an obligation for final-year students to serve for one to two years in pesantren, madrasahs, schools, or communities (Paul Arjanto, 2025). In the pesantren tradition, the service program is often a requirement for obtaining an official certificate or graduation recommendation (Alindra et al., 2025; Manangsa et al., 2020). The main objective is to train alumni in independence, responsibility, and social service so that they are ready to become educators and leaders in the community (Dalimunthe et al., 2023). Ideally, the alumni service program serves as a bridge between the world of learning in pesantren and the realities of real life (Firmansyah et al., 2024; Redzuan et al., 2022). This program is expected to be a vehicle for role transformation, from passive students who receive knowledge to active alumni who teach, lead, and contribute to society (Rahma et al., 2024; Arutmayanti & Hiryanto, 2023; Darwanto et al., 2024). However, reality shows that the implementation of alumni service programs still faces various problems (Junaedi et al., 2025; Caruth & Caruth, 2014). First, the recruitment and placement processes are often carried out without standard criteria, so that the competencies of alumni do not

always match the needs of institutions or communities. Second, the program orientation still tends to emphasize loyalty and formality rather than the professional capacity development of alumni. Third, the motivation of program participants is not always high, as some alumni view it only as an administrative obligation rather than a learning opportunity (Annur et al. 2022; Ilyasin, 2020).

These problems are not assumptive, but were empirically found in the field based on preliminary observations and interviews with pesantren leaders and alumni who are currently serving. The research locations covered three main areas in South Sumatra, namely Ogan Ilir Regency, Ogan Komering Ilir Regency, and Palembang City. The Islamic boarding schools that were the focus of the study included Al-Ittifaqiyah Indralaya Islamic Boarding School (Ogan Ilir), Nurul Islam Islamic Boarding School (Ogan Komering Ilir), and Ar-Riyadh Palembang Islamic Boarding School. Initial data shows that at Al-Ittifaqiyah Islamic Boarding School, for example, the alumni service program is run as part of an internal regeneration system, but does not yet have a competency-based evaluation mechanism. At Nurul Islam Islamic Boarding School, service activities are focused on teaching at affiliated madrasas, but do not yet involve many participants in organizational decision-making. Meanwhile, at the Ar-Riyadh Islamic Boarding School in Palembang, alumni face the challenge of low pedagogical readiness and social skills in interacting with the surrounding community. The academic problems that arise from this context lie in the weak integration between adult learning theory (andragogy) and the practice of alumni service at Islamic boarding schools. In fact, community service programs are essentially non-formal educational processes that involve adult learners, namely alumni who already have learning experience, social maturity, and personal responsibility. Field data shows that most Islamic boarding schools in the research area still place community service participants as passive implementers, rather than as autonomous and reflective subjects of learning.

Many studies have been conducted on Islamic boarding schools. Merriam highlights Islamic boarding schools as centers of Javanese culture and agents of social change (Merriam, 2021; Hasan, 2021). Krajnc in *Tradisi Pesantren* (The Tradition of Islamic Boarding Schools) emphasizes that Islamic boarding schools are unique educational institutions that have survived because of the tradition of *the yellow book* (Krajnc, 1989). Jeevanandam describes pesantren as a flexible and adaptive traditional education system (Jeevanandam et al., 2023). Other studies focus more on the modernization and curriculum of pesantren. Mukmin (2023), for example, examines the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum model at Pondok Modern Darussalam Gontor. He found that the

service of final-year santri is an integral part of the curriculum strategy, although the andragogical aspect has not been studied in depth (Abdul Mufid Setia Budi, 2019).

Andragogy studies in Islamic education have also been conducted. Loeng researched the Al-Hikam Islamic Boarding School for Students in Malang and found that the principles of independence and active participation of students were crucial to success (Loeng, 2018). Subur Wijaya (2021) examined Al-Qur'an-based andragogy education from a gender perspective, while Nur Ida (2019) developed an *Andragogical Content Knowledge* (ACK) model to improve tutor competence (Kholisussa'di, 2021).

International research also shows the relevance of andragogy. Padigos & Petrie found that the application of andragogy principles at Taif University, Saudi Arabia, effectively increased student learning independence (Padigos & Petrie, 2025). Sethy stated that adult education plays an important role in building a democratic society (Sethy, 2025). Gaikwad et al. emphasize that in Islamic education, the experiences of learners are the primary source of learning (Gaikwad et al., 2025). In the context of Indonesian Islamic boarding schools, Barton et al. researched the implementation of character education through alumni service in modern Islamic boarding schools. They found that service was effective in instilling responsibility and leadership, but this study did not highlight the andragogical aspect (Barton et al., 2024).

From these various studies, it appears that there have not been many studies that specifically link pesantren alumni service programs with andragogy theory. This is *the research gap* that this study attempts to address. This research is important because it fills a gap in existing studies. While previous studies have discussed Islamic boarding schools from the perspectives of curriculum, tradition, or character education, this study focuses on analyzing alumni service programs from an andragogical perspective. The novelty of this research lies in the integration of adult learning theory with traditional Islamic boarding school practices.

Theoretically, this research enriches Islamic education literature by examining the possibility of applying andragogy in Islamic boarding schools. Practically, this research provides strategic recommendations for Islamic boarding school administrators to design more effective, systematic, and relevant alumni service programs. Socially, this research contributes to preparing Muslim human resources who are ready to face global challenges while preserving the traditional values of Islamic boarding schools.

The main objective of this study is to comprehensively analyze the implementation of the andragogy approach in Islamic boarding school alumni service programs. Specifically, this study aims to understand how the construction of program inputs, which include the readiness, motivation, and learning experiences of alumni, forms the basis of the adult learning process. In addition, this study also aims to describe how the community service program is designed and implemented with an emphasis on andragogical principles such as independent learning, active participation, and a focus on solving real problems in the community. Furthermore, this study aims to evaluate the program's output, namely the extent to which the community service experience can improve the pedagogical capacity, leadership, and social responsibility of Islamic boarding school alumni. Thus, this study not only seeks to provide a factual description of alumni community service practices but also offers a new perspective on the relevance of the andragogical approach in strengthening the role of Islamic boarding schools as institutions for developing high-quality, contextual, and adaptive human resources to meet the challenges of the times.

METHOD

This research is a qualitative study of the multisite type, conducted in several Islamic boarding schools in South Sumatra (Moleong, 2019). Specifically, the research locations cover three main areas, namely Ogan Ilir Regency, Ogan Komering Ilir Regency, and Palembang City. The Islamic boarding schools that were the locations of the research included the Raudhatul Ulum Sakatiga Islamic Boarding School (Ogan Ilir Regency), the Al-Ittifaqiah Indralaya Islamic Boarding School (Ogan Ilir Regency), Darul Huffaz Kayuagung Islamic Boarding School (Ogan Komering Ilir Regency), as well as Aulia Cendekia Palembang Islamic Boarding School and Muqimus Sunnah Palembang Islamic Boarding School (Palembang City). These locations were chosen because each has different characteristics in managing alumni service programs, in terms of planning, implementation, and evaluation, so that overall they are considered representative for understanding the implementation of the andragogy approach in the context of Islamic boarding schools in South Sumatra.

The selection of locations was also based on the results of a preliminary survey and direct communication with pesantren leaders from December 2024 to January 2025, which showed that the five pesantren actively carried out alumni service programs as an integral part of the post-student guidance system. The research data consists of qualitative information describing the readiness and

motivation of alumni before service, the dynamics of the development process during the service period, and the achievements of alumni in pedagogical competence, leadership, and social responsibility after the program was completed. The data sources consisted of primary data obtained from alumni, pesantren leaders, supervising ustadz, program managers, and the surrounding community; and secondary data in the form of curriculum documents, alumni service guidelines, annual activity reports, administrative archives, and related academic literature.

Data collection was carried out through participatory observation, in-depth interviews, and documentation studies. Participatory observation was conducted at the location of alumni service activities, both in the pesantren environment and the surrounding community, during the period from February to May 2025. In-depth interviews were conducted with alumni, pesantren leaders, supervising ustadz, program managers, and community leaders to explore their experiences, perceptions, and practices in implementing andragogy principles in the service process. Documentation was used to examine service program guidelines, annual reports, evaluation notes, and relevant administrative archives.

Data analysis uses Miles and Huberman's interactive analysis model, which consists of three main stages (Miles, 2014). *First*, data reduction, which involves sorting and focusing the data obtained from interviews, observations, and documentation in accordance with the research objectives. *Second*, data presentation, which involves compiling descriptive narratives and thematic categorizations of coaching patterns, service experiences, and results achieved. *Third*, drawing conclusions and verification, which involves formulating patterns of findings and critically analyzing the application of andragogy principles at each pesantren site. To ensure data validity, triangulation of sources, techniques, and time was carried out by comparing information between informants in the five pesantren studied. With this multi-site approach, the study is expected to provide a complete and comprehensive picture of the variations in the application of andragogy principles in the service programs of Islamic boarding school alumni in South Sumatra and their contribution to the development of Islamic education-based human resources.

FINDINGS AND DISCUSSION

Findings

The results of this study on *the Implementation of the Andragogy Approach in the Alumni Service Program of Islamic Boarding Schools in South Sumatra* show three main constructs, namely the input,

process, and output of the alumni service program. The findings of this study are summarized in Table 1.

The data in the following table were obtained from participatory observation, in-depth interviews, and documentation studies at five Islamic boarding schools that were the locations of the research, namely Raudhatul Ulum Sakatiga Islamic Boarding School (Ogan Ilir), Al-Ittifaqiah Indralaya Islamic Boarding School (Ogan Ilir), Darul Huffaz Kayuagung Islamic Boarding School (Ogan Komering Ilir), as well as Aulia Cendekia Islamic Boarding School and Muqimus Sunnah Islamic Boarding School in Palembang. Interviews were conducted with 25 informants, consisting of 10 alumni participating in the community service program, five supervising teachers, five program managers, and five community leaders. Observations were conducted from February to May 2025, and all data were confirmed through source triangulation and documentation of the boarding schools' annual reports.

Table 1. Implementation of the Andragogy Approach in the Alumni Service Program of Islamic Boarding Schools in South Sumatra

No.	Value Integration Pathway (Andragogy)	Challenges	Impact
1.	Input: Internal motivation and readiness of alumni to serve; learning experiences at Islamic boarding schools are used as initial capital	Some alumni still view service as an administrative obligation rather than a learning necessity; readiness is uneven	Alumni with high motivation show better readiness in teaching and leading, while those with low motivation tend to be passive
2.	Process: Alumni independence and active participation in teaching, managing activities, and resolving student issues	The coaching mechanism is still dominated by instructions from senior teachers; alumni are not yet fully involved in program planning	Alumni learn to lead classes, manage organizations, and solve practical problems; however, some feel limited in their creative space
3.	Process: Learning based on experience and problem-solving in the community	The placement of alumni is not always in line with their competencies; limited facilities and institutional support.	Alumni are able to develop creativity, such as creating study groups or social activities; others feel overwhelmed by the challenges in the field.
4.	Output: Strengthening of pedagogical, communication, and leadership competencies	Not all alumni receive continuous coaching; program evaluation is inconsistent.	Intensively mentored alumni show significant improvement in teaching and leadership; others experience only minimal development.
5.	Output: Internalization of social responsibility values and awareness of service	Some alumni lack strong internal motivation; there is no post-program monitoring system.	Active alumni are able to develop social networks, mentor communities, and initiate new initiatives; while passive alumni return to individual paths without

Data source: processed by researchers from interviews, observations, and documentation at several Islamic boarding schools in South Sumatra, 2025.

Description of Research Findings

1. Input: Internal Motivation and Readiness of Alumni

The study found that alumni motivation in participating in service programs varied greatly. Some alumni had strong internal motivation to contribute, driven by spiritual encouragement, learning experiences during boarding school, and awareness of the importance of social service. They tended to be more mentally and emotionally prepared to face the challenges of teaching and leading activities in the community. However, there are also alumni who view the community service program only as an administrative requirement to obtain a diploma. Alumni with low motivation appear less enthusiastic in designing activities, more dependent on instructions, and passive in facing problems. These differences in motivation directly affect the quality of their readiness, both in pedagogical and leadership aspects.

2. Process: Independence and Active Participation

During the process stage, the community service program provides space for alumni to take an active role, for example, in teaching in class, managing santri organizations, or organizing extracurricular activities. Some alumni are able to show initiative, such as developing new learning methods or making decisions in resolving santri issues. This is in line with the principles of andragogy, which emphasize participation and independence. However, the study also found that the coaching pattern in some Islamic boarding schools is still heavily dominated by instructions from senior teachers. Alumni are placed as technical implementers without much opportunity to be involved in planning. This situation makes some alumni feel that they lack the space to be creative and develop their potential.

3. Process: Experience-based Learning and Problem Solving

Alumni service also becomes an arena for direct experience-based learning. Alumni are assigned to communities with diverse conditions, ranging from formal educational environments to non-formal religious activities. In these situations, they are required to solve real problems, such as limited learning facilities, differences in the social backgrounds of the community, and the diverse needs of students. Alumni with high adaptability are able to turn challenges into opportunities, for example, by forming independent study groups, initiating social activities, or adapting teaching

methods to local conditions. Conversely, alumni who are less prepared often feel overwhelmed and have difficulty dealing with problems in the field, limiting their contribution.

4. Output: Strengthening Pedagogical, Communication, and Leadership Competencies

The results of the study show that alumni who participated in the service program with intensive coaching showed significant development in pedagogical and leadership aspects. They became more confident in teaching, able to manage classes well, and skilled in communicating with students and the community. Alumni involved in organizational activities also showed improvements in managerial and decision-making skills. However, other findings indicate that alumni who did not receive continuous mentoring or clear evaluation tended to experience minimal development. They only carried out teaching routines without much improvement in professional skills or leadership.

5. Output: Internalization of Social Responsibility and Service Values

The alumni service program also serves as a means of internalizing the values of social responsibility. Alumni with strong motivation show a higher awareness of the importance of sharing knowledge and serving the community. They are able to develop social networks, mentor community groups, and even start new initiatives in the fields of education and da'wah. These experiences shape the alumni's personalities to be more open, reflective, and concerned about their social environment. However, alumni who undergo the program with low motivation are more likely to return to their individual paths after the service is complete, without significant further contributions. This shows that the success of value internalization is greatly influenced by a combination of individual motivation, coaching patterns, and institutional support from the Islamic boarding school.

Discussion

The results of the study show that the implementation of the andragogy approach in the service program for Islamic boarding school alumni in South Sumatra takes place in three main areas: input, process, and output. In terms of input, differences in the motivation and readiness of alumni were found. Some alumni came with strong internal motivation and mature mental readiness, while others underwent service only as an administrative obligation. In terms of process, there were efforts to provide guidance based on experience, independence, and active participation, although in practice this was still mixed with traditional pedagogical instruction patterns. In terms of output, alumni showed an increase in pedagogical competence, leadership, and social

responsibility, although the results varied depending on motivation and intensity of guidance.

These findings are in line with the andragogy theoretical framework proposed by Knowles (Knowles, 2021). According to him, adults learn effectively if: (1) they have self-awareness to be independent, (2) their experiences are used as a source of learning, (3) learning is relevant to social needs, (4) their orientation is towards solving real problems, and (5) their motivation comes more from within. In the context of this study, Islamic boarding school alumni as individuals in early adulthood do need a coaching pattern that is in line with the principles of andragogy. When community service programs do not accommodate internal motivation and independence, the results of community service tend to be stagnant. Conversely, when alumni experiences are valued and they are actively involved, the program is more successful in improving competence and social awareness.

These results can be understood through the *self-directed learning* framework developed by Knowles and later reviewed by Tshewang et al (Tshewang et al., 2025). According to them, adult learning is effective when subjects have autonomy in determining their learning goals and strategies. In the context of alumni service, this autonomy is evident when alumni are given the authority to design teaching methods or lead activities, although not all Islamic boarding schools provide ample space for this. This indicates a tension between the pedagogical traditions of Islamic boarding schools and the need for an andragogical approach.

The findings of this study also intersect with a number of previous studies. Zainuddin's research at the Al-Hikam Islamic Boarding School in Malang confirms that the success of learning is largely determined by the active participation and independence of students (Zainuddin, 2018). These findings are consistent with the results of this study, in which alumni who were given the space to take the initiative in teaching and leading showed more significant development (Despotovic, 2025).

Mukminah, through her research on the Kulliyatul Mu'allimin Al-Islamiah (KMI) curriculum model at Pondok Modern Darussalam Gontor, found that the service of final-year students is an important instrument in cadre formation (Mukminah & Hirilan, 2024). However, Mukminah emphasized the aspects of curriculum and institutional strategies, while this study delves deeper into the aspects of adult learning in the context of community service. Thus, this study complements the existing discourse by adding the dimension of andragogy.

Additionally, Ahmed et al., in a study at Taif University, proved that the application of andragogy principles increases student learning independence (Ahmed et al., 2023). These findings reinforce the research results that a similar approach is also relevant to be applied in Islamic boarding schools. The difference is that the context of Taif University is modern higher education, while the context of this study is Islamic boarding schools that are rich in tradition. Thus, this study shows the flexibility of andragogy to be applied across educational institutions.

Yoshehira et al.'s research, which examined alumni service in modern Islamic boarding schools, found that this program was effective in instilling values of responsibility and leadership, but did not touch on aspects of andragogy theory (Yoshehira et al., 2025b). This is where the novelty of this research lies, namely in directly linking alumni service practices with the andragogy framework, thereby producing a deeper understanding of the mechanisms of adult learning in Islamic boarding schools.

The findings of this study are also in line with Zahraini et al., who emphasize experience as the main source of learning in Islamic education (Zahraini et al., 2025), as well as Knowles, who affirms the role of adult education in building a democratic society (Knowles, 1978). In the context of pesantren alumni service, the social experiences of alumni have been proven to shape leadership capacity and service awareness, albeit with varying degrees of quality.

Furthermore, these results also intersect with the study by Barton et al., which criticizes the universal application of andragogy without taking into account the socio-cultural context (Barton et al., 2024). According to them, andragogy is often assumed to be neutral, when in fact its practice is always influenced by institutional culture. In this study, the traditional culture of Islamic boarding schools makes it impossible to fully implement andragogy, which is instead mixed with pedagogy. This results in a *hybrid model* between pedagogy and andragogy, which may actually be more suitable for the characteristics of Islamic boarding schools.

Another relevant study is Despotovic's study, which emphasizes the importance of critical reflection in adult education (Despotovic, 2025). Pesantren alumni who have undergone service show a reflective process, for example, by adapting learning methods to the conditions of the students. However, this reflective process does not always occur automatically but is greatly influenced by the guidance and support of senior teachers. This means that critical reflection in the context of pesantren needs to be facilitated, not left to develop on its own.

The findings on the variation in alumni output are also in line with the research by Jeevanandam et al., which highlights that the success of andragogy is highly dependent on a combination of individual factors, learning experiences, and institutional support (Jeevanandam et al., 2023). In this study, alumni who were intensively mentored showed rapid development, while those who received less guidance experienced only minimal progress. This shows the importance of consistent program design so that the results of alumni service are more evenly distributed.

From an Islamic education perspective, the findings of this study are in line with the results of Syahid's study, which emphasizes the need for a humanistic approach in coaching adult students (Syahid et al., 2024). This approach requires recognition of the learners' experiences, appreciation of independence, and provision of space for self-actualization. The practice of alumni service in Islamic boarding schools is a concrete vehicle for the implementation of these ideas.

Although the findings of this study support the theory of andragogy, there are several critical notes that need to be considered. *First*, the application of andragogy in Islamic boarding schools cannot be completely separated from the still-strong pedagogical tradition. In practice, the guidance of alumni is still a mixture of direct instruction from senior teachers and participatory spaces for alumni. This condition creates a hybridity between pedagogy and andragogy. From a theoretical perspective, this can be seen as a weakness because andragogy is not implemented purely, but it can also be seen as a form of contextual adaptation to the culture of Islamic boarding schools.

Second, the internal motivation of alumni is very decisive for the effectiveness of the program. This shows that andragogy theory needs to be complemented by attention to external factors that influence motivation, such as institutional support, social recognition, and pesantren policies. In other words, the success of the alumni service program is not only determined by andragogy principles alone, but also by the broader pesantren management system.

Third, this study found variations in outcomes among alumni. Some developed rapidly in pedagogical and leadership aspects, but others did not experience much progress. This shows that the application of andragogy does not automatically produce uniform outputs. Its effectiveness is greatly influenced by a combination of individual motivation, program design, and the intensity of coaching. This antithesis is important to remind us that even though andragogy has great potential, it still requires institutional structural support to be truly effective.

Based on the results of this study and dialogue with previous theories and research, it can be concluded that the implementation of the andragogy approach in the alumni service program at Islamic boarding schools in South Sumatra is still partial. In certain aspects, especially in independent learning, problem solving, and direct experience, the principles of andragogy are already apparent. However, in other aspects, especially in program planning and evaluation, traditional pedagogical patterns still dominate. Thus, this study emphasizes the importance of designing a more systematic alumni service model based on andragogy and supported by consistent institutional management.

CONCLUSION

The study on the Implementation of the Andragogy Approach in the Alumni Service Program of Islamic Boarding Schools in South Sumatra concludes that the implementation of the alumni service program runs in three main areas, namely input, process, and output, which, as a whole, show a partial integration of andragogy principles. In the input domain, alumni motivation and readiness still vary between a strong internal drive and fulfillment of administrative obligations. In the process domain, there are practices of experience-based learning, independence, and problem solving, although these are still mixed with traditional instructional patterns typical of Islamic boarding school pedagogy. In the output domain, alumni gain reinforcement of pedagogical competence, leadership, and social responsibility, although the results vary depending on individual motivation and the intensity of guidance. The weakness of this study lies in the limited scope of the location and number of respondents, so the findings cannot be fully generalized. Therefore, further research with a broader scope and a comparative approach is needed to enrich the understanding of the application of andragogy in various pesantren contexts, as well as to provide an academic basis for formulating a more systematic, adaptive, and sustainable alumni service model.

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