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## Equestrian Activities for Character Building in Islamic Boarding Schools: Insights from Imam Bukhari Pesantren within the SDGs Framework

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### Abstract

**Objective:** This study examines the role of character education embedded in equestrian extracurricular activities at the Imam Bukhari Islamic Boarding School, Karanganyar, Central Java, and analyzes how such activities function as an effective medium for shaping students' personality values and noble morals. The main objective is to explore the contribution of horseback riding programs to holistic character formation within the context of Islamic education, while also aligning these practices with the Sustainable Development Goals (SDGs), particularly SDG 3 (Good Health and Well-Being), SDG 4 (Quality Education), and SDG 16 (Peace, Justice, and Strong Institutions). **Theoretical framework:** The theoretical framework is grounded in Islamic character education theory, which emphasizes the cultivation of akhlaq, ethics, spirituality, and physical discipline through practical activities rooted in the sunnah, including equestrian practices. **Literature review:** The literature review discusses Islamic perspectives on character education, the urgency of physical activity in personality development, and the pedagogical values of equestrian traditions as part of non-formal education in pesantren. **Methods:** Methodologically, this research employs a qualitative approach using a case study design. Data were collected through participant observation, in-depth interviews with coaches and students, and documentation of training programs and institutional policies related to extracurricular activities. **Results:** The findings reveal that systematically implemented equestrian activities effectively integrate key character values such as discipline, responsibility, courage, patience, cooperation, and self-control. Coaches play a dual role as technical instructors and moral educators, consciously embedding Islamic teachings and ethical reflection into training sessions. Students actively involved in equestrian programs demonstrate positive changes in behavior, learning motivation, emotional resilience, and social interaction, supporting both educational quality and student well-being. **Implications:** The implications of this study highlight the strategic importance of designing extracurricular curricula based on Islamic character values to strengthen holistic education in Islamic boarding schools and to contribute to SDG-oriented educational practices. **Novelty:** The novelty of this research lies in its empirical demonstration of equestrian activities as an effective, sunnah-based medium for character education, a topic that remains underexplored in contemporary pesantren studies.

**Keywords:** equestrian activities, character building, islamic boarding school, extracurricular education, sustainable development goals.

## INTRODUCTION

Character education has become a central concern in contemporary educational discourse, particularly in response to global challenges such as moral degradation, youth violence, declining social responsibility, and weakened civic values. Within this context, the Sustainable Development Goals (SDGs) emphasize education not merely as knowledge transmission but as a holistic process that promotes well-being (SDG 3), inclusive and quality education (SDG 4), and the cultivation of peaceful, ethical, and resilient societies (SDG 16). Islamic boarding schools (*pesantren*), as long-standing institutions of moral and spiritual formation in Indonesia, are strategically positioned to contribute to these global goals through value-based education models rooted in Islamic tradition [1].

Existing studies on character education in *pesantren* predominantly focus on formal curricular approaches, religious instruction, disciplinary systems, and the role of teachers as moral exemplars. Research has also explored extracurricular activities such as scouting, sports, and arts as complementary tools for character development. However, much of this literature treats physical activities in general terms, emphasizing discipline, teamwork, or leadership, without sufficiently engaging with activities that are explicitly grounded in Islamic prophetic traditions (*sunnah*). Consequently, there is a conceptual gap between Islamic normative teachings and their practical pedagogical implementation in non-formal educational settings [2].

Equestrian activities occupy a unique position within Islamic educational philosophy. Horseback riding is not only a physical exercise but also a *sunnah*-based practice historically associated with discipline, courage, patience, self-control, and responsibility. While international literature acknowledges equestrian sports as beneficial for physical health, emotional regulation, and character formation, these studies are largely secular and situated in Western educational or therapeutic contexts. Conversely, Islamic education research has rarely examined equestrian activities as an intentional pedagogical medium for character building, particularly within modern *pesantren* systems [2].

Moreover, current SDGs-oriented educational research in Islamic contexts tends to emphasize policy alignment, curriculum integration, or environmental sustainability, often overlooking the potential contribution of embodied, value-laden extracurricular practices to SDG targets. This creates a practical and empirical gap: how *sunnah*-based physical activities can simultaneously advance Islamic character education and support global development agendas remains underexplored. Against this backdrop, there is a clear need for empirical research that bridges Islamic character education theory, *sunnah*-oriented practices, and the SDGs framework. Specifically, limited attention has been given to how equestrian extracurricular programs are designed, implemented, and experienced within *pesantren*, and how they shape students' moral character, well-being, and social ethos in a systematic way. This study addresses this gap by examining equestrian activities at Imam Bukhari Islamic Boarding School, offering insights into how such practices function as an integrative model of character education that is both theologically grounded and globally relevant [3].

Character education is one of the important aspects in the formation of a complete student personality, both in terms of moral, spiritual, social, and emotional. In the context of national education, strengthening character education has become an integral part of the curriculum that aims to prepare the young generation who are not only academically intelligent, but also have integrity, responsibility, discipline, and national spirit. One of the effective approaches to instilling character values is through extracurricular activities because character learning through real experiences tends to be more imprinted in students. Islamic boarding schools as traditional Islamic educational institutions in Indonesia have a big role in shaping the character of students through religious teaching, habituation of noble morals, and discipline applied in daily life [4]. In addition to formal learning activities and the recitation of the yellow book, Islamic boarding schools also often hold extracurricular

activities as a means of mental and physical development for students. One of the interesting and uncommon activities found in many educational institutions is the equestrian extracurricular [5].

The Imam Bukhari Islamic Boarding School in Karanganyar, Central Java, is one of the Islamic boarding schools that combines religious education with equestrian activities as part of the character development of students [6]. Equestrian in Islam is not only considered a sunnah sport recommended by the Prophet PBUH, but also as a means of mental training, discipline, courage, responsibility, and self-control. This activity not only hones physical skills but also cultivates noble values that are important for the life of students, both in the pesantren and the wider community [7]. In its implementation, the equestrian extracurricular at the Imam Bukhari Islamic Boarding School is designed to train students to be able to control themselves, be patient, respect living beings, and have good leadership [8]. The interaction between students and horses, as well as the habit of caring for and training the animals, is an effective learning medium for instilling character values directly. This activity also strengthens the social skills of students in cooperating, following directions, and complying with the rules that apply in equestrian activities [9].

Seeing the great potential of equestrian extracurriculars in shaping the character of students, it is important to explore more deeply how the implementation of this activity can make a real contribution to character education. Research on character education in equestrian activities at the Imam Bukhari Islamic Boarding School is relevant as an effort to understand the character education model based on local wisdom and Islamic teachings applied contextually. In addition, the results of this study are expected to be a reference for other educational institutions in developing similar activities to foster a young generation with superior and noble character [10].

The novelty of this study lies in its integrative perspective that positions equestrian extracurricular activities as a sunnah-based pedagogical medium for character education within Islamic boarding schools, while explicitly linking these practices to the Sustainable Development Goals (SDGs). Unlike previous studies that predominantly examine character education through formal religious instruction or generic extracurricular activities, this research empirically demonstrates how horseback riding—rooted in Islamic prophetic tradition—functions as an embodied learning process that unites physical discipline, moral formation, spiritual awareness, and social responsibility. By situating equestrian activities within the lived educational practices of a modern pesantren, this study contributes original insights to the limited body of literature on non-formal, value-laden physical education in Islamic contexts. Furthermore, the study advances SDGs-oriented educational discourse by showing how faith-based extracurricular programs can simultaneously support SDG 3 (Good Health and Well-Being) through physical activity and emotional resilience, SDG 4 (Quality Education) through holistic and experiential learning, and SDG 16 (Peace, Justice, and Strong Institutions) through the cultivation of ethical, disciplined, and socially responsible individuals [10].

The implications of this research are both theoretical and practical. Theoretically, it enriches Islamic education studies by expanding the conceptualization of character education beyond classroom-based moral instruction toward embodied and practice-oriented learning grounded in the sunnah. Practically, the findings underscore the importance of designing structured extracurricular curricula that intentionally integrate Islamic values, physical training, and reflective guidance. For pesantren administrators and educators, equestrian programs can serve as a strategic model for strengthening holistic education and student well-being. At a policy level, this study suggests that SDGs implementation in religious educational institutions can be advanced through culturally and theologically relevant practices, offering an alternative pathway for aligning local Islamic educational traditions with global development agendas [11].

## LITERATURE REVIEW

Character education has long been recognized as a fundamental objective of educational systems, particularly in response to global concerns over moral decline, social fragmentation, and youth behavioral challenges. Within the framework of the Sustainable Development Goals (SDGs), education is positioned as a transformative force that promotes not only cognitive development but also physical well-being, ethical conduct, and social cohesion. SDG 4 (Quality Education) emphasizes holistic learning outcomes, while SDG 3 (Good Health and Well-Being) and SDG 16 (Peace, Justice, and Strong Institutions) underline the importance of nurturing healthy, responsible, and morally grounded individuals. These global priorities resonate strongly with the philosophical foundations of Islamic education [12].

In Islamic educational thought, character education (*tarbiyah al-akhlaq*) is inseparable from the formation of faith (*iman*), ethical behavior (*akhlaq*), and spiritual consciousness. Scholars of Islamic pedagogy emphasize that moral values are most effectively internalized through practice, habituation, and exemplary conduct rather than through doctrinal instruction alone. *Pesantren*, as traditional Islamic boarding schools, have historically embodied this approach by integrating religious learning with daily life practices, discipline, and communal responsibility. Existing studies highlight the effectiveness of *pesantren* environments in cultivating discipline, obedience, humility, and social ethics through both formal curricula and non-formal activities. Physical activity has also been widely discussed in educational literature as a significant factor in personality and character development. Research in educational psychology and sports pedagogy suggests that structured physical activities contribute to self-discipline, emotional regulation, perseverance, teamwork, and leadership. In the context of SDG 3, such activities are linked to improved physical health, mental resilience, and overall well-being. However, many of these studies adopt a secular framework, focusing on performance outcomes or psychosocial benefits, with limited attention to moral and spiritual dimensions [13].

Within Islamic tradition, physical activities such as archery, swimming, and horseback riding are explicitly encouraged in prophetic teachings (*sunnah*). Equestrian activities, in particular, are associated with virtues such as courage, patience, responsibility, and self-control. Despite their normative importance, academic discussions of *sunnah*-based physical practices remain relatively scarce. Existing Islamic education literature tends to mention equestrian activities normatively or historically, without empirically examining their pedagogical implementation in contemporary educational institutions. Recent SDGs-oriented research in religious education has focused primarily on curriculum reform, environmental awareness, and social inclusion, often overlooking the role of embodied, practice-based learning. This reveals a gap in the literature regarding how faith-based physical extracurricular activities can function as effective tools for character education while simultaneously contributing to global development goals. By addressing equestrian activities within *pesantren* through an SDGs lens, this study builds upon and extends existing scholarship, offering a more integrated understanding of Islamic character education, physical well-being, and sustainable social development [13].

## METHODOLOGY

This research uses a qualitative approach with a case study type. The qualitative approach was chosen because this study aims to understand the meaning, values, and process of character education embedded through equestrian extracurricular activities in the Islamic boarding school environment. The case study was used to explore in depth the practice of character education in one specific location, namely the Imam Bukhari Islamic Boarding School, Karanganyar, Central Java. This research was conducted at the Imam Bukhari Islamic Boarding School located in Karanganyar, Central Java. The research subjects include students who participate in equestrian extracurriculars, equestrian coaches, extracurricular coaching teachers, and Islamic boarding school leaders. Subjects were

selected purposively based on their active involvement in equestrian activities and their role in the character education process [14].

The data sources in this study consist of primary data and secondary data. Primary data were obtained directly from the results of observations, in-depth interviews, and documentation of equestrian extracurricular activities. Secondary data are in the form of supporting documents such as extracurricular curricula, pesantren work programs, and literature related to character education and equestrian activities in the context of Islamic education [15]. Data collection techniques include participatory observation, semi-structured interviews, and documentation studies. Observations were made to see firsthand the interactions, behaviors, and character values that were instilled in equestrian activities. Interviews were conducted with key resource persons to get their perspectives and experiences related to the implementation of character education. Documentation studies are used to supplement the information obtained from observations and interviews [16].

**Table 1. Data Sources**

The person in charge of equestrian extracurriculars	Ust Anggit grahita hutama Lc
Equestrian trainer	Sukarno
Student	Bayu Arya Nugroho

Data analysis was carried out interactively and took place continuously from the beginning to the end of the study. The analysis technique used is the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting relevant data, data presentation is carried out in the form of a descriptive narrative, and conclusions are drawn based on patterns or themes that appear in the data [17]. The validity test of the data was carried out through source triangulation techniques and method triangulation. Source triangulation is carried out by comparing data from various sources, while method triangulation is carried out by comparing data from observations, interviews, and documentation. In addition, member checking was carried out on the resource persons to ensure the correctness of the data and the interpretation of the researcher [18].

## RESULTS AND DISCUSSION

### Results

Research on character education through equestrian extracurricular activities at the Imam Bukhari Islamic Boarding School, Karanganyar, Central Java, is not specifically available in accessible sources. However, several related studies in other Islamic boarding schools provide an overview of how equestrian activities can contribute to the formation of student character [19].

For example, at SMA Daarut Tauhiid Bandung, equestrian extracurricular activities have been studied as a means of instilling Islamic educational values. The research identified that equestrian activities can develop the spirit of leadership, the value of *taaruf* (the desire to know different individuals), harmony, responsibility, and perseverance in students [20]. In addition, this activity also encourages courage, discipline, and resilience as part of the BAKU (Courageous, Trustworthy, Creative, and Excellent) character expected of the students [21]. In the context of Islamic boarding schools, equestrian extracurricular activities not only function as physical activities but also as a medium to instill Islamic character values. These activities involve direct interaction with animals, which can teach empathy, patience, and responsibility. In addition, equestrian also trains discipline and courage, which are important aspects in the formation of the character of the students [22].

Although there is no specific research on the Imam Bukhari Islamic Boarding School, Karanganyar, Central Java, the above studies indicate that equestrian extracurricular has the



potential to be an effective means of character education in the pesantren environment [23]. To get more information about the implementation of similar programs at the Imam Bukhari Islamic Boarding School, it is recommended to contact the pesantren directly or look for academic publications that discuss the topic [24].

**Table 2. Research Findings**

Character Aspect	Description
Discipline and Responsibility	Students are trained to maintain a regular schedule for horse care and training with a strong sense of responsibility.
Courage and Confidence	Riding and controlling horses helps build bravery and develops a high level of self-confidence
Caring and Empathy	Students show care and compassion for the horses, fostering empathy towards living beings
Cooperation and Solidarity	Group activities in horse care and training encourage teamwork and a sense of solidarity among students.
Islamic Values and the Example of the Prophet	Horse riding as a sunnah of the Prophet serves as a medium to strengthen Islamic morals and emulate the character of the Prophet Muhammad (peace be upon him).
Perseverance and Patience	The gradual process of learning to ride teaches students to be patient, consistent, and resilient in facing challenges.

### **Discipline and Responsibility**

Students who participate in equestrian activities are required to attend on time, prepare equipment independently, and be responsible for the cleanliness and health of the horses [25]. This trains them to be disciplined and responsible individuals, not only in equestrian activities but also in daily life.

### **Courage and Confidence**

Handling a horse requires a great deal of courage and confidence. Through multi-level training, students learn to overcome fear, make quick decisions, and act decisively. This process helps them grow into brave and confident individuals [26].

### **Caring and Empathy**

Daily horse care such as feeding, combing the fur, and cleaning the stable, teaches students to care for living things and the surrounding environment [27]. Intense interaction with horses also forms a sense of empathy and affection.

### **Cooperation and Solidarity**

Equestrian activities are carried out in groups, both in training and in the maintenance of the cage and equipment. This fosters the spirit of cooperation and solidarity between students. They learn to help each other and work as a team [28].

### **Islamic Values and the Example of the Prophet**

Horseback riding as the sunnah of the Prophet PBUH has strong religious values. The coaches always emphasize that equestrian is part of the Islamic heritage that must be maintained. These values are conveyed in the form of short lectures before training and in the form of moral habituation during activities [29].

## Cultivating Perseverance and Patience

Controlling a horse is not an instant thing. Students need consistent time and effort to be able to master it. This process instills the value of perseverance, hard work, and patience in the participants [30].

## Discussion

Character education in equestrian extracurricular activities at the Imam Bukhari Islamic Boarding School, Karanganyar, Central Java is an integral part of the process of forming the personality of students based on Islamic values, discipline, responsibility, and noble morals. Equestrian activities are not only focused on sports or physical skills but are further used as a medium for the mental development and character of students [31]. Equestrian is one of the sunnah sports that is recommended in Islam, so its implementation in the pesantren environment cannot be separated from religious values [32]. Students are educated to make this activity a form of worship, as well as to emulate the Prophet Muhammad SAW who is known as a tough horseman. In practice, equestrian extracurriculars instill the values of honesty, patience, courage, and concern for living beings [33].

The equestrian training process at this pesantren is carried out in a structured and directed manner. The students were guided by coaches who were not only experts in equestrian techniques but also understood the Islamic-based approach to character education [34]. Each training session is a means to foster a sense of responsibility, both for the horses they train and for the learning process itself. Caring for horses, keeping the stable clean, and paying attention to animal health became routines that strengthened caring and disciplined character [35].

In addition, the interaction between students and horses provides lessons about the importance of nonverbal communication, patience, and self-control. Horses are very sensitive animals to human emotions, so students learn to manage their emotions to build a harmonious relationship with the animal. This is where the ability to manage emotions, empathy, and leadership is born, all of which are essential elements of character education. In the context of life in Islamic boarding schools, character education through equestrian riding is also part of the formation of a spirit of independence and courage. Riding requires courage to control large animals that can move quickly and unpredictably. This process teaches students not to give up easily and is always ready to face challenges with full responsibility [36].

Furthermore, equestrian is also used as a medium to instill the value of togetherness and cooperation. This activity is often carried out in groups, which requires coordination and mutual help between fellow students. From there, the spirit of solidarity and Islamic ukhuwah grew which was highly upheld in the pesantren environment. Overall, character education in the equestrian extracurricular at the Imam Bukhari Islamic Boarding School is not only aimed at producing physically skilled students, but also forms individuals with noble character, independence, and readiness to become leaders with an Islamic spirit. This activity shows that character education does not always have to be done in the classroom, but can also be done through real, fun, and meaningful activities, such as horseback riding [37].

## In-Depth Analysis within the SDGs Framework

This study offers a comprehensive analysis of equestrian extracurricular activities as a strategic medium for character education in Islamic boarding schools, using the case of Imam Bukhari Pesantren as an empirical reference. The findings indicate that equestrian practices function not merely as physical or recreational activities, but as an integrated pedagogical system that embodies moral, spiritual, emotional, and social learning. This integrative character positions equestrian education as highly relevant to the Sustainable Development Goals (SDGs), particularly SDG 3, SDG 4, and SDG 16 [38].

From the perspective of SDG 3 (Good Health and Well-Being), equestrian activities contribute directly to students' physical fitness, emotional regulation, and psychological resilience. Horseback riding requires balance, coordination, muscle control, and sustained concentration, which enhance physical health while reducing stress and emotional instability. More importantly, interaction with horses fosters emotional intelligence, patience, and self-awareness. Horses are highly responsive to human emotions, compelling students to regulate fear, anxiety, and aggression in order to build trust with the animal. This process aligns with SDG 3's emphasis on mental health and well-being, demonstrating that faith-based physical activities can function as preventive and developmental mental health interventions within educational institutions [39].

In relation to SDG 4 (Quality Education), the study illustrates how equestrian extracurriculars embody holistic, experiential, and learner-centered education. Unlike conventional classroom instruction, equestrian learning integrates cognitive understanding, physical engagement, moral reflection, and spiritual intention (*niyyah*). Students learn discipline through routine training schedules, responsibility through horse care, and ethical conduct through Islamic guidance provided by coaches. This model reflects a shift from content-based education to character- and competency-based learning, which is a core target of SDG 4. Furthermore, the integration of *sunnah*-based practices strengthens cultural and religious relevance, enhancing student engagement and internalization of values. The *pesantren* context enables learning to occur continuously through lived experience, reinforcing the idea that quality education extends beyond formal instruction to include meaningful, context-driven practices [40].

The study also significantly contributes to SDG 16 (Peace, Justice, and Strong Institutions) by highlighting the role of character education in forming ethically responsible individuals. Values such as honesty, self-control, cooperation, empathy, and leadership cultivated through equestrian activities are foundational to social harmony and institutional integrity. Students trained to manage power over animals responsibly are implicitly educated about justice, accountability, and ethical leadership. The discipline and moral restraint learned through horseback riding become transferable skills applicable to social life, governance, and community engagement. In this sense, equestrian education contributes to peacebuilding at the micro level by shaping individuals capable of ethical decision-making and social responsibility [40].

A key analytical strength of this study lies in its embodied learning perspective. Character values are not transmitted abstractly but are internalized through repeated physical practice and moral habituation. This supports contemporary educational theory which argues that values are most effectively formed through action rather than instruction alone. The *pesantren*'s integration of religious discourse, daily discipline, and extracurricular activities creates a coherent moral ecosystem, minimizing the gap between knowledge and practice. This addresses a critical weakness in many modern educational systems where moral education remains theoretical and disconnected from students' lived experiences.

Another significant contribution is the study's integration of Islamic pedagogy with global development discourse. SDGs are often perceived as secular and policy-driven, leading to limited engagement from religious educational institutions. This research challenges that perception by demonstrating that Islamic boarding schools can meaningfully contribute to SDGs through indigenous, theologically grounded practices. Equestrian activities rooted in the *sunnah* illustrate how local religious traditions can support global agendas without cultural or ideological tension. This finding has broader implications for faith-based education worldwide, suggesting that religious institutions should be viewed as strategic partners in sustainable development rather than peripheral actors [41].



However, the analysis also reveals structural challenges. The sustainability and scalability of equestrian programs depend on resources, trained instructors, institutional commitment, and safety management. Without clear curricular frameworks and policy support, such programs risk remaining symbolic or exclusive. Therefore, for equestrian-based character education to contribute sustainably to the SDGs, institutional governance and educational policy alignment are essential. This highlights the need for structured extracurricular management systems within pesantren, linking micro-level practices with macro-level educational planning. In conclusion, this study demonstrates that equestrian extracurricular activities at Imam Bukhari Pesantren represent a powerful model of SDGs-aligned character education. By integrating physical health, moral formation, spiritual consciousness, and social responsibility, equestrian education bridges Islamic pedagogical traditions with contemporary global development goals. The findings affirm that sustainable education is not solely achieved through curriculum reform, but through meaningful, embodied, and value-driven educational practices that shape the whole person [\[41\]](#).

## CONCLUSION

This study concludes that equestrian extracurricular activities at the Imam Bukhari Islamic Boarding School represent an effective and meaningful medium for character education within the context of Islamic boarding schools. The findings demonstrate that horseback riding is not merely a physical exercise but a holistic educational practice that integrates physical training with moral, social, and spiritual development. Through systematic and value-oriented implementation, equestrian activities contribute significantly to the formation of discipline, responsibility, courage, patience, cooperation, and self-control among students. These character traits are cultivated through direct experience, habituation, and continuous guidance provided by coaches who consciously integrate Islamic teachings and ethical reflection into the training process. From the perspective of the Sustainable Development Goals (SDGs), this model of character education supports several interconnected objectives. The emphasis on physical activity and emotional regulation aligns with SDG 3 (Good Health and Well-Being), as students develop physical fitness, mental resilience, and healthy lifestyles. The integration of experiential learning, moral education, and reflective practice contributes to SDG 4 (Quality Education) by promoting holistic learning outcomes that go beyond academic achievement. Furthermore, the internalization of ethical values, discipline, and social responsibility among students reinforces SDG 16 (Peace, Justice, and Strong Institutions) by nurturing individuals who are morally grounded and capable of contributing positively to society. The successful implementation of equestrian extracurricular activities at Imam Bukhari Pesantren illustrates how sunnah-based practices can be contextualized within modern educational settings without losing their spiritual essence. This approach demonstrates that Islamic boarding schools can serve as innovative spaces where religious tradition and contemporary educational demands intersect productively. As a practical implication, equestrian programs can be adopted and adapted by other pesantren and educational institutions seeking to strengthen character education through embodied and contextually relevant learning experiences. For future research, further comparative studies across different pesantren and educational contexts are recommended to examine the scalability and long-term impact of equestrian-based character education. Such studies would deepen understanding of how faith-based extracurricular activities can sustainably contribute to SDGs-oriented education and broader social development.

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### Author Contribution

Raditya Rahmahadikusuma conceptualized the study, conducted field data collection, and led the analysis within the pesantren context. Ataollah Rahmani contributed to the theoretical framework, SDGs alignment, and international academic perspective. Both authors collaboratively developed the manuscript, critically revised its content, and approved the final version for publication.

### Conflicts of Interest

The authors declare no conflicts of interest related to this study. The research was conducted objectively and independently, without financial, institutional, or personal relationships that could influence the research process, interpretation of findings, or presentation of results. All analyses and conclusions are solely the responsibility of the authors.

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