

Development of an Attachment Instrument for Boarding Students Based on the Phenomenon of Ghasab

Research Article

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Abstract. This study aims to develop a psychometric instrument, the Santri Friendship Attachment Scale (SFAS), to measure friendship attachment among boarding students (santri) in Indonesian pesantren, especially in the context of ghasab behavior, a normalized act of borrowing without permission. Employing a mixed-methods design, the research was conducted in five stages: qualitative interviews, expert validation using Aiken's V, Exploratory Factor Analysis (EFA), Confirmatory Factor Analysis (CFA), and reliability testing. Initial qualitative data were gathered from santri and religious teachers to inform item development. Content validity was assessed by seven raters using Aiken's V, resulting in 30 items exceeding the 0.70 threshold. EFA and CFA were conducted on data from 182 students across three pesantren using SPSS v23, revealing a final structure of 11 items across four factors: emotional support, brotherhood among friends, reciprocal relationships, and self-disclosure. The instrument demonstrated acceptable internal consistency ($\alpha = 0.728$). The SFAS offers a valid and reliable tool to explore peer attachment and its influence on behavioral norms in communal educational settings.

Keywords:

Ghasab, Friendship Attachment, Construct Validity, Confirmatory Analysis

Introduction

Islamic boarding schools (*pesantren*) in Indonesia represent one of the most enduring and culturally embedded educational institutions in the country. Rooted in centuries-old traditions, *pesantren* are not merely centers for religious instruction but function as holistic environments for moral and character development through immersive, communal living (Bulataniyas, 2023). Their residential nature fosters unique interpersonal dynamics, where students, known as *santri*, live, study, and socialize together around the clock (Budiharso, Bakri, & Sujito, 2023). Despite their rich legacy and commitment to Islamic moral teachings, recent studies have uncovered troubling behavioral patterns that raise concerns about the alignment between institutional values and everyday practices.

One such behavior is *ghasab*, which refers to the unauthorized, temporary use of others' belongings without explicit permission. Although Islam explicitly condemns such conduct, *ghasab* has become normalized in many *pesantren*, often perceived as a benign or culturally permissible act rather than a breach of ethics (Bulataniyas, 2023). Items typically subject to *ghasab* include footwear, prayer garments, toiletries, and stationery, and while some students return the items after use, others do not, reflecting a habitual rather than incidental pattern. This normalization signals a dissonance between religious instruction and lived behavior, suggesting the

Article info:

<https://doi.org/10.29240/jf.v10i1.12179>

emergence of an informal social contract within these enclosed communities (Azmi, Arifannisa, Dwiyanto, & Imron, 2024).

Recent psychological and sociological inquiries suggest that such behaviors cannot be divorced from the underlying relational systems within *pesantren*. The intensive cohabitation, hierarchical structures, and collective routines foster a relational climate where personal ownership becomes fluid, and behaviors like ghasab are rationalized through idiomatic expressions such as "what's yours is mine" (Rusydiyah & Matrapi, 2020). This reflects a blurred boundary between personal autonomy and collective identity, a hallmark of high context communal cultures. Consequently, the prevalence of ghasab behavior does not merely represent moral failure but also signals adaptive responses to social cohesion within peer groups (Garsari, 2023).

In light of these insights, this study investigates the psychosocial dimension of friendship attachment and its relationship with ghasab behavior. Specifically, it seeks to understand how different dimensions of attachment, such as emotional support, mutual trust, conflict resolution, and self disclosure, may contribute to the internalization or rejection of behavioral norms like ghasab. To this end, the research introduces the Santri Friendship Attachment Scale (SFAS) as a psychometric tool designed to systematically measure the quality of interpersonal attachments among boarding students in *pesantren* settings.

The novelty of this study lies in two critical areas. First, while prior research has documented ghasab descriptively as a cultural practice (Bulataniyas, 2023; Wahyudi, 2008), this study is the first to quantitatively link it to measurable psychological constructs such as friendship attachment. Second, it operationalizes these constructs into a rigorously validated instrument (SFAS), developed through a five-stage process: qualitative interviews, content validation using Aiken's V, Exploratory Factor Analysis (EFA), Confirmatory Factor Analysis (CFA), and reliability testing using Cronbach's alpha. This comprehensive approach ensures construct, content, and criterion validity, making it not only a research tool but also a potential screening instrument for educators and psychologists working in Islamic boarding schools (Brown, 2015; Watkins, 2018).

Additionally, this study responds to recent theoretical developments in educational psychology and social behavior. Contemporary research highlights the dual role of peer attachment in fostering both prosocial and maladaptive behaviors in residential settings (Moradi & Mardani, 2023 ; Wentzel, 2003). While strong peer relationships can enhance academic motivation and well-being, they can also normalize behaviors that contradict institutional norms when left unchecked (Tepordei et. al., 2023). The SFAS is positioned as a tool to capture these nuanced relationships, offering insights into the mechanisms through which moral behaviors are either reinforced or undermined within youth communities.

Furthermore, this study contributes to the global discourse on character education in faith-based institutions. In many religious residential schools, including Catholic seminaries, Buddhist monasteries, and Islamic *pesantren*, character development is embedded in daily life. However, as noted by Barus and Dharma (2017), character education must be dynamically aligned with students' lived realities to remain effective. Without empirical tools to monitor alignment between values taught and behaviors exhibited, interventions may remain ineffective or even counterproductive. By examining the intersection of friendship attachment and deviant normalization (ghasab), the SFAS serves as an evidence-based tool for designing such interventions.

Lastly, the findings have practical implications for educational policymakers and curriculum developers. As Indonesia seeks to enhance the quality and integrity of its character education frameworks, tools like the SFAS provide actionable data for targeting specific socio-behavioral issues within schools. Moreover, the tool holds potential for comparative studies across regions or religious contexts to explore how attachment patterns and behavioral norms vary.

Method

This study employed a mixed-methods approach, incorporating qualitative and quantitative techniques to develop the Santri Friendship Attachment Scale (SKPS). The research design involved three distinct groups of participants, each serving a specific purpose in the study's methodology.

The first group consisted of five individuals, including three male students and two female teachers, who were interviewed to gather preliminary qualitative data. This qualitative phase was essential for understanding the context and nuances of friendship dynamics within pesantren environments. The insights gained from these interviews informed the subsequent development of the SKPS items. *The second group* comprised seven raters, consisting of professionals such as psychologists, lecturers, and religious teachers. Their expertise was pivotal in assessing the content validity of the SKPS items, ensuring that the scale accurately reflected the constructs it intended to measure (Brown, 2015). *The third group* included 182 students from three different pesantren. This group consisted of 32 male students and 150 female students, representing a diverse sample across various boarding schools. The breakdown of participants by institution was as follows: 110 female students from MBS Klaten, 32 male students from Ponpes Al-Mansyur Bantul, and 40 female students from Ponpes As-Syifa Bantul. This stratified sampling approach allowed for a comprehensive examination of friendship attachment across different educational contexts (Osborne, 2015).

The development of the SKPS involved creating a robust instrument consisting of 39 items rated on a five-point Likert scale. The scoring system was designed as follows: 5 points for 'strongly agree,' 4 points for 'agree,' 3 points for 'neutral,' 2 points for 'disagree,' and 1 point for 'strongly disagree.' This format facilitates nuanced responses from participants and enhances the reliability of the data collected (Watkins, 2018).

To ensure the content validity of the SKPS, an initial pool of items was subjected to expert evaluation using Aiken's V formula. Each expert rated the relevance of each item on a scale from 1 (very irrelevant) to 5 (very relevant). Aiken's V values were calculated to determine which items met the established criteria for inclusion in the final scale. Items with Aiken's V values exceeding 0.70 were retained for further analysis (Cronbach, 1951). This rigorous validation process is crucial in establishing that the instrument measures what it purports to measure.

Table 1. Content Validity Index for SKPS with 30 Items

No	Aspect	Indicator	Item No	Wording Style	Aiken's V
			1		0,89
			11		0,82
1.	Brotherhood among friends	Presence of closeness, acceptance, and support in friendship.	20	Favorable	0,71
			27		0,75
			29		0,75
			6	Unfavorable	0,78
			28		0,71

			30		0,82
			2		0,78
2.	Self-disclosure	Ability of a person to voluntarily and intentionally reveal information about themselves to others to achieve closer relationships	12	Favorable	0,92
			15		0,85
			7		0,82
			18	Unfavorable	0,89
			23		0,89
3.	Conflict resolution	Resolving conflicts or issues that occur within friendships.	3	Favorable	0,85
			8	Unfavorable	0,71
			25		0,71
			4		0,92
4.	Emotional support	Sense of connection and affection among friends, involving expressions of empathy and attention.	13	Favorable	0,82
			16		0,82
			21		0,89
			9	Unfavorable	0,92
			5		0,82
			14		0,89
5.	Reciprocal relationships	Relationships between individuals or groups that benefit both parties.	17	Favorable	0,75
			22		0,71
			26		0,89
			10		0,89
			19	Unfavorable	0,89
			24		0,92

To establish the content validity of the Santri Friendship Attachment Scale (SFAS), expert judgment was employed using Aiken's V coefficient, a widely recognized method for quantifying inter-rater agreement in psychometric validation (Aiken, 1980). Table 1 presents the Aiken's V scores for the initial 30 items distributed across five theoretically derived dimensions: *brotherhood among friends*, *self-disclosure*, *conflict resolution*, *emotional support*, and *reciprocal relationships*. A comprehensive analysis of the Aiken's V results reveals that all 30 items surpassed the minimum acceptable threshold of 0.70, suggesting satisfactory relevance and clarity as perceived by expert raters (Cronbach, 1951; Haynes, Richard, & Kubany, 1995). However, a critical review of the dimensional patterns highlights important nuances worth discussing.

Firstly, the dimension of emotional support yielded some of the highest V-values (e.g., Item 4 = 0.92; Item 21 = 0.89), signaling strong agreement among raters regarding the salience of empathetic concern and care behaviors in defining peer attachment among *santri*. This pattern corroborates previous findings that emotional attunement is foundational in adolescent peer relationships, particularly within collectivist cultural settings like pesantren (Cohen & Wills, 1985; Rapp, et. al., 2021). It also affirms that emotional support is not merely an ancillary feature of friendship but a central pillar in the construction of social identity and well-being in residential educational contexts.

Conversely, the dimension of *conflict resolution*, while still valid, showed relatively lower but acceptable Aiken's V values (Item 8 = 0.71; Item 25 = 0.71). This may indicate a conceptual ambiguity or variability in how *santri* perceive and resolve conflicts within close knit communities. Notably, unlike emotional support or brotherhood, conflict related behaviors are often context-dependent and may not be openly expressed due to norms of harmony and deference prevalent in Islamic educational cultures (Bayani, 2025). As such, lower consensus on these items may reflect genuine complexity rather than poor item construction.

Interestingly, several negatively worded items, often included to mitigate acquiescence bias, also obtained high validity scores. For instance, Item 6 ("I am not close with my friends at the dormitory") received a V-value of 0.78, and Item 10 ("I do not like to help my friends") scored 0.89. These results are critical, as negatively valenced statements often pose challenges in scale development due to their potential for misinterpretation (Schriesheim & Hill, 1981). However, the high Aiken's V values here suggest that such items were well understood and conceptually relevant to the construct, underscoring the cognitive clarity and contextual appropriateness of the item phrasing.

A comparative look across dimensions further reveals that *reciprocal relationships* (Items 14, 17, 22, 26, 19, 24) were consistently rated with high validity (all $V \geq 0.75$), indicating the raters' consensus on mutual benefit as a defining feature of santri friendship. This is in line with social exchange theory, which posits that balanced reciprocity is a normative expectation in close relationships (Blau, 1964). Such consistency strengthens the theoretical foundation of this dimension and justifies its inclusion in the final scale.

Moreover, the cumulative distribution of high V-values across both positive and negative items within each dimension affirms the content representativeness and balance of the scale. The ability of items to tap into both prosocial and potentially problematic tendencies (e.g., openness vs. concealment; generosity vs. resistance to sharing) enhances the diagnostic utility of the SFAS in capturing the nuanced realities of santri interactions.

From a methodological standpoint, employing seven experts from diverse backgrounds, including psychologists, religious educators, and academic lecturers, added robustness to the evaluation process by incorporating multiple lenses of interpretation. According to Khodyakov et. al. (2023), diverse panel composition increases the ecological validity of expert ratings and ensures the scale's contextual sensitivity.

The Aiken's V results not only support the statistical adequacy of the items but also offer theoretical confirmation that the SFAS aligns well with existing frameworks of adolescent attachment, particularly in communal learning environments. These findings suggest that the SFAS possesses strong foundational validity and is suitable for subsequent construct validation procedures, such as Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA).

Results and Discussion

Results

Table 1 presents the content validity index scores for the Santri Friendship Attachment Scale (SKPS) items, assessed by seven experts. Following the Aiken V criteria table for seven raters and five response options, an Aiken V coefficient exceeding 0.70 indicates acceptable item content validity. The analysis of the rankings shows that all 30 items can be retained with adequate content validity for further analysis. These 30 items will be used in the subsequent field test to investigate the factor structure and instrument reliability.

Descriptive statistics for all 30 items of the Santri Friendship Attachment Scale (SFAS), including minimum, maximum, range, and median values, were computed to assess item-level variability and distribution patterns. As summarized in Table 2, the majority of items demonstrated median scores between 3 and 4, with response ranges spanning the full Likert scale (1 to 5), suggesting adequate response variance and

item discrimination. This level of dispersion supports the suitability of the items for subsequent factor analysis procedures. Notably, prosocial items such as “I like to help my friends” and “I care for my friends at the dormitory” reflected high central tendencies, while items with negative phrasing still showed meaningful dispersion.

Complete descriptive statistics for all items are provided in Appendix A. If appendix inclusion is not supported by the journal format, data can be made available upon request.

Table 2. Sample of Descriptive Statistics for Selected SFAS Items (N = 182)

Item Statement	Min	Max	Range	Median
I am close with my friends at the dormitory.	3	5	2	4
I share the problems I experience with my friends at the dormitory.	1	5	4	3
I like to help my friends.	1	5	4	4
I do not like to help my friends. (reverse-coded)	1	5	4	5
I do not mind if my friends use my items even without my permission. (reverse-coded)	1	5	4	3

Note: A complete breakdown of all 30 items is available in Appendix A.

Table 2 presents descriptive statistics for the 30 SKPS items retained after content validity analysis. The median values range from 3 to 5, indicating considerable variability in participant responses. Item 10 (“I do not like to help my friends”) shows the highest median (Mdn = 5), indicating a high level of agreement among participants for this statement.

The Bartlett's test of sphericity yielded (1756.690) $p < 0.001$ confirming the suitability of the correlation matrix for factor analysis. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy produced a value of 0.805, surpassing the recommended threshold of 0.6 and supporting the feasibility of conducting EFA.

EFA was executed using principal axis factoring. The number of underlying factors for the SKPS data was determined based on values exceeding a predefined threshold. EFA resulted in nine different factors, which collectively explain the total variance of the SKPS items. Examination of the individual item loadings revealed 11 items with relatively high loadings. After careful review of the item wording and the conceptual interpretation of these factors, researchers chose to reassign 11 items across 4 factors for model fit (Table 3).

Table 3. Factor Structure of SKPS 30 Items

<i>Item</i>	<i>Factor 1</i>	<i>Factor 2</i>	<i>Factor 3</i>	<i>Factor 4</i>	<i>Factor 5</i>	<i>Factor 6</i>	<i>Factor 7</i>	<i>Factor 8</i>	<i>Factor 9</i>
Aspect 5.1	.713	.107	.079	.101	.120	.274	.047	-.111	.041
Aspect 4.3	.680	-.079	.035	.190	-.039	.046	.193	.233	-.034
Aspect 5.3	.626	.262	.055	.084	.015	.062	.105	.083	.110
Aspect 4.1	.603	.083	.085	-.021	.084	.234	.143	.024	.010
Aspect 4.2	.529	.178	.144	.196	.091	.058	.029	.465	.256
Aspect 1.1	.510	.082	-.017	.003	.212	.429	.132	-.028	.185
Aspect 4.4	.468	.180	.109	-.004	.113	-.053	-.013	.140	-.119
Aspect 1.3	.404	.273	.091	.062	.029	.259	-.153	.080	.100
Aspect 1.7	.402	.205	.156	.159	.033	-.081	-.005	.107	-.190
Aspect 1.2	.389	.170	-.001	.363	.125	.312	.056	.116	.106
Aspect 5.7	.280	.267	.175	.134	.178	.089	.056	.127	-.204
Aspect 2.1	.273	-.093	-.002	.069	.245	.151	.134	-.033	.206
Aspect 2.6	.124	.711	.075	.023	.052	.106	.307	.080	.149
Aspect 5.8	.140	.611	.099	.059	.134	-.057	-.041	-.010	-.181
Aspect 5.4	.359	.428	.114	.066	.039	.043	.016	.088	.140
Aspect 1.5	.105	.052	.958	.035	-.021	.158	.141	-.068	.061
Aspect 1.8	.015	.098	.605	-.096	.060	-.037	.025	.053	.093
Aspect 1.4	.219	.052	.526	.109	-.009	-.038	-.110	.166	-.053
Aspect 5.6	.175	.040	.029	.968	.008	.104	.029	.129	.016
Aspect 4.5	.190	.324	-.022	.341	.074	.338	.056	.199	-.067
Aspect 2.5	-.025	.142	.068	-.014	.812	-.051	-.057	.093	.010
Aspect 2.2	.243	.103	-.015	.033	.619	.036	.117	-.051	.000
Aspect 1.6	.235	.332	.027	.010	.089	.601	.052	.112	.083
Aspect 3.1	.069	-.109	.007	.085	-.109	.311	-.014	-.006	-.096
Aspect 2.3	.342	.215	.060	.067	.089	.032	.895	.115	.070
Aspect 5.2	.342	.023	.286	.182	.071	.225	.125	.679	-.006
Aspect 5.5	-.031	-.142	.086	-.176	.118	.179	-.032	-.219	.000
Aspect 3.2	.038	.010	-.002	.003	.082	.033	-.036	-.057	-.431
Aspect 2.4	.181	.314	-.031	-.015	.229	.068	.032	-.088	.349
Aspect 3.3	-.061	.000	-.157	-.024	-.145	-.001	.017	.024	-.276

Table 4. Confirmatory Factor Analysis of SKPS

<i>Item</i>	<i>Factor 1</i>	<i>Factor 2</i>	<i>Factor 3</i>	<i>Factor 4</i>	<i>Corrected Item-Total Correlation</i>
4.3 I provide attention to my friends at the dormitory.	.832	-	-	-	.369
4.2 I care deeply for my friends at the dormitory.	.609	-	-	-	.516
4.1 I still consider my friends at the dormitory as strangers.	.535	-	-	-	.419

4.4 I will visit and care for a friend in the dormitory if they are sick.	.397	-	-	-	.400
1.5 I do not mind if my belongings are used by my friend even without my permission.	.847	-	-	-	.441
1.8 I am bothered if my belongings are used by a friend without permission.	.679	-	-	-	.305
1.4 I do not mind if my belongings are used by my friends.	.540	-	-	-	.397
5.4 My friends at the dormitory treat me as I treat them.	-	.962	-	-	.407
5.8 My friends at the dormitory do not treat me as I treat them.	-	.358	-	-	.307
2.5 I do not share personal information about myself with my friends at the dormitory.	-	-	-	.888	.227
2.2 I provide information about myself to my friend at the dormitory.	-	-	-	.559	.297

The Confirmatory Factor Analysis (CFA) performed on the 30-item Santri Friendship Attachment Scale (SKPS) yielded a refined four-factor structure encompassing 11 items. Each factor demonstrated acceptable to strong internal consistency, supporting the scale's construct validity and reliability. Factor 1, labeled Emotional Support, comprises four items that reflect santri's affective commitment to their peers. These items emphasize behaviors such as providing care during illness and expressing empathy, key components in emotionally secure attachments. For instance, the item "I will visit and care for a friend in the dormitory if they are sick" recorded a standardized loading of .397. While slightly below the conventional 0.40 threshold, its theoretical relevance and contribution to overall reliability justified its retention. The Cronbach's alpha for this factor was .699, with Corrected Item Total Correlations (CITC) ranging from .369 to .516, indicating adequate internal coherence.

Factor 2, Brotherhood among Friends, includes three items that underscore closeness, acceptance, and the informal norm of shared resources. Notably, this factor addresses the communal ethos often present in pesantren, including tolerance for behaviors like *ghasab*. The statement "I do not mind if my belongings are used by my friends" exemplifies this norm. Although some items in this dimension are negatively worded (e.g., "I am bothered if my belongings are used without permission"), the reliability analysis still yielded an alpha of .697 and CITC values from .305 to .441, indicating conceptual alignment with the factor's theme.

Factor 3, Reciprocal Relationships, captures the mutuality in peer exchanges and fairness expectations in friendships. It is reflected in items such as "My friends at the dormitory treat me as I treat them," with a strong factor loading of .962 and CITC of .407. This suggests a well-defined dimension with high item homogeneity, supporting social exchange theory as a relevant theoretical lens. The Cronbach's alpha for this factor was .696, meeting psychometric standards for reliability.

Factor 4, Self Disclosure, consists of two items representing an individual's willingness to share personal information to build intimacy. The item "I provide information about myself to my friend at the dormitory" loaded at .559, while "I do not share personal information..." loaded at .888. Although the latter is reverse-coded, its high loading and interpretability supported its inclusion. This factor yielded the highest reliability ($\alpha = .712$), though CITC values were more variable (ranging from .227 to .297), suggesting some refinement could enhance future iterations.

Across all four factors, the total scale reliability reached a Cronbach's alpha of .728. This value, which approaches the commonly accepted threshold of .80 for psychological scales (Cronbach, 1951; Brown, 2015), affirms the SKPS as a psychometrically robust tool for measuring friendship attachment in pesantren contexts. Moreover, the four-factor model aligns conceptually with existing attachment frameworks in communal environments (Lim, 2021; Wentzel, 2003), substantiating both its empirical and theoretical foundations. The results of the CFA also validated the theoretical constructs identified in the earlier qualitative and content validity stages. The factor loadings exceeded .50 in most cases, indicating that each item effectively captured its intended latent variable. The decision to retain a small number of items slightly below the conventional threshold (e.g., Item 4.4 with $\lambda = .397$) was guided by both theoretical relevance and model fit considerations, consistent with best practices in applied psychometric research (Watkins, 2018; Khodyakov et al., 2023).

Discussion

The development of the Santri Friendship Attachment Scale (SKPS) has yielded significant insights into the dynamics of friendship among santri within pesantren environments. The initial pool of 30 items, which surpassed the Aiken V criteria, was refined through Exploratory Factor Analysis (EFA) to reveal four distinct factors: emotional support, brotherhood among friends, reciprocal relationships, and self-disclosure. This section discusses the implications of these findings in relation to existing literature and highlights the importance of understanding friendship attachment patterns in educational contexts.

The first factor identified, emotional support, underscores the essential role that emotional connections play in friendships among santri. Emotional support encompasses expressions of empathy and attentiveness that are vital for fostering strong interpersonal bonds (Cohen & Wills, 1985). The qualitative data collected from interviews revealed that santri frequently support one another, a behavior likely reinforced by their shared living conditions and daily interactions. This finding aligns with previous research indicating that close-knit communities often exhibit higher levels of emotional support among members (Ri, 1980). The significance of emotional support extends beyond mere companionship; it contributes to psychological well-being and resilience among students (Rosenfeld et al., 2016). In high-stress environments such as pesantren, where students face academic and social pressures, having a reliable support system can mitigate feelings of isolation and anxiety (Sullivan et al., 2018). Thus, fostering emotional support within these educational settings is crucial for enhancing students' overall mental health.

The second factor, brotherhood among friends, reflects the deep-seated sense of closeness and acceptance prevalent in santri relationships. The interviews indicated that friendships formed in pesantren are characterized by shared experiences, such as studying together, communal meals, and joint religious activities. This phenomenon resonates with the concept of "communitas," which refers to the sense of community and belonging that arises from shared experiences (Gilsenan & Turner, 1976). Brotherhood among friends is particularly vital in educational contexts as it promotes collaboration and mutual respect among students. Research has shown that strong peer relationships can enhance academic performance and increase student engagement (Wentzel, 2003). Therefore, understanding the dynamics of brotherhood within pesantren can inform strategies for promoting collaborative learning environments.

The third factor identified, reciprocal relationships, highlights the importance of mutual benefit in friendships. Santri reported that their interactions are often characterized by a give-and-take dynamic; they reciprocate actions based on their friends' behaviors. This finding aligns with social exchange theory, which posits that interpersonal relationships are formed based on perceived benefits and costs. Interestingly, this reciprocal nature also extends to the practice of ghasab, taking something without permission, wherein santri engage in this behavior partly because they observe their peers doing the same. This normalization of ghasab raises critical ethical questions regarding moral development within pesantren settings. While friendships may foster positive behaviors such as cooperation and support, they can also inadvertently perpetuate negative behaviors if not addressed appropriately (Azmi et al., 2024).

Self-disclosure emerged as the fourth factor influencing friendship attachment among santri. The ability to share personal information is crucial for building intimacy and trust in relationships (Derlega & Grzelak, 1979). Santri expressed a willingness to open up about their struggles and experiences with one another, indicating a strong desire for deeper connections. This openness fosters an environment where individuals feel understood and accepted. However, it is essential to consider the implications of self-disclosure in educational settings. While sharing personal experiences can strengthen bonds among peers, it may also expose individuals to vulnerabilities (Petronio, 2002). Educators must create safe spaces where students can engage in self-disclosure without fear of judgment or breach of confidentiality.

Following EFA, Confirmatory Factor Analysis (CFA) was conducted to validate the four-factor model derived from the initial analysis. Although two items were retained despite having values below the standard threshold (<0.40), this decision was based on their contribution to overall reliability. It is essential to recognize that item retention decisions should be guided by both statistical criteria and theoretical considerations (Brown, 2015). Future iterations of the SKPS should focus on refining these items for clarity and precision to enhance measurement accuracy.

While this study provides valuable insights into friendship attachment patterns among santri within pesantren environments, several limitations must be acknowledged. The non-random sampling method employed restricts generalizability beyond the specific context studied; however, this exploratory research primarily aimed at identifying key factors rather than establishing broad generalizations. Future research should consider employing random sampling techniques across a wider range of pesantren to enhance external validity. Moreover, while qualitative interviews provided rich contextual data regarding friendship dynamics, they are

inherently subjective and may not capture the full spectrum of experiences across diverse pesantren settings. Future studies could benefit from incorporating mixed-methods designs that combine quantitative surveys with qualitative interviews to yield a more comprehensive understanding.

This study's findings underscore the importance of examining friendship attachment patterns within educational contexts such as pesantren. Understanding how these patterns influence behavior, both positive and negative, can inform character education initiatives aimed at fostering ethical behavior among students. Future researchers are encouraged to explore interventions that promote positive friendship dynamics while addressing problematic behaviors like ghasab. Additionally, longitudinal studies could provide insights into how friendship attachment evolves over time within pesantren environments. Such research could illuminate how changes in interpersonal relationships impact individual development and moral reasoning.

Conclusion

The findings of this study underscore the critical role that friendship attachment plays in shaping the social dynamics within pesantren, particularly in relation to the phenomenon of ghasab. The development of the Santri Friendship Attachment Scale (SFAS) has successfully identified four key factors, emotional support, brotherhood among friends, reciprocal relationships, and self-disclosure, that reflect the complexities of interpersonal relationships among santri. Each factor highlights distinct aspects of friendship that contribute to the overall character development of students in these Islamic educational settings. Emotional support emerges as a vital component, fostering resilience and psychological well-being through empathetic connections among peers, which is essential in high-pressure environments like pesantren. Brotherhood among friends emphasizes the importance of shared experiences and communal activities that strengthen bonds and promote collaboration, ultimately enhancing academic engagement.

The concept of reciprocal relationships illustrates how behaviors are often mirrored within friendships, raising ethical considerations regarding practices like ghasab, which can undermine moral teachings if left unaddressed. Meanwhile, self-disclosure facilitates deeper connections among santri, allowing them to share personal struggles and foster a supportive atmosphere. Despite the limitations related to non-random sampling and contextual specificity, this research offers valuable insights into how friendship dynamics can normalize certain behaviors within educational institutions. The implications for character education are profound; understanding these attachment patterns can inform targeted interventions aimed at promoting ethical behavior and addressing problematic practices such as ghasab. Future research should aim to validate these findings across a broader range of pesantren using diverse sampling methods to enhance generalizability. Additionally, longitudinal studies could provide deeper insights into how friendship dynamics evolve over time and their long-term impact on moral development. Ultimately, this study contributes significantly to the discourse on friendship attachment within educational contexts, emphasizing the need for effective character education strategies that align with the unique cultural and social frameworks of pesantren.

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