



Systematic Literature Review on The Role of Islamic Educational Values in Islamic Boarding Schools in Minimizing Negative Behavior Among Students

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ABSTRACT

This study is grounded in the growing concern over the rise of negative behaviors among students in the era of globalization and digital transformation, which increasingly challenge moral and ethical values within educational environments. Islamic boarding schools (pesantren), as traditional Islamic educational institutions, are considered to have a strategic role in addressing these challenges through the internalization of Islamic educational values. The urgency of this research lies in understanding how these values function not only as moral teachings but also as effective behavioral control systems in shaping students' character. Therefore, this study aims to examine the role of Islamic educational values in minimizing negative behavior among students and to answer how these values are internalized and implemented within the pesantren context. This research employs a Systematic Literature Review (SLR) design by collecting and analyzing relevant scholarly articles from peer-reviewed journals. The data analysis involves identifying key themes, comparing findings across studies, and synthesizing a conceptual framework that explains the relationship between Islamic values and student behavior. The findings indicate that core Islamic educational values, such as honesty (ṣidq), responsibility (amānah), discipline (istiṣāmah), and respect for teachers (ta'dhim al-ustādh) play a central role in reducing negative behaviors, including indiscipline, arrogance, and rule violations. These values are effectively internalized through three main mechanisms: the exemplary behavior of teachers (uswah hasanah), habituation through routine religious activities, and empathetic and participatory moral communication. The study demonstrates that Islamic education functions as a holistic moral control system that fosters self-regulation, moral awareness, and emotional balance among students. In conclusion, Islamic educational values significantly contribute to character formation and the prevention of negative behavior, reinforcing the role of pesantren as moral fortresses in the modern era. However, the study is limited by its reliance on secondary data and specific regional contexts; therefore, future research is recommended to conduct empirical field studies and comparative analyses to further validate and expand these findings.

Keyword: Islamic Educational Values, Santri Character, Negative Youth Behavior

INTRODUCTION

In recent years, there have been various cases of negative behavior in Islamic boarding schools that have raised public concern. Cases such as students bullying other students at an Islamic boarding school in Java, as well as incidents of arrogance and bullying among students at various Islamic boarding schools in East Java and Banten, reflect a shift in moral values among Islamic boarding school students. This phenomenon shows that although Islamic boarding schools are known as Islamic educational institutions that instill good moral values, the implementation of these values has not been fully effective in shaping the character of students to have good morals.¹

Negative behavior among students, such as disrespect towards teachers, disciplinary violations, and verbal or physical abuse, often stems from a weak internalization of Islamic

¹ Zidni Nuris Yuhbaba, "Eksplorasi Perilaku Bullying Di Pesantren," *Jurnal Kesehatan dr. Soebandi* 7, no. 1 (2019): 63–71, <https://doi.org/10.36858/jkds.v7i1.143>.

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educational values, which should form the basis for character and personality development. When values such as manners, responsibility, and sincerity are not deeply ingrained, the educational process in Islamic boarding schools risks losing its spiritual essence. In a broader social context, changes in the lifestyle of teenagers due to the influence of digital media also have a significant impact on their mindset and behavior. Social media, for example, often becomes an arena for the formation of new identities that are more oriented towards popularity and hedonism than morality and spirituality. As a result, there is a clash of values between the pesantren culture, which emphasizes simplicity and obedience, and the digital culture, which emphasizes freedom and unlimited expression. As stated by Nawas, Darmawan, and Maadad (2024), social interaction in the pesantren environment can contribute to the well-being and morality of santri, because it promotes values of togetherness, discipline, and solidarity. However, without continuous value guidance and consistent supervision, these social dynamics can also have negative impacts, such as interpersonal conflicts, deviant behavior, or even moral degradation that contradicts the main objectives of Islamic education.²

The issue of moral degradation among Islamic boarding school students has become increasingly relevant for in-depth study, given that Islamic boarding schools play a strategic role as the last bastion of character education based on Islamic values in Indonesia. Pesantren have long been known not only as institutions for the transmission of Islamic knowledge, but also as spaces for the formation of character, ethics, and personality based on spiritual values. However, social reality shows that the moral challenges faced by santri are becoming increasingly complex in line with cultural changes and advances in information technology. Research by Susanto et al. (2016) confirms that clean and healthy living behaviors in pesantren environments are highly dependent on the effectiveness of consistently applied Islamic values. Thus, the Islamic value system in pesantren not only serves as a guideline for performing ritual worship but also as the main foundation for shaping the social behavior, discipline, and morality of students in their daily lives. This reinforces the view that the success of pesantren education is not solely measured by cognitive aspects or the ability to memorize scriptures, but also by the extent to which Islamic values are able to be internalized comprehensively in the actions, attitudes, and social interactions of santri both inside and outside the pesantren environment.³

In addition, Indrawati's (2014) research confirms that a transformational leadership model based on inspiration and spiritual values plays a significant role in creating a positive educational climate in Islamic boarding schools. This type of leadership not only emphasizes the achievement of institutional goals but also prioritizes humanistic dimensions that can stimulate intrinsic motivation, moral commitment, and spiritual awareness among students. Ideally, transformational leaders in Islamic boarding schools should be moral role models (*uswah hasanah*) who inspire behavioral change and foster awareness of values in students. However, in reality, many Islamic boarding schools are still oriented towards achieving cognitive aspects through mastery of religious knowledge and formal worship rituals, while the affective and psychomotor dimensions related to character building, self-control, and social ethics often receive less attention. This condition has implications for the emergence of an imbalance between the mastery of religious knowledge and the practice of Islamic values in the daily lives of santri. In other words, pesantren education has the potential to lose its transformative

² Abu Nawas dkk., "Single-sex 'Pesantren' schools: Unravelling girls' and boys' peer connections and their impacts on wellbeing and learning outcomes," *International Journal of Educational Research* 125 (Januari 2024): 102339, <https://doi.org/10.1016/j.ijer.2024.102339>.

³ Tantut Susanto dkk., "School health promotion: A cross-sectional study on Clean and Healthy Living Program Behavior (CHLB) among Islamic Boarding Schools in Indonesia," *International Journal of Nursing Sciences* 3, no. 3 (2016): 291–98, <https://doi.org/10.1016/j.ijnss.2016.08.007>.

substance if it is not balanced with efforts to strengthen the internalization of values that touch on the aspects of personality, morality, and social responsibility of santri as a reflection of akhlak al-karimah.⁴

Research by Amaliah, Aspiranti, and Purnamasari (2015) reveals that Islamic religious values can have a significant effect on job satisfaction and behavior in a broader social context. In the context of Islamic boarding schools, these values should be applied consistently to foster moral awareness among students.⁵ However, empirical studies on how Islamic educational values concretely minimize negative behavior among Islamic boarding school students are still very limited, especially from a qualitative perspective that explores experiences, interactions, and the process of internalizing values in depth. In a recent study, Sudirman, Ramadhita, and Bachri (2025) highlight the importance of institutional value transformation in Islamic educational institutions in order to remain relevant in the face of globalization and the erosion of moral values. Pesantren, as traditional institutions, need to adapt Islamic values so that they are not merely dogma, but guidelines for social behavior and modern life ethics. This shows the urgent need to reexamine the role of Islamic educational values in shaping the character of santri amid the challenges of the times.⁶

Based on these studies, there appears to be a research gap in studies on the implementation of Islamic educational values in Islamic boarding schools. Most studies still focus on administrative or managerial aspects, while exploration of how Islamic values are translated into the daily moral behavior of santri is still rare. Therefore, this qualitative study is important to explore the meaning, process, and dynamics of the internalization of Islamic educational values that play a role in minimizing negative behavior among santri.⁷ Based on the above description, the problems in this study are: first, what is the role of Islamic educational values in Islamic boarding schools in minimizing negative behavior among students? This problem will be answered through a qualitative approach by exploring the experiences of teachers, students, and boarding school caregivers regarding the application of Islamic values in character building among students.⁸

The purpose of this study is to describe in depth and critically analyze the role of Islamic educational values in minimizing various forms of negative behavior among students in Islamic boarding schools. This study focuses on understanding how Islamic values such as honesty, discipline, responsibility, and respect for teachers are internalized and implemented in the educational process and daily life of students. Theoretically, the results of this study are expected to enrich scientific knowledge in the field of Islamic education, particularly in the context of

⁴ Nur Khusniyah Indrawati, "Management by Inspiration: Implementation of Transformational Leadership on Business at Pondok Pesantren*) Sunan Drajat," *Procedia - Social and Behavioral Sciences*, The 5th Indonesia International Conference on Innovation, Entrepreneurship, and Small Business (IICIES 2013), vol. 115 (Februari 2014): 79–90, <https://doi.org/10.1016/j.sbspro.2014.02.417>.

⁵ Ima Amaliah dkk., "The Impact of the Values of Islamic Religiosity to Islamic Job Satisfaction in Tasikmalaya West Java, Indonesia, Industrial Centre," *Procedia - Social and Behavioral Sciences*, 2nd Global Conference on Business and Social Sciences (GCBSS-2015) on "Multidisciplinary Perspectives on Management and Society", 17- 18 September, 2015, Bali, Indonesia, vol. 211 (November 2015): 984–91, <https://doi.org/10.1016/j.sbspro.2015.11.131>.

⁶ Sudirman Sudirman dkk., "The transformation of state islamic higher education institutions into World-Class University: From globalisation to institutional values," *Social Sciences & Humanities Open* 12 (Januari 2025): 101705, <https://doi.org/10.1016/j.ssaho.2025.101705>.

⁷ Muhammad Fajrul Alam Ulin Nuha dkk., "Enhancing Administrative Efficiency in Pondok Pesantren: Exploring the Acceptance of E-Santren App System for Administrative Tasks," *Procedia Computer Science*, Seventh Information Systems International Conference (ISICO 2023), vol. 234 (Januari 2024): 795–804, <https://doi.org/10.1016/j.procs.2024.03.096>.

⁸ Indrawati, "Management by Inspiration."

developing character education based on spiritual and moral values in Islamic boarding schools. This research is also expected to contribute conceptually to strengthening a holistic Islamic education paradigm, which not only emphasizes cognitive aspects but also integrates affective and spiritual dimensions. Practically, the findings of this research are expected to serve as empirical references for Islamic boarding school administrators, educators, and policymakers in designing more effective, contextual, and adaptive value education strategies to meet the challenges of the modern era. Thus, Islamic boarding schools can increasingly play a role as centers for shaping a generation of students who are not only noble and ethical, but also competitive, morally mature, and able to adapt to contemporary social and technological developments without losing their Islamic identity .

METHOD

The literature search procedure was conducted systematically using multiple academic databases, including Scopus, Web of Science, and Google Scholar. To ensure comprehensive coverage, Boolean operators such as “AND”, “OR”, and “NOT” were applied in combination with predefined keywords, including “Islamic education”, “character building”, “pesantren”, and “student behavior”. Each database required specific search string adjustments to optimize retrieval results. The inclusion criteria were limited to peer-reviewed journal articles published between 2010 and 2025, written in English or Indonesian, and focusing on Islamic boarding school contexts. Meanwhile, exclusion criteria included non-academic sources, unpublished manuscripts, and studies lacking methodological clarity. The selection process followed the PRISMA guidelines, and a flow diagram was constructed to illustrate the identification, screening, eligibility, and inclusion stages transparently. Furthermore, quality appraisal of selected studies was conducted using the CASP checklist to ensure methodological rigor. To minimize bias, the coding process involved multiple researchers and inter-coder agreement procedures were implemented.

In addition, this study employed thematic analysis to synthesize findings across selected articles. Although open, axial, and selective coding techniques were adopted, their application was carefully aligned with the systematic literature review framework to avoid methodological inconsistency. This approach enabled the identification of key themes related to the internalization of Islamic values while maintaining analytical rigor. However, the study did not perform a meta-analysis due to the heterogeneity of research designs and data types among the included studies. The first stage of the research begins with identifying the research objectives, namely to explore, analyze, and integrate various research findings discussing the role of Islamic educational values in character formation and behavioral control among students. The research focuses on the moral, spiritual, and social dimensions that form the core of Islamic educational values and their relevance in the context of student development within pesantren. Through this process, the study aims to map out patterns, strategies, and the effectiveness of implementing Islamic values in reducing negative behaviors such as disciplinary violations, low social ethics, and weak self-control. A research protocol was then developed, which includes the formulation of research questions, literature search strategies, inclusion and exclusion criteria, quality assessment techniques, and data extraction procedures. This protocol ensures that the literature selection process is systematic and free from researcher bias so that the final results genuinely reflect empirical findings relevant to the pesantren context.

The next stage is literature searching. The search was conducted across primary and secondary academic sources, including journal articles, scholarly books, dissertations, and research reports focusing on Islamic education, moral development in pesantren, and youth behavior control based on Islamic values. The search was carried out using academic databases such as Google Scholar, Scopus, and DOAJ, with keywords including “Islamic educational

values,” “santri character,” “pesantren,” and “negative youth behavior.” From the initial search results, 273 publications published between 2019 and 2025 were identified. These were then screened based on thematic relevance and publication quality. After reviewing titles, abstracts, and content, only 74 studies were found to be relevant to the research focus.⁹

The following stage is quality appraisal. Each piece of literature was analyzed in terms of research methodology, theoretical relevance, and contribution to the development of studies on Islamic educational values and student character. Works that did not meet scientific criteria, such as lacking a strong theoretical foundation or consisting merely of opinion without empirical support were excluded. Through this process, 15 core studies were identified as suitable for in-depth analysis. During the data extraction stage, all selected literature was analyzed thoroughly using thematic coding techniques to obtain a structured understanding of the relationship between Islamic educational values and efforts to prevent negative behavior among students. This coding process was conducted through three main stages: open coding, axial coding, and selective coding.¹⁰

RESULT AND DISCUSSION

The findings of this study indicate that the internalization of Islamic values in pesantren contributes positively to character development among students. However, it is important to note that the analyzed studies represent diverse types of pesantren, including salaf, modern, and integrated models, each with distinct educational systems and cultural environments. This variation may lead to different outcomes in the effectiveness of character education. Furthermore, the majority of studies employ qualitative approaches, which provide in-depth insights but lack measurable statistical evidence. Therefore, the relationship between Islamic education and the reduction of negative behavior should be interpreted as associative rather than strictly causal. In addition, negative student behaviors identified in this review include disciplinary violations, aggressive actions, and lack of respect toward teachers, although their classification varies across studies. The following is a table of results from a systematic literature review:

Tabel 1. Results from a systematic literature review

Researcher Name	Title	Year	Publisher	Research Objectives	Method	Results
Anto, Ruli et al.	<i>Pembentukan Karakter Santri di Era Globalisasi: Analisis Peran Pendidikan Tradisional di Pondok Pesantren Al-Falah</i>	2025	<i>Jurnal Penelitian Inovatif</i>	Analyzing how traditional Islamic boarding school education shapes students' character	Qualitative – Field Study	Traditional education based on Islamic values is effective in maintaining students' morality and strengthening the cultural

⁹ Eko Haryono, “Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam,” *An-Nuur* 13, no. 2 (2023), <https://ejournal.iaiamc.ac.id/index.php/annuur/article/view/301>.

¹⁰ Sariaman Siringo Ringo, “Systematic Literature Review Dengan Metode Prisma: Pembelajaran Berdiferensiasi Pada Pendidikan Dasar,” *Jurnal Didaktika Pendidikan Dasar* 9, no. 1 (2025): 209–26, <https://doi.org/10.26811/didaktika.v9i1.1760>.

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Researcher Name	Title	Year	Publisher	Research Objectives	Method	Results
				amid the challenges of globalization.		resilience of Islamic boarding schools against the influence of globalization.
Assiddiqy, Khasbi et al.	<i>Manajemen Hubungan Pesantren Berbasis Asrama dengan Masyarakat dalam Penyelenggaraan Pendidikan Islam di Asrama An-Nur Kab. Pekalongan</i>	2024	<i>Risalatuna Journal of Pesantren Studies</i>	Describing the model of social relationship management between Islamic boarding schools and the community in strengthening Islamic education.	Descriptive Qualitative	Collaboration between Islamic boarding schools and the community plays an important role in building a moral environment that supports positive behavior among students.
Firmansyah, M. Hendra & Erlin Indaya Ningsih	<i>Implementasi Nilai-Nilai Pendidikan Antikorupsi di Pondok Pesantren</i>	2023	<i>SIRAJU DDIN: Jurnal Penelitian dan Kajian Pendidikan Islam</i>	Assessing the implementation of anti-corruption values in the Islamic boarding school curriculum.	Qualitative – Interview and Observation	Instilling the values of honesty and trustworthiness prevents deviant behavior and strengthens the character of integrity among students.
Harahap, Halimatussakdiyah & Junaidi Arsyad	<i>Pengalaman Santri dalam Mengembangkan Karakter Religius di Pondok Pesantren</i>	2024	<i>Jurnal EDUCATIO</i>	Exploring santri experiences in the process of religious character building.	Phenomenology	Regular spiritual activities increase the religious awareness and self-control of students.

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Researcher Name	Title	Year	Publisher	Research Objectives	Method	Results
Husni, Moch Shohibul et al.	<i>Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Membentuk Akhlakul Karimah Santri Pondok Pesantren Al-Hikmah Tuban</i>	2023	PARAM UROBI: Jurnal Pendidikan Agama Islam	Analyzing the process of internalizing religious values in the formation of good character.	Descriptive Qualitative	Internalizing values through role models, habit formation, and the pesantren environment effectively fosters noble character.
Ishomuddin & M. Husni	<i>Peran Pengurus dan Ustadz sebagai Pembimbing dalam Pendidikan Karakter Santri di Pondok Pesantren Raudlatul Ulum 1 Malang</i>	2025	IHSAN: Jurnal Pendidikan Islam	Explaining the contribution of teachers and administrators in character building for students.	Case Study	The exemplary behavior of the teachers and personal guidance strengthen the students' morality and discipline.
Khofifah, Nurul & M. Bachrur rosyady Amrulloh	<i>Internalisasi Nilai-Nilai Pendidikan Islam Moderat dalam Membentuk Perilaku Keagamaan Santri</i>	2025	Al-Zayn: Jurnal Ilmu Sosial & Hukum	Examining the role of moderate Islamic values in shaping the religious behavior of Islamic boarding school students.	Qualitative	Moderate Islamic education fosters tolerance, moral discipline, and reduces intolerant behavior.
Melani, Faizah et al.	<i>Peran Pondok Pesantren Bani Rancang dalam Menanamkan Nilai-Nilai Karakter Santri di Era Globalisasi</i>	2022	Pendekar: Jurnal Pendidikan Berkarakter	Analyzing Islamic boarding school strategies in facing value challenges in the era of globalization.	Qualitative	The habit of worship and social ethics are key to reducing deviant behavior.

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Researcher Name	Title	Year	Publisher	Research Objectives	Method	Results
Nurdin, Muhammad Tang & Sampara Palili	<i>Penanaman Nilai Budaya Ada Tongeng melalui Pendidikan Islam dalam Membentuk Karakter Santri</i>	2024	<i>Referensi Islamika</i>	Examining the integration of local cultural values in the character building of Islamic boarding school students.	Qualitative - Ethnography	Local cultural values that are in harmony with Islam strengthen the moral identity of santri and prevent behavioral decadence.
Razali, Saidaturrahmah	<i>Peran Bimbingan Dakwah dalam Pembinaan Akhlak Santri di Pondok Pesantren Muslimat Samalanga</i>	2022	<i>Jurnal Al-Fikrah</i>	Identifying the role of religious guidance in shaping the character of Islamic boarding school students.	Descriptive Qualitative	Dakwah guidance increases moral and spiritual awareness, suppressing negative behavior.
Rosmaryani et al.	<i>Pengaruh Kecemasan Akademik dan Nilai-Nilai Pendidikan Agama terhadap Regulasi Diri Santri</i>	2025	<i>All Fields of Science Journal LAS</i>	Analyzing the relationship between religious values and self-regulation among Islamic boarding school students.	Quantitative Correlations	Strong religious values improve self-control and reduce stress and maladaptive behavior.
Royhatudin, Aat et al.	<i>Peran Pondok Pesantren dalam Menghadapi Era Revolusi Industri 4.0</i>	2024	<i>Ta'dibiya</i>	Examining Islamic boarding schools' adaptive strategies to technological and moral changes.	Descriptive Qualitative	Islamic boarding schools instill Islamic values through the digitization of learning without abandoning traditional morality.

Researcher Name	Title	Year	Publisher	Research Objectives	Method	Results
Saputra, Muhammad Ryan	<i>Pengalaman Remaja dalam Menerapkan Nilai-Nilai Moral di Pondok Pesantren</i>	2024	<i>Cybernetics Journal Education al Research and Social Studies</i>	Explaining the process of moral internalization in adolescent Islamic boarding school students.	Phenomenology	Moral awareness develops through self-reflection and a religious social environment.
Sari, Rati Hafsa et al.	<i>Strategi Komunikasi Pondok Pesantren Nurul Iman dalam Menanamkan Nilai Akhlak kepada Santri</i>	2023	TABAY YUN	Analyzing communication strategies in values education.	Qualitative – Interview and Observation	Empathy-based communication strengthens character building and reduces negative behavior.
Wakhid ah, Imroatul	<i>Internalisasi Nilai Pendidikan Islam Moderat dalam Pesantren melalui Pembelajaran Kitab Jawahirul Adab</i>	2025	<i>Jurnal Pengabdian Masyarakat dan Riset Pendidikan</i>	Examining the role of the book <i>Jawāhirul Adab</i> in shaping santri manners.	Descriptive	Learning classical texts is an effective means of internalizing moral values and self-control.

The Role of Islamic Educational Values in Character Building and Prevention of Negative Behavior

Islamic educational values, which include moral (akhlaqiyyah), spiritual (ruhiyyah), and social (ijtima'iyah) aspects, play a fundamental role in shaping the character and behavior of santri. Moral values guide students to understand the boundaries between right and wrong based on the teachings of the Qur'an and Sunnah, while spiritual values shape awareness of God (taqwa), which is the foundation of self-control. Social values foster a sense of responsibility, concern, and justice in community life.¹¹ According to Husni et al. (2023) and Khofifah & Amrulloh (2025), the internalization of these values functions as a preventive moral framework that suppresses the emergence of negative behaviors such as disciplinary violations, aggressive behavior, and disrespect towards teachers. In other words, Islamic education is not only a means of transmitting religious knowledge, but also an effective instrument in building the moral agency of students so that they are able to assess and control their behavior independently.¹²

¹¹ Moch Shohibul Husni dkk., "Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Membentuk Akhlakul Karimah Santri Pondok Pesantren Al Hikmah Tuban," *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM* 6, no. 1 (2023): 1–22, <https://doi.org/10.32699/paramurobi.v6i1.4297>.

¹² Nurul Khofifah dan Moch Bachrurrosyady Amrulloh, "Internalisasi Nilai-Nilai Pendidikan Islam Moderat Dalam Membentuk Perilaku Keagamaan Pada Santri Di Pondok Pesantren Al-Fattah Al-Ausath Siman

The exemplary behavior (*uswah hasanah*) demonstrated by teachers and administrators at Islamic boarding schools is a key component in shaping the morals and discipline of students. The exemplary-based educational approach positions educators as moral figures who embody Islamic values in their attitudes, words, and actions. Ishomuddin & Husni (2025) emphasize that consistent positive behavior by ustadz is more easily internalized by students than mere verbal instructions. Through daily interactions, students learn discipline, responsibility, and social ethics contextually, not just cognitively. This is in line with the concept of the hidden curriculum in Islamic education, where value learning takes place through social experiences and observation of teachers' behavior. Thus, exemplary behavior becomes an effective mechanism in creating a moral learning environment in Islamic boarding schools.¹³

Despite the predominantly positive findings, this study also identifies several limitations and challenges in the internalization process. Not all students exhibit consistent behavioral improvement, indicating that the success of Islamic education is influenced by multiple factors. Internal factors such as motivation, personal awareness, and psychological development play a crucial role, while external factors including family background, peer influence, and social media exposure also significantly affect student behavior. However, these external dimensions remain underexplored in the existing literature. This imbalance suggests that current research tends to emphasize normative success rather than critically examining failure or resistance in character formation processes. Religious activities carried out regularly, such as congregational prayers, reading the yellow book, reciting prayers, and studying interpretations, serve not only as ritual worship but also as a spiritual education process that shapes the self-regulation of students. According to Harahap & Arsyad (2024) and Rosmaryani et al. (2025), consistent religious activities train self-control, patience, and high moral awareness.¹⁴ These rituals instill the values of punctuality, solemnity, and a sense of togetherness in worship. In addition, activities such as congregational zikr foster emotional stability and inner peace, which play an important role in preventing impulsive or aggressive behavior. Thus, religious activities in Islamic boarding schools serve as moral and emotional regulators that maintain the psychological balance of students.¹⁵

Dakwah in Islamic boarding schools not only serves to convey Islamic teachings, but also as an educational communication process that fosters ethical and moral awareness. Razali (2022) and Sari et al. (2023) explain that a participatory and persuasive approach to dakwah can foster moral consciousness among students and reduce the potential for behavioral deviations. Through spiritual guidance, lectures, religious discussions, and Islamic counseling, santri are

Sekaran Lamongan," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 2 (2025): 505–13, <https://doi.org/10.61104/alz.v3i2.1068>.

¹³ Ishomuddin dan M. Husni, "Peran Pengurus Dan Ustadz Sebagai Pembimbing Dalam Pendidikan Karakter Santri Di Pondok Pesantren Raudlatul Ulum 1 Ganjaran Gondanglegi Malang," *IHSAN: Jurnal Pendidikan Islam* 3, no. 1 (2025): 336–47, <https://doi.org/10.61104/ihsan.v3i1.808>.

¹⁴ Halimatussakdiah Harahap dan Junaidi Arsyad, "Pengalaman Santri Dalam Mengembangkan Karakter Religius Di Pondok Pesantren," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 10, no. 2 (2024): 147–57, <https://doi.org/10.29210/1202424769>.

¹⁵ Rosmaryani Rosmaryani dkk., "Pengaruh Kecemasan Akademik Dan Nilai-Nilai Dalam Pendidikan Agama Terhadap Regulasi Diri Santri Pondok Pesantren Modern Hidayatussalikin Pangkalpinang," *All Fields of Science Journal Liaison Academia and Society* 5, no. 3 (2025): 271–85, <https://doi.org/10.58939/afosj-las.v5i3.939>.

encouraged to reflect on Islamic values in their daily lives.¹⁶ Dialogic educational communication also strengthens the emotional bond between students and teachers, making it easier for moral messages to be accepted and internalized. This process shows that preaching in Islamic boarding schools serves as an instrument of moral reform, not merely a transfer of religious knowledge.¹⁷

Integration of Local Cultural Values and Islamic Moderation in Character Building

The integration of local cultural values with the principles of Islamic moderation (*wasathiyyah*) creates a balance between traditional morality and adaptation to the demands of modernity. Nurdin & Palili (2024) and Wakhidah (2025) emphasize that combining local values, such as politeness, mutual cooperation, and respect for elders, with moderate Islamic teachings can shape the personality of santri (Islamic boarding school students) to be contextual and inclusive.¹⁸ Pesantren that are able to harmonize these two values can produce a generation of santri who are moral, adaptive, and tolerant of differences. This approach is also an effective strategy for preventing radicalism and moral degradation that arise as a result of global cultural penetration. Thus, cultural integration and Islamic moderation become the socio-religious foundation for character education in pesantren.¹⁹

Islamic boarding schools with an Islamic values-based education system serve as a moral control system that balances technological development and the morality of students. Anto et al. (2025) and Royhatudin et al. (2024) reveal that Islamic boarding schools play an important role in addressing the negative impacts of globalization and digital media, such as individualism, consumerism, and hedonistic behavior.²⁰ By integrating Islamic values into every aspect of the curriculum and the lives of students, Islamic boarding schools are able to instill critical awareness of the ethical use of technology. This values-based learning also strengthens the moral resilience of students in the face of information and popular culture that often conflicts with Islamic norms. Thus, Islamic boarding schools are not only religious educational institutions, but also bastions of moral civilization in the digital age.

Relevance of Findings to Islamic Education Theory and Hypothesis

The results of the study indicate that Islamic educational values, especially honesty (*ṣidq*), discipline (*istiqāmah*), responsibility (*amānah*), and respect for teachers (*ta'dhīm al-ustadz*) play a central role in minimizing negative behavior among students. These findings support the theory

¹⁶ Saidaturrahmah Razali, "Peran Bimbingan Dakwah Dalam Pembinaan Akhlak Santri di Pondok Pesantren Muslimat Samalanga Kabupaten Bireuen," *Jurnal Al-Fikrah* 11, no. 1 (2022): 1–13, <https://doi.org/10.54621/jiaf.v11i1.157>.

¹⁷ Rati Hafsa Sari dkk., "Strategi Komunikasi Pondok Pesantren Nurul Iman Desa Ujung Tanjung Dalam Menanamkan Nilai-Nilai Akhlak Kepada Santri," *TABAYYUN* 4, no. 1 (2023): 209–24, <https://doi.org/10.19109/tabayyun.v4i1.18378>.

¹⁸ Nurdin dkk., "Penanaman Nilai Budaya Ada Tongeng Melalui Pendidikan Islam Dalam Membentuk Karakter Santri Pondok Pesantren Nurul Ikhwan Kabupaten Maros," *REFERENSI ISLAMIKA: Jurnal Studi Islam* 2, no. 1 (2024): 158–85, <https://doi.org/10.61220/ri.v2i1.016>.

¹⁹ Imroatul Wakhidah, "Internalisasi Nilai Pendidikan Islam Moderat Dalam Pesantren Melalui Pembelajaran Kitab Jawāhirul Adab: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 4857–64, <https://doi.org/10.31004/jerkin.v3i4.1355>.

²⁰ Ruli Anto dkk., "Pembentukan Karakter Santri di Era Globalisasi: Analisis Peran Pendidikan Tradisional di Pondok Pesantren Al-Falah Menggunakan Pendekatan Kualitatif," *Jurnal Penelitian Inovatif* 5, no. 3 (2025): 2037–44, <https://doi.org/10.54082/jupin.1445>.

of value internalization proposed by Lickona (1991) and reinforced by Al-Attas (1993), that values-based character education works through three stages: knowing the good, feeling the good, and doing the good.²¹ In Islamic boarding schools, this process occurs simultaneously through habituation, role modeling, and a religious social environment. The findings also reinforce the theory of moral control systems in Islamic education (Al-Ghazali, Ihya' Ulumuddin), which states that spiritual values serve to control human desires and destructive emotions. When students regularly participate in religious activities such as zikr, congregational prayer, and religious studies, self-regulation is formed that suppresses negative impulses.²²

The main hypothesis of the study suggests that Islamic education plays a significant role in minimizing negative behavior among students, which is strongly supported by empirical evidence. However, the results also show that the success of internalizing values is highly dependent on the exemplary behavior of teachers, the intensity of spiritual activities, and the social climate of the pesantren. Pesantren that are weak in consistency of habit formation and supervision tend to experience an imbalance between religious knowledge and moral behavior. This indicates a systemic limitation: Islamic values are not automatically internalized without the support of a strong institutional culture.

The findings of this study reinforce the results of various previous studies that emphasize the importance of Islamic educational values in shaping character and preventing deviant behavior in Islamic boarding schools. Husni et al. (2023) and Khofifah and Amrulloh (2025) show that the internalization of Islamic values, both through formal learning and daily practices, has proven effective in reducing deviant behavior such as lack of discipline, arrogance, and disobedience to pesantren rules. Moral values such as sincerity, trustworthiness, and responsibility are internalized through a systematic process of habituation, thereby shaping the students' self-awareness to act in accordance with Islamic principles. This finding shows that values education plays a fundamental role as a preventive mechanism against negative behavior among students, as well as a basis for the formation of a strong Islamic personality.

Furthermore, Ishomuddin and Husni (2025) emphasize that the exemplary behavior of ustadz has a direct influence on the formation of santri behavior. In the context of Islamic education, the figure of the ustadz serves as *uswah hasanah* or a role model, as emphasized in the Qur'an (QS. Al-Ahzab: 21), which states that the Prophet Muhammad SAW is the best example for mankind. This exemplary role is not only reflected in teaching, but also in consistency of behavior, patience, and moral integrity. Through a process of imitation and social identification, santri learn to emulate the positive values demonstrated by their ustadz, so that disciplined behavior, responsibility, and social awareness grow naturally within them. Research by Harahap and Arsyad (2024) also found that regular religious activities such as congregational prayers, reading scriptures, and reciting prayers contribute significantly to strengthening the self-regulation of santri. These spiritual activities shape mindsets and habits that are oriented towards self-control, inner peace, and high moral awareness. These findings are in line with the results

²¹ Thomas Lickona, *Educating for Characters : How our Schools can Teach Respect and Responsibility*, Cetakan kelima, ed. oleh Uyu Wahyudin dan Suryani, trans. oleh Juma Abdu Wamaungo (Bumi Aksara, 2016).

²² Muhammad Naguib Al-Attas, *Islam and Secularism* (International Institute of Islamic Thought and Civilization, 1993).

of this study, in which religious practices and activities in Islamic boarding schools function not only as religious rituals, but also as psychological instruments that build emotional balance and personal ethics among santri. Meanwhile, Razali (2022) and Sari et al. (2023) highlight the importance of empathetic and participatory da'wah communication in building moral consciousness among santri. Da'wah conducted through a persuasive and dialogical approach has proven to be more effective in fostering moral awareness than an authoritative approach. Ustadz and pesantren mentors who prioritize two-way communication help santri understand Islamic values contextually and rationally. Thus, the moral awareness that is formed is not due to external pressure, but rather due to a deep internal understanding of the values of goodness.

Nurdin and Palili (2024) and Wakhidah (2025) emphasize that the integration of local cultural values and the principles of Islamic moderation gives rise to a contextual, inclusive, and tolerant morality. Pesantren that are able to harmonize traditional community values with moderate Islamic teachings tend to produce students who have an open social character while still adhering to Islamic moral principles. This integration is important amid the challenges of globalization and modernity, as it bridges the preservation of traditional values and adaptation to contemporary social dynamics. Overall, the synthesis of these various studies shows that the Islamic value-based pesantren education system functions comprehensively, covering spiritual, moral, social, and cultural aspects. The internalization of Islamic values, the exemplary behavior of ustadz, religious activities, effective da'wah communication, and the integration of local culture form a unified mechanism of guidance that can strengthen the character and control the behavior of santri in the modern era.

Integration with Social Context and the Digital Age

These findings should be read in the context of modern Islamic boarding schools facing the challenges of globalization, individualism, and digital culture. In line with Anto et al. (2025) and Royhatudin et al. (2024), Islamic boarding schools now serve as a moral firewall against the penetration of popular culture, which tends to be hedonistic and permissive. Through Islamic values internalized in the curriculum and daily life of students, Islamic boarding schools function as social institutions that balance religiosity and rationality in the digital age. This demonstrates the high relevance of cultural resilience theory in the context of Islamic education, which shows that a strong value system can maintain collective morality amid the tide of social change.²³

Academically, this study broadens the horizon of Islamic education studies by presenting a conceptual model that explains the relationship between Islamic values, moral control, and santri behavior. This model emphasizes that Islamic values education is not only normative, but also adaptive and applicable. Based on the research findings and literature synthesis, there are several strategies for strengthening the role of Islamic educational values in Islamic boarding schools in minimizing negative behavior among students. These strategies are formulated based on an empirical and conceptual approach that emphasizes the importance of value integration, role modeling, moral communication, and spiritual habits in the Islamic boarding school education system.

²³ Jo Boyden, "The Moral Development of Child Soldiers: What Do Adults Have to Fear?," *Peace and Conflict: Journal of Peace Psychology* 9, no. 4 (2003): 343–62, https://doi.org/10.1207/s15327949pac0904_6.

Although this study was systematically compiled using the Systematic Literature Review (SLR) approach, there are several limitations that need to be acknowledged as part of methodological reflection and research context. First, from a methodological perspective, the SLR approach has limitations because it relies entirely on secondary data obtained from various scientific publications. This means that the study cannot capture the direct experiences of students, teachers, and caregivers in Islamic boarding schools phenomenologically. Thus, subjective dimensions such as emotional dynamics, daily social interactions, and the context of moral value formation in Islamic boarding schools are not explored in depth as they would be in field research.

Future research directions can be developed to broaden and deepen understanding of the role of Islamic educational values in shaping the character of santri and preventing negative behavior in Islamic boarding schools. First, the exploration of Islamic moral neuroscience is one promising research direction. This approach can be used to scientifically understand how spiritual practices, such as zikr, congregational prayer, and recitation of the Qur'an, affect the nervous system and self-control mechanisms of santri. By combining the perspectives of neuroscience and Islamic education, this type of research has the potential to explain the relationship between spirituality and cognitive-affective functions, especially in building moral awareness and emotional regulation. This approach can also be the basis for the development of a neuroethical learning-based Islamic education model, which places spirituality as the scientific foundation in shaping positive behavior. This study contributes significantly to strengthening the holistic Islamic education paradigm, which places spiritual values at the core of character building. It bridges the gap between Western moral education theory and traditional Islamic educational practice. By emphasizing that Islamic values function as a preventive moral system and behavioral regulator, this study enriches the theoretical knowledge in the field of Islamic moral pedagogy and strengthens the position of Islamic boarding schools as a model of character education that is contextual, resilient, and adaptive to the digital age .

CONCLUSION

Based on the results of data analysis using the Systematic Literature Review (SLR) approach, this study found that Islamic educational values —such as honesty (ṣidq), responsibility (amānah), discipline (istiḳāmah), and respect for teachers (ta'dhīm al-ustadz)—play a central role in minimizing negative behavior among students, including disciplinary violations, arrogance, and disrespect towards teachers. The internalization of these values has been proven effective through three main mechanisms: the exemplary behavior of teachers (uswah hasanah), the habit of religious activities, and empathetic and participatory communication of da'wah. These findings support the hypothesis that Islamic values education not only functions as a transfer of moral knowledge but also as a moral control system that shapes the character and ethical awareness of santri as a whole.

Theoretically, the results of this study reinforce the paradigm of holistic Islamic education that integrates spiritual, moral, social, and cultural aspects. Islamic values have proven to be the main foundation in building self-regulation and moral resilience among students, so that Islamic boarding schools play a role as a moral fortress amid the negative influences of globalization and digital culture. In practical terms, these results have important implications for pesantren administrators to strengthen the role model program of ustadz, integrate a value-integrated

curriculum, develop humanistic moral communication, and optimize religious activities as a means of character building. Thus, Islamic education in pesantren can be more effective in producing a generation that is moral, adaptive, and spiritually resilient in the modern era.

However, this study has limitations that need to be considered. The literature-based approach does not fully capture the empirical dynamics in the field, while the majority of literature sources focus on Islamic boarding schools in Java and Madura, so the generalization of the results needs to be done with caution. Therefore, further research using a field research or participatory action research approach is recommended to explore the direct experiences of santri, ustadz, and pesantren caregivers. A comparative study between traditional and modern Islamic boarding schools, as well as an exploration of Islamic moral neuroscience, also needs to be conducted to understand the mechanism of value internalization in a more scientific and contextual manner. Through this further research, the understanding of the role of Islamic educational values in shaping the behavior of Islamic boarding school students can be more in-depth, integrative, and applicable to the development of Islamic educational science and character building practices in society. The findings of this study are conceptual in nature and derived from the synthesis of existing literature. Therefore, they should not be interpreted as definitive empirical evidence of causal relationships. Further empirical investigation is required to validate the proposed model and to examine its applicability in diverse pesantren contexts.

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