MIKAILALSYS
Journal of Multidisciplinary Sciences

e-ISSN : 2987-2286
p-ISSN : 2987-3924
Index: Harvard, Boston, Sydney, Copernicus, Sinta 4, Scilit, Semantic, Google, etc

https://doi.org/10.58578/mikailalsys.v4i3.12728

The Ecology of the Learning Environment in Shaping Students' Religious Behavior: A Case Study at Pondok Pesantren Mansyaul Huda Senori Tuban

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Submitted:	Revised:	Accepted:	Published:
Oct 9, 2026	Nov 7, 2026	Nov 18, 2026	Nov 23, 2026

Abstract

Changes in digital culture and the diverse backgrounds of students entering the 2026–2027 academic year call for a closer examination of how traditional Islamic boarding schools (*pesantren*) foster religious character. This descriptive qualitative case study examined the learning environment at Pondok Pesantren Mansyaul Huda in Sendang, Senori, Tuban, to identify how students internalize religious values and to develop an evaluation framework and strategies for strengthening that environment. The analysis involved categorizing the data, synthesizing concepts from Bronfenbrenner's developmental ecology theory and Bandura's social learning theory, and mapping operational indicators. The findings suggest that the physical, social, pedagogical, and cultural-organizational dimensions of the learning environment jointly shape worship practices, personal and social morality, and consistency in applying religious values. Students internalized these values gradually through role modeling (*uswah hasanah*), habituation, social reinforcement, reflective learning, and opportunities to put values into practice. Scholarly traditions and charismatic leadership were sources of social capital. Inconsistent role modeling by dormitory administrators, repressive discipline, fatigue from demanding schedules, and unmonitored exposure to digital content posed challenges. The four dimensions and five mechanisms provide a basis for evaluating how the school supports religious character development. To foster students' moral independence, the study proposes environmental audits, standards for nonviolent caregiving, anti-bullying systems, reflective dialogue, digital literacy grounded in *tabayyun* (information verification), and collaboration with families.

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Keywords: Developmental Ecology; Islamic Boarding Schools; Learning Environment; Religious Character; Social Learning

INTRODUCTION

Education not only serves as an instrument for transmitting cognitive knowledge but also plays a fundamental role in fostering the character, morals, and spiritual personality of students (Ichsan, 2019; Ichsan et al., 2021, 2025). Within the framework of Islamic educational philosophy, the success of the learning process is measured by the extent to which theoretical religious understanding can be transformed into internalization and practical application in daily life. The transition from knowledge to consistent religious practice cannot rely solely on verbal instruction or classroom lectures (Adawiyah, 2026). A holistic educational ecosystem is needed that systematically allows Islamic values to be learned conceptually, exemplified through direct role models, practiced repetitively, and continuously reflected in students' social spaces.

Among the various types of Islamic educational institutions in Indonesia, Islamic boarding schools (*pesantren*) have distinctive characteristics because they integrate scientific teaching, boarding life, moral development, and religious rituals into an inseparable systemic whole. Daily interactions between students, *kiai* (Islamic scholars), *ustadz* (Islamic teachers), dormitory administrators, and peer groups occur intensively around the clock, bound by traditions and binding institutional rules. Dhofier (2008) and Mastuhu (1994) assert that Islamic boarding schools operate through charismatic authority structures, classical teaching patterns, and collective culture that naturally create a distinctive socio-cultural environment. The complexity of the social interactions within them makes *pesantren* an educational ecosystem imbued with a hidden curriculum, which operates subtly yet decisively in constructing the religious consciousness of students (Ma'arif & Arif, 2026).

Conceptually, the dynamics of religious behavior formation within this boarding ecosystem can be analyzed through the perspective of Bronfenbrenner's (1979) Developmental Ecology Theory. This theory emphasizes that individual development is the product of complex reciprocal interactions between students and the surrounding multi-layered environmental system, from the microsystem of daily interactions in the dormitory to the macrosystem of institutional values and culture. In addition, the mechanism of value transmission within the social environment of *pesantren* gains theoretical legitimacy through

Bandura's Social Learning Theory (1977), which emphasizes the urgency of observation, modeling, and reinforcement in adopting new habits. In the context of *pesantren*, the kiai and senior administrators serve as concrete behavioral models, while collective rituals act as instruments of social reinforcement that maintain the consistency of the students' religious practices.

Several recent empirical studies confirm that the ecosystem and cultural practices of Islamic boarding schools (*pesantren*) are positively correlated with strengthening the religious character and discipline of students (Yaqin & Hambali, 2025). However, the contemporary landscape of character development faces significant disruption due to the penetration of digital culture, shifting patterns of social relations, and the heterogeneity of students' family backgrounds (Masruroh et al., 2025). These changes require boarding schools to not only rely on traditional patterns of habituation but also formulate regulations for digital media literacy and strengthen students' self-regulation skills to maintain their moral resilience amidst the onslaught of global information (Ramadhan & Achadi, 2025).

This historical context and contemporary challenges are clearly reflected in the educational dynamics at Pondok Pesantren Mansyaul Huda, located in Sendang Village, Senori District, Tuban Regency. Founded by KH. Munawwar in 1927, this *pesantren* has a long track record and significant contributions to the development of Islamic intellectual traditions in Tuban and the surrounding area. For nearly a century, this institution has maintained its existence and the quality of its scholarship through classical *pesantren* teaching systems such as wetonan and sorogan, which emphasize a deep understanding of religious texts and the etiquette of seeking knowledge (Afniya, 2016). These deeply rooted academic and spiritual traditions serve as the primary cultural foundation for shaping the religious identity of its students from generation to generation.

Despite its strong traditional heritage, entering the 2026–2027 academic year, this *pesantren* faces complex challenges in fostering students that are far more dynamic than in previous decades. The diversity of students' socio-economic backgrounds, exposure to digital lifestyles before entering the boarding school, and the demands of pedagogical adaptation require a re-examination of the effectiveness of the existing learning ecosystem. A gap between the ideal values taught through the yellow books and the reality of students' daily behaviors could potentially arise if the structure of the learning environment—including its physical, social, and cultural dimensions—is not mapped and managed responsively to the

psychological development needs of today's students.

Based on the existing literature, studies on *pesantren* education are generally fragmented, focused on analyses of traditional teaching methods, charismatic leadership of *kiai* (Islamic scholars), or partial descriptions of religious habituation programs. There remains a research gap that has not been comprehensively explored, particularly regarding the systemic relationship between the architecture of *pesantren* learning environment as an ecological ecosystem and the psychological-social mechanisms of the internalization of religious behavior in students. Therefore, a conceptual-ecological study is needed that can synthesize the theoretical foundations of developmental ecology and social learning to fully capture how *pesantren* environment works to shape religious character amidst the disruptions of the digital era.

Based on this empirical urgency and theoretical gap, this article is written to provide both conceptual and practical contributions to the development of modern pesantren education governance that remains rooted in tradition. Specifically, this research aims to: (1) analyze the dimensions of the learning environment and components of religious behavior within the context of *pesantren* ecosystem; (2) formulate the mechanisms by which the learning environment influences the internalization of religious behavior in students; and (3) preparing an evaluation framework and strategic recommendations for mapping the learning environment that is applicable to the context of Pondok Pesantren Mansyaul Huda Sendang Senori Tuban in the 2026–2027 Academic Year.

METHODS

This study employs a qualitative research approach with a case study design (Creswell & Creswell, 2017) to formulate a conceptual framework and examine the ecological dynamics of the learning environment in shaping students' religious behavior. The case study approach was selected to enable an in-depth, contextual investigation of the contemporary educational ecosystem at Pondok Pesantren Mansyaul Huda Sendang Senori Tuban ahead of the 2026–2027 Academic Year. Data were gathered through a systematic review of credible documentary and secondary sources, comprising classical and contemporary Islamic education literature, national regulatory frameworks—particularly Law Number 18 of 2019 concerning Pondok Pesantren—institutional profile records, and reputable national and international peer-reviewed journal articles focusing on learning ecology, pesantren culture,

and character education.

Meanwhile, for the purposes of the operational design of the follow-up research, field research subjects were designed to include students at relevant levels or classes, caregivers, religious teachers (*ustadz/ustadzah*), and dormitory administrators. The population and sampling technique were adjusted after the number of students and group structure were precisely determined. Data processing and analysis were conducted systematically through three main stages. The first stage was data reduction and categorization, grouping the learning environment concept into four main dimensions (physical, social, pedagogical, and cultural-organizational) while mapping indicators of religious behavior, including aspects of worship, personal morality, social morality, and value consistency. The second stage was conceptual synthesis by linking Bronfenbrenner's Developmental Ecology Theory and Bandura's Social Learning Theory with the dynamics of *pesantren* life to explain the five main mechanisms of internalization of religious values (*uswah hasanah*, habituation, social reinforcement, reflective learning, and opportunities to practice values).

The third stage of data analysis was the development of an operational design as a guideline for qualitative empirical testing at Pondok Pesantren Mansyaul Huda. At this stage, a matrix of indicator frameworks was formulated, ready to be translated into observation instruments, questionnaires, and interview guidelines (Creswell & Poth, 2024; Miles & Huberman, 1994). In this field-testing scheme, primary data sources were directed towards direct data collection from respondents and direct observation within the *pesantren* environment, while secondary data were collected through institutional documentation such as regulations, daily activity schedules, classical Islamic study curricula, and student development reports.

RESULTS

Dimensions of Learning Environment and Religious Behavior

The learning environment in Islamic boarding schools (*pesantren*) is a holistic educational ecosystem that goes beyond the mere cognitive transfer of knowledge in the classroom to encompass all of the students' daily activities, which occur intensively twenty-four hours a day. Based on a conceptual synthesis of Bronfenbrenner's developmental ecology theory and Bandura's social learning perspective, the architecture of *pesantren* learning environment is mapped into four main operational dimensions. First, the Physical

Dimension, which encompasses the adequacy of infrastructure, sanitation, and cleanliness of dormitories, mosques, study rooms, and well-organized open spaces. Adequate and well-maintained physical infrastructure is not merely a passive facility, but a fundamental prerequisite for providing psychological comfort and creating a sense of calm for students in worship and religious studies (Muzakki & Komarudin, 2026).

The second dimension is the Social Dimension, which emphasizes the quality of interpersonal relationships between the *kiai* (Islamic cleric), *ustadz* (Islamic teacher), dormitory administrators, and students, as well as the dynamics of daily peer interactions. In an *pesantren* ecosystem that relies on charismatic authority and emotional closeness, the concrete role models (*uswah hasanah*) of educators and a supportive social climate are key pillars (Mukhlisin & Sofy, 2025). Through the mechanisms of observation and imitation of behavior as explained in social learning theory, students absorb moral standards from the harmony between the words and actions of their guardians and seniors. A healthy and supportive social climate also serves as a social reinforcement system that keeps students within religious norms and prevents potential deviant behavior within the dormitory environment.

The third and fourth dimensions complement each other in driving the values education system: the Pedagogical Dimension and the Cultural-Organizational Dimension. The pedagogical dimension encompasses not only classical textual teaching methods such as wetonan and sorogan, but also spiritual guidance approaches, the provision of spaces for reflective dialogue, and the provision of constructive feedback for moral development. Meanwhile, the cultural-organisational dimension encompasses the system of rules, institutional routines, the habituation of collective worship, and the enforcement of educational discipline. The synergy between a scheduled institutional culture and a reflective pedagogical approach is crucial to ensure that students' compliance does not become a mechanical routine due to the pressure of rules but rather transforms into moral reasoning born of a deep understanding of Islamic values (Irwan et al., 2026).

On the other hand, the interaction of all dimensions of the learning environment results in the formation of students' religious behavior, understood as a multidimensional manifestation of the integration of moral knowledge, moral attitudes, and moral actions. Operationally, this religious behavior is divided into four main indicators, beginning with Worship Practices and Personal Morals. Worship practices are reflected in the regularity,

discipline, and full awareness of students in carrying out ritual obligations such as congregational prayer, Quranic recitation, *wirid* (recitation of the Qur'an), prayers, and various *sunnah* (religious practices) (Ichsan et al., 2025; Rustam & Ichsan, 2020). Personal morals refer to the quality of individual integrity within students, which includes honesty, time discipline, patience, self-control, and sincere adherence to *pesantren* regulations as a reflection of spiritual maturity.

The next indicator of religious behavior is Social Morals and Consistency or Internalization of Values. Social morality embodies ritual piety in human relations with the surrounding environment, demonstrated through humility, politeness in speech, a spirit of mutual assistance (*ta'awun*), concern for environmental cleanliness, and a firm rejection of all forms of bullying. The pinnacle of a successful *pesantren* ecosystem lies in the dimension of consistency or internalization, namely the resilience of students in maintaining their religious principles and behavior consistently in various situations. Students who have achieved internalization are not only devout in worship and have noble morals under the strict supervision of administrators or *kiai* but also maintain a firm adherence to these values independently when outside of formal supervision and when interacting with the outside world (Ramadani & Sofa, 2024).

Overall, the relationship between the four dimensions of the learning environment and the four components of religious behavior forms an ecological system that operates reciprocally and in stages. A comfortable physical environment, exemplary social relationships, dialogic pedagogical guidance, and a structured organizational culture are prerequisites for the functioning of habituation mechanisms and reflective learning. Amidst the challenges of digital cultural disruption and the heterogeneity of students' backgrounds, integrating these four dimensions of the learning environment is key for *pesantren* to bridge the gap between theoretical knowledge from the yellow books and everyday practice. By managing a harmonious ecosystem that is responsive to the psychological development of students, *pesantren* can produce a generation that is not only outwardly obedient but also possesses moral independence and strong character.

The Mechanism of the Influence of the Learning Environment on Religious Behavior

The formation of students' religious behavior does not occur instantly, but rather through a gradual process involving psychological and social interactions within the *pesantren*

ecosystem. The first and most fundamental mechanism is role modeling (*uswah hasanah*), grounded in Bandura's (1977) social learning theory through observation and imitation. In the *pesantren* ecosystem, which relies on charismatic authority and emotional closeness, the figures of the *kiai*, *ustadz*, and dormitory administrators serve as concrete behavioral models for the students. Students absorb Islamic moral standards and values not solely from verbal instruction in the classroom, but also from the consistency and harmony between the daily words and actions of their educators and seniors.

The next stage is habituation, driven through the cultural-organisational dimension and structured, twenty-four-hour institutional routines. The repetition of scheduled activities—such as congregational prayer, Quranic recitation, *wirid* (recitation of the Qur'an), and community service activities to maintain environmental cleanliness—systematically shapes automatic response patterns in the students. This repetitive process is supported by the appropriateness of physical dimensions, such as comfortable mosques and dormitories, to foster inner peace during worship. With consistent practice, religious practices gradually shift from mere daily obligations to necessities and rhythms inherent in the students' daily lives (Multazami & Diana, 2025).

To ensure that established habits remain stable, the *pesantren* ecosystem operates a third mechanism, namely social reinforcement. This mechanism operates through a healthy peer group climate, positive feedback from caregivers, and the enforcement of fair and educational institutional rules. From Bronfenbrenner's (1979) developmental ecology perspective, reciprocal interactions within the dormitory microsystem serve to keep students within the corridor of religious norms. This social reinforcement also serves as a bulwark against potential behavioral deviations, bullying, and the negative influence of digital culture penetration from outside *pesantren*.

However, physical adherence to routines and rules risks becoming merely mechanical if not balanced by a fourth mechanism, namely reflective learning. Through the pedagogical dimension—both in the study of classical texts such as wetonan and sorogan, as well as in religious dialogue and counseling sessions—students are encouraged to explore the moral reasoning behind each Islamic obligation. This dialogical and reflective approach helps students understand the spiritual meaning behind the rituals they perform (Musyarofah et al., 2026). With this deepened understanding, religious observance undergoes a fundamental transformation: from obedience driven by external incentives or fear of punishment to an

internal awareness born of sincerity.

The culmination of this entire value transformation process culminates in the fifth mechanism: the opportunity to concretely practice values in the social sphere. Students' active involvement in *khidmah* (service) activities, leadership of student organizations, the spirit of mutual assistance (*ta'awun*), and social care activities serve as practical laboratories for honing empathy, courtesy, and responsibility. This integration of moral knowledge, moral attitudes, and concrete actions ensures the complete internalization of values. Ultimately, students not only appear ritually pious under the strict supervision of the pesantren administrators but also possess moral independence and firmness of character when interacting with the wider community outside the *pesantren* environment.

Policy Context and Strengthening Strategy at PP. Mansyaul Huda Senori Tuban

The application of the conceptual framework of environmental ecology for learning at the Pondok Pesantren Mansyaul Huda Sendang Senori Tuban, in the 2026–2027 academic year requires a thorough examination of the institution's sociological and historical context. As an Islamic educational institution founded in 1927 under the leadership of KH. Munawwar, this *pesantren* has strong intellectual and spiritual roots, rooted in the classical wetonan and sorogan religious studies system. From Bronfenbrenner's developmental ecology perspective, this almost century-old tradition of scholarship functions as a cultural macrosystem that legitimizes the values of all educational activities (Arjana, 2026). The presence of *kiai* as centers of charismatic authority, along with the support of the local Sendang Senori community, constitutes a highly strategic social capital. This modality creates a conducive sociocultural climate, enabling Islamic values to be lived out and internalized in the students' daily interactions, 24 hours a day.

Furthermore, the primary supporting factors within the *pesantren's* learning ecosystem are: Mansyaul Huda lies in the integration of the educators' exemplary behavior (*uswah hasanah*) and collectively structured worship routines. Through the lens of Bandura's social learning theory, the consistency of the kiai and ustaz in practicing the etiquette of seeking knowledge and spiritual discipline serves as a concrete behavioral model observed and emulated by the students (Nurzaharah & Satmoko, 2025). Religious routines such as congregational prayer, Quranic recitation, and strictly scheduled wirid recitation act as habituation instruments that form automatic response patterns in the students. Support from

the community around Sendang Senori also acts as an external social reinforcement system that maintains the stability of religious norms, allowing students to feel a coherence between the values learned in the dormitory and social expectations outside the *pesantren* environment.

Despite being supported by a strong foundation of tradition, the dynamics of student management in the 2026–2027 academic year face several inhibiting factors that have the potential to create a gap between the ideal values of the yellow books and the students' actual behavior. One of the most crucial internal challenges is the potential for misalignment between role models among dormitory administrators and senior students. Within the dormitory care structure, administrators interact most intensively with students in the daily microsystem. If there is an inconsistency between enforced rules and the administrators' daily behavior, the process of social imitation can become distorted (Rohaeni, 2024). This condition is often exacerbated by an overly repressive and one-way approach to disciplinary enforcement that lacks space for dialogue, which risks reducing student compliance to mere mechanical routines driven by fear of punishment, rather than genuine moral awareness.

In addition to issues of power relations and internal role models, the learning ecosystem at Pondok Pesantren Mansyaul Huda also faces complex psychological pressures and external disruptions. The busy daily schedule of *pesantren*, if not balanced with a variety of pedagogical approaches and comfortable physical dormitory facilities, has the potential to trigger psychological burnout, which reduces the quality of students' devotion to worship and motivation to learn (Hasan, 2026). Furthermore, the heterogeneity of students' family backgrounds, as well as the widespread penetration of digital culture and smartphone use before and during their education, presents new challenges. Without adequate educational supervision and digital literacy regulations, the flow of global information can erode students' moral resilience, weaken their self-control, and trigger deviant behavior that conflicts with the *pesantren's* values of politeness.

To systematically respond to these challenges, the institution's management needs to implement strengthening strategies that simultaneously target the physical, social, and pedagogical dimensions. The first step is to conduct regular audits of the learning environment to ensure adequate sanitation, cleanliness, and comfort in the dormitory and mosque spaces, as prerequisites for students' psychological well-being during worship. Simultaneously, improving the standards of exemplary educators must be realized through a joint agreement between *kiai* and dormitory administrators regarding polite communication

patterns and the enforcement of rules that are educational and free from violence. This transformation of the parenting culture needs to be strengthened by establishing a safe and responsive mechanism for preventing and reporting bullying, so that the dormitory microsystem truly becomes a growing space that protects the dignity and sense of security of every student. At the pedagogical level and adapting to the digital era, strengthening strategies focus on deepening spiritual meaning and wise management of technology. Integrating reflective learning sessions and interactive moral discussions into Islamic book recitation and counseling services will help students understand the rationale behind each sharia obligation, thus encouraging a shift from outward obedience to independent internalization of values.

Meanwhile, to stem the negative impact of the flow of information, *pesantren* need to implement educational digital media management that does not rely solely on rigid device bans but combines access regulations with digital literacy education based on the principles of *tabayyun* (religious review) and ethical media etiquette (Ichsan, 2026; Ichsan et al., 2026). This comprehensive approach will enable students to develop strong self-regulation in filtering external culture without losing their Islamic identity. As the pinnacle of educational ecosystem engineering, the sustainability of religious character formation at Pondok Pesantren Mansyaul Huda relies heavily on strengthening the synergy between *pesantren* and the students' families. Within Bronfenbrenner's mesosystem framework, the alignment of values between the school or dormitory environment and the home environment is a key determinant of consistent individual behavior. Therefore, establishing constructive, regular communication channels with students' parents or guardians is a vital strategy to ensure that the patterns of worship, time discipline, and social morals established at *pesantren* are maintained while the students are at home. Through the collaboration of these six strengthening strategies, Pondok Pesantren Mansyaul Huda is expected to be able to preserve its traditional scientific heritage while transforming into an adaptive, humanistic, and effective educational ecosystem in producing a generation of students with strong character in the 2026–2027 Academic Year.

DISCUSSION

The conceptual mapping of the learning environment into four interconnected dimensions—physical, social, pedagogical, and cultural-organizational—offers a significant theoretical advancement in understanding *pesantren* education as a holistic developmental

ecosystem. Rather than viewing religious education merely as a cognitive transfer of Islamic jurisprudence and theology within formal classrooms, these findings demonstrate that character formation operates continuously across a twenty-four-hour lived experience. In alignment with Bronfenbrenner's (1981) The Ecology of Human Developmental, *pesantren* functions as a multi-layered environmental system where physical comfort in mosques and dormitories acts as a foundational microsystemic prerequisite for spiritual tranquility. When spatial hygiene and architectural order are integrated with charismatic social structures and scheduled collective routines, the institutional environment ceases to be a passive backdrop and transforms into an active pedagogical agent. This ecological synthesis bridges a notable gap in previous *pesantren* scholarship, which has largely examined traditional teaching methods or leadership styles in isolation rather than analyzing their systemic interdependence (Bakhtiar & Risdiana, 2021; Herdiansyah et al., 2018).

A central analytical insight emerging from this study is the hierarchical progression of the five value-internalization mechanisms, moving from external observation to autonomous moral agency. Grounded in Bandura's (1977) Socual Learning Theory, role modeling (*uswah hasanah*) and structured habituation establish the initial behavioral baseline, wherein students imitate the piety of kiai and ustadz while acclimating to the rhythm of collective worship. However, the findings critically highlight that habituation and social reinforcement alone are insufficient for sustainable character building if they rely solely on institutional surveillance. Without the fourth mechanism—reflective learning—rigorous dormitory rules risk producing mechanical compliance driven by fear of sanction rather than genuine spiritual consciousness. By embedding dialogic counseling and critical moral reasoning into classical wetonan and sorogan traditions, educators enable students to transition from external conformity to intrinsic sincerity, which is subsequently solidified through concrete social service (*khidmah*) and peer leadership.

When contextualized within the empirical reality of Pondok Pesantren Mansyaul Huda Sendang Senori Tuban ahead of the 2026–2027 academic year, this conceptual model illuminates both enduring institutional strengths and pressing vulnerabilities. Nearly a century of scholarly tradition established since 1927 serves as a powerful cultural macrosystem that legitimizes religious authority and fosters strong social cohesion between the boarding school and the surrounding local community. This entrenched socio-religious capital naturally reinforces daily worship habits and provides students with a coherent moral universe. Nevertheless, the rapid influx of digital culture, smartphone penetration, and increasingly

diverse family backgrounds among incoming students introduce unprecedented friction into this traditional ecosystem. Left unaddressed, these external disruptions threaten to widen the discrepancy between the normative ideals studied in classical yellow books (*kitab kuning*) and the actual behavioral conduct of students in daily life.

Furthermore, the analysis exposes critical internal vulnerabilities within the dormitory microsystem, particularly regarding power dynamics and role-model consistency among senior students and dormitory administrators. Because dormitory administrators interact with younger students far more frequently than the *kiai*, any misalignment between the rules they enforce and their personal behavior directly undermines the social learning process (Kisbiyanto, 2025). This challenge is compounded when disciplinary enforcement relies on rigid, one-way punitive measures rather than empathetic, educational guidance. Moreover, overly dense daily schedules without adequate pedagogical variation or restorative physical spaces can induce psychological burnout, diminishing students' intrinsic motivation for worship and academic engagement. Consequently, maintaining institutional heritage requires a critical re-evaluation of internal governance to ensure that authority is exercised with pedagogical wisdom and emotional support.

To resolve these tensions, the proposed six-point strengthening strategy translates ecological theory into actionable institutional policy for Pondok Pesantren Mansyaul Huda. Conducting routine environmental audits to guarantee sanitary and comfortable living spaces directly addresses the physical prerequisites of psychological well-being. Simultaneously, establishing formal behavioral standards and non-violent communication protocols for dormitory administrators, paired with transparent anti-bullying mechanisms, reconstructs the dormitory microsystem into a psychologically safe space. This structural reform ensures that social reinforcement operates through mutual respect and dignity rather than intimidation. By aligning everyday administrative practices with prophetic ethics, the institution eliminates the behavioral contradictions that often alienate contemporary youth from traditional religious authority.

Equally vital is the pedagogical and technological adaptation required to cultivate moral resilience in the digital era. Rather than relying exclusively on prohibitive measures against digital devices—which often prove counterproductive in the long term—the integration of structured digital literacy grounded in the Islamic principle of *tabayyun* (critical verification) equips students with internal self-regulation. When combined with reflective

learning sessions that unpack the philosophical wisdom behind religious obligations, students develop the cognitive and spiritual discernment necessary to navigate global information flows responsibly (Putra & Yunianika, 2025). This approach shifts the paradigm of pesantren character education from protective isolation to proactive moral empowerment, preparing students to uphold Islamic values autonomously even beyond the physical boundaries of the boarding school.

CONCLUSION

Theoretically and practically, the findings of this conceptual study reflect that the transformation of students' religious behavior cannot be reduced to mere ritualistic obedience under strict supervision but rather requires the engineering of a comprehensive educational ecosystem through the harmonious integration of the appropriateness of the physical dimension, social role models (*uswah hasanah*), reflective pedagogical guidance, and an educative institutional culture. In facing the disruption of the digital era and the heterogeneity of students' backgrounds in the 2026–2027 Academic Year, Pondok Pesantren Mansyaul Huda Sendang Senori Tuban needs to go beyond conventional, one-way disciplinary patterns by instilling digital literacy based on tabayyun, a space for moral dialogue, and active synergy with parents so that Islamic values are internalized autonomously and sustainably. Although the formulation of this ecological-social framework is still limited to the level of conceptual synthesis that has not been empirically tested in the field, the resulting indicator matrix offers a crucial methodological foundation for further research and serves as a strategic reference for Islamic boarding school managers in designing humanistic and adaptive parenting policies to current developments.

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