

The Impact of Islamic Values and Local Wisdom on Students' Social Behavior: A Study at Pondok Pesantren Al-Fatimah, Bojonegoro

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Abstrak: *Islamic values and local wisdom are integral to shaping individuals' social behavior, particularly within the educational framework of Pondok Pesantren (Islamic boarding schools). This study focuses on analyzing the impact of these values on the social behavior of students at Pondok Pesantren Al-Fatimah Bojonegoro. Employing a quantitative approach, the research gathered data through questionnaires distributed to a total of 306 students, ensuring a comprehensive overview of their experiences and perceptions. The findings reveal a significant correlation between the implementation of Islamic values and local wisdom and the positive social behavior exhibited by the students. This research not only enhances academic literacy on the subject but also provides empirical evidence underscoring the critical role these elements play in character formation. The insights gained from this study can inform pesantren management, guiding them in the development of more effective educational programs aimed at fostering character development in students. Ultimately, the study advocates for a holistic educational approach that integrates religious teachings with cultural values, thereby contributing to the personal and social growth of Santri in their communities.*

Keywords: *Islamic values, Local wisdom, Social behavior, Santri, Pondok Pesantren*

Introduction

Education in Islamic boarding schools (pondok pesantren) plays a crucial role in shaping the social behavior of students (Santri) (Liastamin et al., 2023). Pesantren are not only formal educational institutions but also places where life values and morality are intensively taught (Billah et al., 2022). For a long time, pesantren have been the stronghold of Islamic civilization in Indonesia, not only in the dissemination of religious knowledge but also in instilling values of community, discipline, and social responsibility. The unique environment of pesantren, such as communal dormitory life, interactions among students from diverse backgrounds, and close relationships with Kyai or Ustadz, creates an atmosphere where students learn to respect one another, cooperate, and help each other (Jannah & Wahidin, 2022). Activities such as communal work, deliberation, and regular religious practices train students to appreciate the importance of social cohesion and to prioritize collective interests over individual ones (Fauzi & Said, 2023). This process of social behavior formation occurs continuously in the daily life of Santri, gradually embedding these values into their character.

Education in pesantren can shape social behavior through the integration of religious education and daily life practices (Ahmad et al., 2023). Santri not only learned the theoretical teachings of Islam, such as tolerance, patience, honesty, and responsibility but also applied

these principles in various social interactions within the pesantren environment. Values such as solidarity, independence, and social responsibility are instilled through community service programs, social activities, and a well-structured communal life (Fauzi & Said, 2023). The habit of Santri gathering for worship, sharing food, and engaging in communal work fosters a strong sense of togetherness. In this atmosphere, students are taught to live harmoniously amidst differences, resolve conflicts peacefully, and cultivate empathy for others. Pesantren education equips Santri with a solid foundation for good social behavior when they return to society, enabling them to contribute positively and maintain social harmony in their daily lives (Liastamin et al., 2023).

Within the environment of pesantren, Islamic values play a crucial role as a moral and spiritual foundation for Santri (Triana et al., 2023). This is because Islamic teachings encompass a holistic approach to life, addressing both worship of Allah and social relations among individuals (Safitri et al., 2022). Values such as honesty, responsibility, justice, and compassion serve as fundamental principles that shape the character of Santri. In pesantren, these values are taught not only through theoretical learning in the classroom but are also applied in daily life, including interactions between students and teachers, peers, and the surrounding community (Ahmad et al., 2023). The value of honesty is practiced in all aspects, from completing assignments to engaging in small-scale business activities within the pesantren, all aimed at fostering the development of an individual with integrity (Jatmiko, 2022). Spiritual values, such as piety and *tawakkal* (surrendering to Allah), are vital foundations for building a resilient and patient mindset in facing various life challenges. Santri is taught to maintain a good relationship with Allah through regular and disciplined acts of worship, such as congregational prayers, reading the Qur'an, and making supplications, which ultimately strengthen their spirituality (Safitri et al., 2022).

Local wisdom also plays a significant role in strengthening the identity of Santri and maintaining social harmony, especially in pesantren situated within communities with strong cultural backgrounds (Zamroni et al., 2022). Local wisdom encompasses traditions, customs, and values that have long been upheld by local communities, which often synergize with Islamic teachings within the pesantren environment (Khamid et al., 2024; Setiawan et al., 2023). In several pesantren, the tradition of cooperation or deliberation, stemming from local culture, is combined with Islamic teachings on the importance of collaboration and togetherness, allowing Santri to not only comprehend these values from a religious perspective but also through the cultural lens that has become an integral part of their daily lives. Furthermore, local wisdom serves as an effective medium for teaching tolerance and respect for differences, both among Santri from diverse cultural backgrounds and within the broader community. Understanding and appreciating local wisdom enable Santri to uphold social harmony, not only within the pesantren but also in their interactions with the wider society (Indramawan et al., 2024). Respect for local traditions, often intertwined with religious teachings, fosters a collective awareness of the importance of maintaining unity and harmony amidst diversity. Consequently, Santri develops into individuals who are not only religious but also actively contribute to preserving peace and togetherness in their communities (Safiq et al., 2024).

Literature indicates a relationship between Islamic values and local wisdom in shaping the social behavior of Santri in Islamic boarding schools (pesantren). Syarif & Hannan (2020) conducted a qualitative study from a religious sociology perspective, exploring religious

values and Islamic culture that uphold moderation values within the Madurese community. Their in-depth exploration revealed that local wisdom values within pesantren in Madura significantly influence the formation of Islamic moderation among the Madurese people. Pesantren serves as a social system and structure that embodies local values, greatly impacting the development of Islamic traditions within the Madurese community. Furthermore, Hannan (2022) examined the strengthening of religious moderation in Madura through the social networks of pesantren, drawing on John Arundel Barnes's social network theory. This study found that, within Madurese culture, pesantren functions as a religious educational institution with substantial roles and influence in shaping the realities of religious communities, positioning itself as a religious reference for both thought and ritual practices.

This study aims to analyze and test the influence of the implementation of Islamic values and local wisdom on the social behavior formation of Santri at Al-Fatimah Islamic Boarding School in Bojonegoro. Al-Fatimah Islamic Boarding School is chosen as the research site for two reasons. First, the school employs a unique approach to teaching that integrates Islamic values with the local wisdom present in the Bojonegoro region (Burhanuddin & Hikmiah, 2022). Second, this pesantren plays a central role in the surrounding social environment, particularly in shaping the social behavior of Santri, which has a direct impact on the community (Prasetya, 2024). This research contributes to the literature on the role of pesantren education in shaping the social behavior of Santri, particularly through the implementation of Islamic values and local wisdom. Practically, this study can serve as a reference for pesantren managers in integrating religious teachings with local culture to create a holistic and sustainable educational environment. Additionally, this research contributes to Islamic education policymakers regarding the importance of accommodating local wisdom in the pesantren curriculum to preserve cultural identity while strengthening the morality of Santri.

Literature Review and Hypothesis Development

Islamic Values in Pesantren Education

Pesantren teaches Islamic values to students (Santri) as part of their spiritual and moral education process (Safitri et al., 2022). Through a character development-oriented curriculum, pesantren integrates the teachings of the Qur'an and Hadith into the daily lives of Santri (Triana et al., 2023). Islamic values such as honesty, tolerance, responsibility, and discipline are essential pillars in shaping the character of students in pesantren. One of the values that is heavily emphasized is honesty. In the Qur'an, Allah SWT states:

"O you who have believed, fear Allah and speak words of appropriate justice" (Surah Al-Ahzab, 33:70).

Honesty is not only a personal trait that is valued, but it also fosters a climate of mutual trust among Santri and the community (Setiawan & Alim, 2022). The Hadith of the Prophet Muhammad SAW also emphasizes the importance of honesty, stating that honesty is at the core of faith and good social behavior. He said:

"he signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks it; and when he is trusted, he betrays" (HR. Bukhari dan Muslim).

Tolerance is another important value taught in pesantren. In the context of education, tolerance helps Santri appreciate differences in religion and culture (Setiawan & Wahyudi, 2022). The Qur'an teaches:

"For you is your religion, and for me is my religion" (Surah Al-Kafirun, 109:6).

This verse reflects the principles of tolerance and mutual respect. The Hadith of the Prophet also provides concrete examples of tolerance, as he interacted with various tribes and religions without discrimination. In one narration, the Prophet Muhammad SAW said:

"Indeed, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds" (HR. Muslim).

The teachings of tolerance and mutual respect in pesantren encourage Santri to develop attitudes of mutual respect and to coexist harmoniously in diverse societies.

The values of responsibility and discipline are also emphasized in education at Pesantren (Setiawan, 2024). Responsibility serves as a foundation for Santri to bear trust, both in personal and social contexts. In the Qur'an, Allah states:

"And do not think that those who have died in the way of Allah are dead; rather, they are alive, with their Lord, receiving provision" (Surah Al-Baqarah, 2:154),

This verse teaches the importance of being accountable for every action. Discipline in pesantren is also instilled through strict rules aimed at building Santri's character to become an organized and responsible individual. The Hadith of Prophet Muhammad SAW reminds us:

"Indeed, Allah loves that when one of you does a job, he does it with perfection" (HR. Al-Baihaqi).

By implementing these values, pesantren contributes to shaping Santri who are not only faithful but also exhibit good behavior in their daily lives.

Local Wisdom in Bojonegoro

Local wisdom in Bojonegoro is an important part of community life, deeply rooted in local traditions and culture, including education in pesantren. One of the local wisdom practices that is still preserved is the tradition of "Gotong Royong," which involves cooperation in social and community activities (Fauzi & Said, 2023). This value of mutual assistance is often applied in everyday life at the pesantren, where Santri are taught to help one another and collaborate, both in worship activities and social life. This culture fosters a sense of togetherness and solidarity among the Santri, in line with Islamic teachings about the importance of *ukhuwah* or brotherhood. Additionally, "gotong-royong" strengthens the relationship between the pesantren and the surrounding community, creating harmony and social sustainability.

Another piece of local wisdom from Bojonegoro is the culture of "jagongan," which is a tradition of gathering practiced by the local community. The jagongan tradition involves sitting together in an informal atmosphere to discuss, share stories, and strengthen social bonds, reflecting values of togetherness and deliberation as part of local wisdom that enhances social harmony (Minarti, 2020). In pesantren, *jagongan* is usually conducted by

Santri together with Kyai or fellow Santri to discuss various topics, both religious and everyday life. This activity not only strengthens interpersonal relationships but also creates a forum for deliberation that values the opinions of each participant, thus fostering communication and empathy skills. Through *jagongan*, Santri learn to express their ideas courteously and listen to others with full respect, which is crucial in community life.

Social Behavior of Santri in Pesantren

The social behavior of Santri in Pesantren is shaped by the internalization of Islamic values that are consistently taught in their daily lives (Liastamin et al., 2023). Values such as honesty, responsibility, empathy, and cooperation become an integral part of their learning, both formally through religious education and informally through daily interactions with fellow Santri and caregivers. Santri are taught to respect one another and maintain etiquette in communication, enabling them to build harmonious relationships with others. For example, in daily activities at the pesantren, such as community service, Santri learn to work together without regard for social status, which reinforces their sense of solidarity and togetherness.

Interactions among Santri based on Islamic values also foster a strong sense of empathy (Indramawan et al., 2024). They are taught to care for others, both among their peers within the pesantren and with the wider community. Activities such as providing assistance to those in need through pesantren programs or engaging in social work outside the pesantren encourage Santri to develop a heightened sense of empathy. Moreover, the collective life in dormitories strengthens mutual understanding and support, as Santri often shares responsibilities and solves problems together. These values cultivate positive social behavior, preparing Santri to actively engage in society with good conduct and strong ethics.

Islamic Values, Local Wisdom, and Social Behavior of Santri

Syarif & Hannan (2020) conducted a qualitative study from a sociology of religion perspective, exploring religious values and Islamic culture while upholding the values of moderation in Madura. Their research deeply examined the local wisdom of pesantren in Madura, revealing its significant influence on the formation of Islamic moderation among the Madurese community. Pesantren serves as a social system and structure that incorporates local values, which profoundly impact the establishment of Islamic traditions within the Madurese society. Hannan (2022) further investigated the strengthening of religious moderation in Madura through the religious social networks of pesantren, utilizing John Arundel Barnes' social network theory. The findings indicate that in Madurese culture, pesantren functions as a religious outreach and education institution, playing a crucial role in shaping the realities of religious communities and establishing itself as a reference for religious thought and rituals.

Based on the literature and previous research outlined above, this study develops two hypotheses:

H1. The implementation of Islamic values has an impact on the social behavior of Santri.

H2. The implementation of local wisdom has an impact on the social behavior of Santri.

Research Method

Research Approach

This study employs a quantitative approach aimed at measuring and analyzing the influence of Islamic values and local wisdom on the social behavior of Santri at Pondok Pesantren Al-Fatimah Bojonegoro. The quantitative approach focuses on the collection of data in numerical form and statistics, which are then analyzed objectively using statistical techniques (Sugiyono, 2020). This research utilizes a survey method for data collection. Surveys are an effective means of gathering data from a large number of respondents in a relatively short period (Sugiyono, 2020). In this study, the survey is conducted in the form of a questionnaire distributed to all students of SMA Plus at Pondok Pesantren Al-Fatimah. A total of 306 respondents participated in the survey.

Measurement of Variables

This study measures three main variables: Islamic values and local wisdom as independent variables (X), and social behavior as the dependent variable (Y). Each variable is measured using five questions developed in the questionnaire.

The variable of Islamic values is operationally defined as a set of moral and spiritual principles based on Islamic teachings, encompassing aspects such as honesty, responsibility, discipline, tolerance, and cooperation. The measurement of Islamic values is conducted through five-item questions (IV1-IV5), which assess the extent to which Santri apply Islamic values in their daily lives at the pesantren.

The variable of local wisdom is operationally defined as the values, traditions, and local cultures that have been passed down through generations within the communities of Bojonegoro and its surroundings, including the culture of cooperation, *jagongan*, and values of togetherness. The measurement of local wisdom is carried out with five questions (LW1-LW5), which evaluate the extent to which Santri implement local wisdom in their everyday lives at the pesantren.

Lastly, the variable of social behavior is defined as the behavior of Santri in interacting with others, which includes aspects of empathy, cooperation, and care for the social environment. Five questions (SB1-SB5) are composed of items that assess the social behavior of Santri in their daily lives at the pesantren. This measurement is conducted using a 1-5 Likert scale, where a choice of 1 means strongly disagree and a choice of 5 means strongly agree.

Data Analysis

In this study, data collected through the questionnaire were analyzed using SPSS software. SPSS is considered an effective and efficient tool for statistical data processing (Roni & Djajadikerta, 2021). It is utilized to analyze the relationship between independent variables, namely Islamic values and local wisdom, with the dependent variable, which is the social behavior of Santri.

Several tests were conducted, including validity testing, reliability testing, and regression analysis. Validity and reliability tests were performed on each indicator used in the questionnaire to ensure that each item accurately measures the intended construct.

Convergent validity was tested by examining the loading factor of each indicator, while reliability was assessed through the values of composite reliability and Cronbach's alpha.

Regression analysis was conducted to test the relationships among variables. This analysis aims to determine whether the independent variables—Islamic values and local wisdom—have a significant effect on the dependent variable, which is the social behavior of Santri. The analysis used path coefficients and t-statistics generated by SPSS to determine the significance level of the relationships among the variables. If the t-statistic value shows significance at the 5% level, the relationship between the variables can be considered significant. Additionally, SPSS will calculate the R-squared value to indicate how much the independent variables can explain the dependent variable, providing insight into the strength of the model used in this research.

Result and Discussion

Data Overview

The data for this research were collected through questionnaires distributed to all students of SMA Plus Pondok Pesantren Al-Fatimah Bojonegoro, totaling 306 students from three grades: 4 classes in Grade X, 5 classes in Grade XI, and 5 classes in Grade XII. SMA Plus Al-Fatimah is a girls' school, so all respondents participating in this study are female students (Santriwati). Detailed information regarding the characteristics of the respondents can be found in Table 1.

Table 1. The characteristics of the respondents

Description	Item	Frequency	%
Gender	Male	0	0,00
	Female	306	100,00
Class	X-1	24	7,84
	X-2	22	7,19
	X-3	24	7,84
	X-4	24	7,84
	XI-1	16	5,23
	XI-2	13	4,25
	XI-3	21	6,86
	XI-4	14	4,58
	XI-5	24	7,84
	XII-1	28	9,15
	XII-2	23	7,52
	XII-3	27	8,82
	XII-4	24	7,84
	XII-5	22	7,19

Source: Processed data, 2024.

Table 2 presents the descriptive statistics for the indicators of the variables under investigation, which include Islamic values (IV) and local wisdom (LW) as independent variables, and social behavior (SB) as the dependent variable, with a total of 306

respondents. The minimum values for all indicators range from 3 to 4, while the maximum values consistently reach 5, indicating that respondents rated the indicators within a relatively high range. The average or mean for each indicator also exceeds 4, suggesting that the majority of respondents tend to provide positive evaluations of the measured variables.

Table 2. Statistic Descriptive

Indicator	N	Min	Max	Mean	Std. Dev
IV1	306	4,00	5,00	4,89	0,31
IV2	306	4,00	5,00	4,92	0,27
IV3	306	3,00	5,00	4,79	0,47
IV4	306	3,00	5,00	4,36	0,70
IV5	306	3,00	5,00	4,03	0,76
LW1	306	3,00	5,00	4,34	0,81
LW2	306	4,00	5,00	4,64	0,48
LW3	306	3,00	5,00	4,10	0,72
LW4	306	3,00	5,00	3,47	0,64
LW5	306	3,00	5,00	3,67	0,72
SB1	306	3,00	5,00	3,82	0,68
SB2	306	3,00	5,00	4,03	0,75
SB3	306	3,00	5,00	3,95	0,71
SB4	306	3,00	5,00	4,17	0,70
SB5	306	3,00	5,00	4,03	0,73

Notes. IV: Islamic values; LW: Local wisdom; SB: Social behavior

Source: Processed data, 2024.

Validity and Reliability Test

We conducted validity tests on all indicators to ensure that the data used is valid and reliable for further analysis. The validity test for all independent variables (IV and LW) and the dependent variable (SB) revealed significant correlations for each question, except for six indicators that exhibited insignificant correlations. Consequently, these six indicators were excluded from the research model. The excluded indicators were IV1 with a score of 0.136; IV5 with a score of 0.470; LW2 with a score of 0.164; LW4 with a score of 0.438; SB3 with a score of 0.088; and SB5 with a score of 0.223. We also conducted reliability tests on the independent and dependent variables, all of which met satisfactory criteria. The resulting Cronbach's alpha values were: 0.770 for the IV construct, 0.748 for the LW construct, and 0.768 for the SB construct.

Regression Test

Table 3 presents the results of the regression test. The regression test is a hypothesis test that analyzes the effect of independent variables (IV and LW) on the dependent variable (SB). The constant (_cons) has a coefficient of 15.648 with a standard error (Std. Err) of 1.679, and a t-value of 9.319 with a significance (Sig) of 0.000. This indicates that the constant is statistically significant at a 99% confidence level, meaning that when both independent variables are absent, the expected value of SB is 15.648.

For the IV variable, the regression coefficient of 0.561 indicates a positive effect on SB, with a t-value of 2.201 and a significance of 0.028. This means that an increase of one unit in IV is associated with an increase of 0.561 units in SB, and this effect is statistically significant at a 95% confidence level. The Beta value for IV is 0.127, indicating a relatively small but positive contribution to SB.

Regarding the Local Wisdom (LW) variable, its regression coefficient is 0.155, with a standard error of 0.086 and a t-value of 1.798, with a significance of 0.073. Although the LW coefficient is also positive, its effect is not significant at the 0.05 level, but it is close to significance. The Beta value for LW is 0.105, suggesting that LW has a positive contribution, albeit not statistically strong.

This model has an R-value of 0.907, indicating a very strong relationship between the independent and dependent variables. The R² value of 0.822 means that 82.2% of the variability in SB can be explained by the two independent variables in this model. Furthermore, the F-statistics value of 49.533 with a significant p-value indicates that the model as a whole has a significant effect, thus it can be concluded that the combination of the IV and LW variables collectively influences the SB variable effectively.

Table 3. Regression Test Results

SB	Coef.	Std. Err	Beta	t	Sig
_cons	15,648	1,679		9,319	0,000
IV	0,561	0,255	0,127	2,201	0,028
LW	0,155	0,086	0,105	1,798	0,073
R				0,907	
R ²				0,822	
F-Statistics (<i>p-value</i>)				49,533	

Notes. IV: Islamic values; LW: Local wisdom; SB: Social behavior

Source: Processed data, 2024.

Table 4 presents the results of the hypothesis tests conducted in this study, revealing that both hypotheses are accepted, albeit at different significance levels. Hypothesis 1 (H1) is accepted with a significance value of 0.0284 for the relationship between Islamic values (IV) and social behavior (SB), indicating that this relationship is significant at a 95% confidence level. This finding demonstrates that Islamic values (IV) have a significant impact on social behavior (SB), aligning with the proposed hypothesis.

Hypothesis 2 (H2) is also accepted, with a significance value of 0.0732 for the relationship between Local Wisdom (LW) and social behavior (SB). This indicates that the relationship is significant at a 90% confidence level, which represents a moderate level of significance. Hypothesis 2 is accepted with the caveat that its influence is only significant at a lower confidence level (90%). This suggests that while there is an impact of Local Wisdom (LW) on social behavior (SB), this influence is not as strong as the relationship between Islamic values (IV) and social behavior (SB).

Table 4. Summary of Hypothesis Test Results

Variable	Significance	Description
IV -> SB	0,0284**	H1 accepted
LW -> SB	0,0732**	H2 accepted

Notes. IV: Islamic values; LW: Local wisdom; SB: Social behavior

Source: Processed data, 2024.

Discussion

This study provides empirical evidence that Islamic values have a significant impact on the formation of social behavior among students at Pondok Pesantren Al-Fatimah Bojonegoro (Hypothesis 1). The analysis results indicate that the teachings of Islam applied in the pesantren, such as values of honesty, discipline, cooperation, and a sense of responsibility, play an essential role in shaping the social behavior of the students. These values are instilled through various religious activities, such as communal prayers, study circles, and social activities conducted within the pesantren environment. Through the application of these values, the students learn to live in harmony, respect one another, and collaborate in achieving common goals. This finding aligns with the theory proposed by Azra (2004), which states that pesantren serves as an educational institution that focuses not only on academic aspects but also on the development of character and social behavior based on Islamic values. The character education implemented in the pesantren positively influences the social behavior of students, both in their daily lives within the pesantren and in the wider community.

This research is supported by Riskiyah & Muzammil (2020), who found that students in the pesantren experience significant changes in social behavior after undergoing education based on Islamic values. Their research indicates that students become more caring toward others, develop high empathy, and are able to establish better social relationships with peers and the surrounding community. This reinforces the finding that Islamic education in the pesantren contributes significantly to the formation of positive social behavior. However, these results contradict those of Saparwadi (2024), who states that the implementation of Islamic values in some pesantren tends to focus more on the ritualistic aspects of religion rather than on the development of social behavior. Saparwadi observes that although students are skilled in performing religious rituals, some lack good social skills when interacting with the outside community. This study argues that the educational process in the pesantren is often centered on teaching the formalities of religion without providing sufficient space for students to develop social skills relevant to their everyday lives outside the pesantren environment.

This study also provides empirical evidence that local wisdom has a significant impact on the formation of social behavior among students at Pondok Pesantren Al-Fatimah Bojonegoro (Hypothesis 2). The local wisdom adopted by this pesantren encompasses cultural values and traditions already present in the local community, such as mutual respect, cooperation, and reverence for leaders and elders. These values become an integral part of the daily lives of the students, and their application in various pesantren activities helps to cultivate strong social behavior among them. Students learn to live in harmony, respect differences, and collaborate with their surroundings. This aligns with the theory

proposed by Geertz (1960), which states that local wisdom can serve as a crucial source of norms and ethics in shaping an individual's social identity within a community. At Pondok Pesantren Al-Fatimah, the integration of Islamic values and local wisdom creates an educational environment that strengthens social bonds and helps students develop positive social behaviors.

This finding is supported by Syarif & Hannan (2020), who highlight the role of local wisdom in reinforcing social behavior among students in various pesantren across Indonesia. Yusron concludes that the integration of local wisdom into pesantren education provides a strong moral foundation for students to interact with others in a broader community. For example, the tradition of mutual cooperation upheld by the local community serves as a model for students in building good collaboration with their peers and environment. However, a contrasting viewpoint is presented by Yurika & Rahmat (2024), who argue that local wisdom, in some cases, may limit the development of broader social behavior. Yurika & Rahmat contend that some local values adopted by the pesantren may not be relevant to modern social dynamics and could stifle the creativity and social skills that students need to face challenges beyond the pesantren. According to their perspective, local wisdom can sometimes act as a barrier for students to develop more adaptive social abilities in a more pluralistic environment.

Conclusion

This study aims to examine the influence of Islamic values and local wisdom on the formation of social behavior among students at Pondok Pesantren Al-Fatimah Bojonegoro. The findings indicate that both variables, namely Islamic values and local wisdom, have a significant impact on the social behavior of the students. Islamic values such as honesty, discipline, and responsibility, as well as local wisdom encompassing mutual cooperation and respect for elders and leaders, effectively shape positive behaviors among the students, such as mutual respect and strong cooperation within the pesantren environment. This research contributes to a deeper understanding of how the integration of religious values and local culture can serve as an essential means for character education and social development among students.

However, this study has limitations regarding its scope, as it only includes one pesantren, namely Pondok Pesantren Al-Fatimah, which means that the results may not be fully generalizable to other pesantren with different cultural backgrounds. Furthermore, the study has not thoroughly analyzed how each element of local wisdom specifically influences social behavior. Therefore, it is recommended for future research to broaden the scope of pesantren studied, including those in regions with different local wisdom, and to conduct a more in-depth analysis of the individual roles of local wisdom values in shaping the social behavior of students. Subsequent research is also suggested to utilize both quantitative and qualitative approaches simultaneously to gain a more comprehensive understanding.

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