



Internalization of Islamic Living Values in the Formation of Self-Regulation of the Temboro Community

^{*1}Nayla Nur Rahmawati, ²Aqilla Tarishoh Putri, ³Sarah Sakhawah, ⁴Rafi Ahlina Majid, ⁵Andre Prayoga Mardian, ⁶Dhika Bintang Dwiputra, ⁷Wiryati Fatiha Alif, ⁸Andy Hadiyanto

Universitas Negeri Jakarta, Indonesia

e-mail: nayla.nur.rahmawati@mhs.unj.ac.id

Abstract

This study aims to identify the forms of Living Islam practices, analyze the internalization process of these values, and explore their impact on the self-regulation of the Temboro community. The phenomena of moral disorientation and self-control crisis in the modern era necessitate an alternative spiritual-based behavioral control model. This research employs a qualitative descriptive method with data collection through interviews, observation, and documentation involving civil society around the Al-Fatah Islamic Boarding School, Temboro. The results indicate that Living Islam in Temboro manifests in an Islamic dress code, collective worship routines, and daily spiritual habits. The internalization process occurs through the integration of the social-religious ecosystem, which successfully transcends pesantren boundaries into civil society. Ultimately, this practice significantly impacts community self-regulation (mujahadah an-nafs), demonstrated by autonomous obedience to religious ethics without legal coercion. These findings offer a community-based self-regulation model rooted in a living socio-religious ecosystem. The implications of this study emphasize the necessity of structuring socio-religious ecosystems and environmental role modeling in character building, rather than relying solely on normative classroom instruction. Practically, this model provides a framework for educational institutions and policymakers to design community-based character development programs. For future research, it is recommended to examine the resilience of personal self-regulation when individuals interact outside the Temboro ecosystem and to conduct comparative studies across different pesantren environments.

Keywords: Internalization; Living Islam; Self-Regulation; Temboro Community

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi bentuk praktik Living Islam, menganalisis proses internalisasi nilai-nilai tersebut, dan mengeksplorasi dampaknya terhadap pembentukan regulasi diri masyarakat Temboro. Fenomena disorientasi moral dan krisis kontrol diri di era modern menuntut adanya alternatif model pengendalian perilaku berbasis spiritualitas. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi yang melibatkan masyarakat sipil di sekitar Pondok Pesantren Al-Fatah Temboro. Hasil penelitian menunjukkan bahwa praktik Living Islam di Temboro termanifestasi dalam budaya berpakaian Islami, rutinitas ibadah kolektif, dan pembiasaan aktivitas keagamaan sehari-hari. Proses internalisasi terjadi melalui integrasi ekosistem sosial-keagamaan yang meluber ke luar bilik pesantren hingga ke masyarakat sipil. Secara signifikan, praktik ini berdampak pada regulasi diri (mujahadah an-nafs) masyarakat dalam bentuk kesadaran etis-religius yang otonom tanpa adanya paksaan hukum tertulis. Temuan ini menawarkan model regulasi diri berbasis komunitas (community-based self-regulation) yang berakar pada ekosistem sosial-keagamaan yang hidup. Implikasi dari penelitian

ini menegaskan pentingnya penataan ekosistem sosial dan peneladanan lingkungan dalam pendidikan karakter/PAL, tidak hanya berfokus pada pengajaran normatif di kelas. Secara praktis, model ini dapat direplikasi oleh lembaga pendidikan dan pengambil kebijakan dalam merancang program pembinaan karakter berbasis komunitas. Untuk penelitian selanjutnya, disarankan untuk menguji ketahanan (resilience) regulasi diri individu ketika berinteraksi di luar ekosistem Temboro, serta melakukan studi komparatif di kawasan pesantren lain.

Kata kunci: *Internalisasi; Living Islam; Regulasi Diri; Masyarakat Temboro*

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Introduction

Islam is a comprehensive religion (syamil) that governs every dimension of human life, both vertical and horizontal. Ritual worship alone does not capture what it means to live as a Muslim. Rather, Islamic life is a continuous process of embedding divine values into everyday action and social structure. This persistence of sacred textual values, and their manifestation in daily behavior within a community, is what the concept of living Islam seeks to capture. According to Hanan (2022), Islamic values take hold in social life through an internalization process woven into the surrounding community. Religion in this sense becomes more than doctrine; it becomes lived practice.

Character formation in education depends heavily on this same internalization process. Irsyad, Sukardi, and Nurlaila (2022) demonstrated that exemplary behavior and habituation can instill Islamic values in ways that shape both religious culture and social responsibility. Ristianah (2020) took this further, identifying three necessary stages for effective internalization: value transformation, value transaction, and transinternalization. None of these stages function in isolation; each requires a sustainable moral ecosystem to sustain it. Pesantren, as traditional Islamic educational institutions, provide exactly this kind of lived space for such values to take root. Fitria and Khalimah (2024) pointed to the hidden curriculum within pesantren life, spiritual role modeling paired with disciplined daily routines, as a particularly effective mechanism for training individual self-regulation. Nurfitroh et al. (2025) arrived at a similar conclusion: character and self-regulation develop most strongly through the steady habituation of daily practice and social interaction infused with religious moral values.

Contemporary society tells a different story. A growing crisis of self-control, or loss of self-regulation, has fueled widespread moral disorientation and social anxiety. Islamic psychology frames self-regulation differently than secular models do: it treats

self-regulation as an expression of spiritual awareness at its highest level, known as *mujahadah an-nafs*, which cannot take firm root without an integrative social ecosystem behind it. Formal education and *pesantren* life have received substantial scholarly attention on this front (Fitria & Khalimah, 2024; Irsyad et al., 2022; Nurfitroh et al., 2025). What remains largely unexamined is how living Islam operates at the community level to shape self-regulation collectively rather than individually. A conceptual gap therefore persists around models of community-based self-regulation grounded in religious practice.

The community surrounding the Al-Fatah Islamic Boarding School in Temboro, Magetan, offers a compelling case for closing that gap. Awabien (2020) documented how this community earned the name "Village of Medina," reflecting how thoroughly Islamic values permeate its social life, from village officials down to ordinary residents. Yufi and Ismail (2023) traced how these values come alive through *da'wah*, religious discipline, and the cultivation of autonomous self-regulation. Among these practices, the *khuruj* method carried out by *Jamaah Tabligh* stands out for its demonstrated impact on shaping collective behavior across the community.

This study's contribution lies in reconceptualizing living Islam as a community-based religious ecosystem, one that cultivates collective self-regulation voluntarily. The proposed model explains how social learning operates at the community level through the practice of living Islam, extending Bandura's Social Cognitive Theory in a new direction: Islamic spirituality, or *mujahadah an-nafs*, becomes the source of moral standards, while the socio-religious ecosystem functions as the mechanism that reinforces behavior over time.

Method

This study uses a qualitative approach with a descriptive-qualitative type of research (Creswell & Poth, 2018). This approach was chosen because the research aims to explore in depth the socio-religious phenomena that occur naturally in the lives of the Temboro people, especially regarding the practice of Islamic living and the formation of self-regulation that cannot be quantified alone. The research was carried out in Temboro Village, Karas District, Magetan Regency, East Java, which is the area around the Al-Fatah Temboro Islamic Boarding School. This location was chosen because it has a sociological uniqueness in the form of internalizing Islamic values which are not only

limited to mukim students, but have been integrated into the lives of all village communities collectively.

The research subjects or informants were selected by purposive sampling (Sugiyono, 2013), with the following criteria: (1) are civil society living around the Al-Fatah Temboro Islamic Boarding School for at least three years; (2) actively involved in socio-religious activities in the environment; and (3) have the capacity to provide in-depth information about the phenomenon being studied. Based on these criteria, seven informants were obtained, consisting of three groups, namely civilians from the Temboro community, ustadz and ustadzah of the Al-Fatah Islamic Boarding School, and local community leaders. The number of informants is determined based on the principle of data saturation, which is that data collection is stopped when no significant new information is found. The characteristics of the research informants are presented in table 1.

Table 1. Characteristics of Research Informants

Code	Gender	Age (years)	Jobs	Length of Stay (years)	Category Information
SJ	Women	48	Homemakers/traders	20	Civilians
AR	Male	35	Merchant	12	Civilians
DW	Women	29	Housewives	8	Civilians
MB	Male	42	Ustadz Al-Fatah Islamic Boarding School	25	Ustadz
AF	Male	38	Ustadz Al-Fatah Islamic Boarding School	17	Ustadz
NF	Women	36	Ustadzah Al-Fatah Islamic Boarding School	15	Ustadzah
SM	Male	55	Village apparatus	30	Public Figures

The data collection techniques used in this study include three methods. First, in-depth interviews are conducted in a semi-structured manner using pre-arranged interview guidelines. Each interview lasted 45–90 minutes, and some informants were interviewed for more than one session to deepen and confirm the data. All interviews were recorded in audio after obtaining informed consent from the informant, then transcribed verbatim. The transcripts were further managed and coded manually using Microsoft Word and Microsoft Excel, without the use of specialized qualitative data analysis software. The interview was conducted to explore the experiences, perceptions, and views of informants regarding the practice of Islamic living, the process of

internalizing its values, and its impact on self-regulation. Second, participatory observation is carried out by directly observing various religious and social activities that take place in the Temboro environment, including worship routines, dress culture, and community social interaction. Third, documentation is carried out through the study of various relevant written and visual sources, including historical documents of the Al-Fatah Islamic Boarding School and records of the community's religious activities.

The main instrument of this research is the researcher himself (human instrument), which is assisted by interview guidelines, observation sheets, and field notes. The role of the researcher as the main instrument allows for more flexible, adaptive, and responsive data collection in dynamically evolving field contexts.

Data analysis was carried out using the Miles interactive analysis model and (Miles & Huberman, 1994) which includes four stages, namely: (1) data collection, where all data from interviews, observations, and documentation is collected and recorded systematically; (2) data reduction, namely the process of selecting, focusing, and simplifying raw data into information relevant to the focus of the research; (3) data presentation, where the reduced data is presented in the form of narrative texts, tables, and schemas to facilitate understanding and concluding; and (4) drawing conclusions and verification, namely drawing conclusions based on data that has been analyzed and verified for truth through triangulation.

To ensure the validity and credibility of the data, this study applies a source triangulation technique, namely by comparing and confirming data obtained from various informants (civilians, ustadz/ustadzah, and community leaders). In addition, method triangulation is also carried out, namely by comparing the results of interviews, observations, and documentation to ensure the consistency and validity of the data obtained (Lincoln & Guba, 1985).

Results and Discussion

This section presents the research findings according to three objectives: the form of Islamic living practice, the process of internalizing its values, and the impact on self-regulation of the Temboro community, analyzed through Albert Bandura's Social Cognitive Theory. A summary of themes, subthemes, and data sources is presented in Table 2.

Table 2. Summary of Themes, Subthemes, and Data Sources of Research Findings

Theme	Subthemes/Empirical Indicators	Data Source
<i>Forms of Islamic living practice</i>	(a) Islamic dress culture as a collective identity (hijab, gamis, peci, "Muslim Women Areas Must Wear Hijab"); (b) collective worship routines (Sunday Kliwon recitation, Tuesday dhikr, taklim assembly, yasinan-tahlilan, Tarawih 30 juz); (c) habituation of daily religious activities from an early age	Interview (Citizen, Ustadz/Ustadzah); observation; Documentation of the history of the lodge
The process of internalizing values	(a) The construction of student identity based on the Sufistic values of the tarekat; (b) externalization of values through the khuruj da'wah of the Tabligh Congregation; (c) the diffusion of values and autonomous social control in the surrounding community; (d) Culture Shock Management Through Adaptive Quarantine Phase	Interview (ustadz/ustadzah); Documentation
Impact on self-regulation	(a) Discipline in carrying out worship; (b) self-awareness-based compliance; (c) control of life orientation (prioritizing charity); (d) social concern and the spirit of sharing; (e) social responsibility towards the community	Interviews (residents, ustadz/ustadzah, community leaders); Observation

The Form of Islamic Living Practice in the Life of the Temboro Community

Islamic values in Temboro Village are visible not only in personal worship but also in clothing identity, communal worship routines, and a consistent religious culture, grouped into three main forms.

1. Islamic Dress Culture as Community Identity

People treat clothing that covers the *awrah*, such as hijab, robes, loose clothing, peci, and sarongs, as an inherent identity, worn by residents as well as santri. As Mrs. SJ explained, the entire area is marked as a Muslim zone, with signage requiring women to wear hijab, so that not wearing one is seen as deviating from the norm. An ustadz added that this identity is instilled from the earliest stage of student life so it becomes a comfortable, lasting habit, and that it is now rare to find village residents dressed immodestly.

2. Collective Worship Routine as a Religious Culture

Beyond mandatory worship, residents actively join mosque- and pesantren-organized activities such as joint commemorations, yasinan, and tahlilan, coordinated through mosque announcements. An ustadzah listed a dense weekly

religious calendar: Sunday Kliwon recitation, Tuesday dhikr, women's taklim, routine mosque recitation, and Ramadan's Tarawih 30 Juz, a tradition begun in 2008 that has completed 30 juz in a single night since 2010 (per boarding school documentation).

3. Habituation of Religious Activities in Daily Life

Religious habits begin in early childhood; residents recalled joining prayer calls before even starting school, and continue through neighborhood mosques (one per RT) and easy access to recitation groups. The constant presence of the call to prayer and dhikr in daily surroundings, reinforced by ustadzah accounts of children automatically joining diniyah classes after school, shows that Islamic living has become an unremarkable, everyday reality rather than an occasional practice.

The Process of Internalizing Islamic Living Values in the Life of the Temboro Community

1. Construction of Student Identity Based on Sufistic Values

Al-Fatah Temboro rests on the Naqsyabandiyah Qadiriyyah/Khalidiyyah tarekat, a strong Sufi foundation aimed at producing students devoted and reliant on Allah (Ustadz MB). Religious attire (cocoa shirts, robes, kurtas, peci, beards) is treated flexibly rather than as a rigid formal rule, so it is internalized as a comfortable cultural identity. This spiritual grounding produces students who are adaptable and sociable rather than exclusive, as Ustadz MB emphasized regarding their good manners and openness to the wider community.

2. Externalization of Values through the Extracurricular Da'wah Method (Jamaah Tabligh)

The practice of khuruj (going out to preach) is adopted as a forum for self-actualization or a practice laboratory for the knowledge gained by students, starting from inviting prayers from the closest people to visiting the community. The status of this activity is voluntary or extracurricular. Students do khuruj for a period of one year, followed by their development through reports of activities at the boarding school during khuruj. As stated by Ustadz MB

"So apart from us being based on the tarekat, the Sufis, in the middle of their journey, even in the beginning, are still the first pioneers, we adopt a system called

Jamaah Tabligh. In the middle of the journey we see that it seems to be good in terms of spreading the knowledge we already have."

In addition, psychologically, this program trains students' mentality to appear in public, increase self-efficacy, and foster social sensitivity through direct interaction with residents outside the pesantren.

3. The Impact of Social Psychology and Self-Regulation of the Surrounding Community

Internalized values have spread from the pesantren to the entire village, most visibly in the automatic closing of shops during the call to prayer and the widespread adoption of modest dress. Ustadz MB described how initial reliance on direct invitation ("let's go to the mosque") has evolved into automatic compliance, with the shift from *compliance* (obedience from fear of sanction) to *internalization* (obedience from belief) a transition informants themselves compared to enforced norms in Makkah/Medina. Notably, social control functions have been autonomously absorbed by the village's formal structure (the *lurah*) and residents themselves.

4. Management of Culture Shock and Student Transition

New students undergo a roughly one-month adaptive quarantine with relaxed dress rules and an emphasis on hospitality (ikram) before full integration into stricter pesantren discipline (Ustadz MB). This phase functions psychologically as an emotional buffer, easing assimilation and building resilience before students face the pesantren's normal regime.

The Impact of Living Islam on the Self-Regulation of the Temboro Community

Based on interviews with the community and ustadz/ustadzah of the Al-Fatah Temboro Islamic Boarding School, it was found that living Islam has a significant impact on the formation of self-regulation of the Temboro community. This self-regulation can be seen from how the community builds worship habits, maintains behavior, regulates life orientation, and fosters social concern based on existing Islamic values.

1. Discipline in Worship

Residents treat prayer as both an obligation and a lived habit, actively joining commemorative and charitable events at the pesantren. An ustadzah linked this to the

density of the weekly religious calendar and early childhood habituation, which together produce continuous, self-sustaining worship discipline.

2. Self-Awareness-Based Compliance

Residents follow Islamic values voluntarily rather than under instruction, modeling their behavior on the “kiai” and “bu nyai” as respected public figures (ustadzah), indicating internalized rather than externally imposed control.

3. Life Orientation Control

The community shows minimal economic competition or wealth accumulation; instead, residents "compete in charity," living simply while remaining highly enthusiastic about almsgiving and religious contribution (ustadzah), reflecting a self-regulated prioritization of spiritual over material goals.

4. Social Care and the Spirit of Sharing

Weekly almsgiving programs (e.g., a Sunday-night rice and side-dish distribution initiated by the kiai) cultivate a shared norm that "sharing must be practiced," with rich and poor alike expected to contribute according to ability.

5. Social Responsibility to the Community

Unlike pesantren elsewhere that remain socially separate from surrounding villages, Temboro's residents are directly involved in pesantren affairs, reflecting internalized responsibility for the wellbeing of the broader community.

Analysis of Findings in the Perspective of Albert Bandura's Cognitive Social Theory: Mechanisms for the Formation of Community-Based Self-Regulation

The three groups of findings above form an integrated psychosocial mechanism rather than three separate phenomena. Bandura's Social Cognitive Theory observational learning, self-efficacy, self-monitoring, self-judgment, and self-reaction is used here as an analytical framework, mapped in Table 3 and visualized in Figure 1.

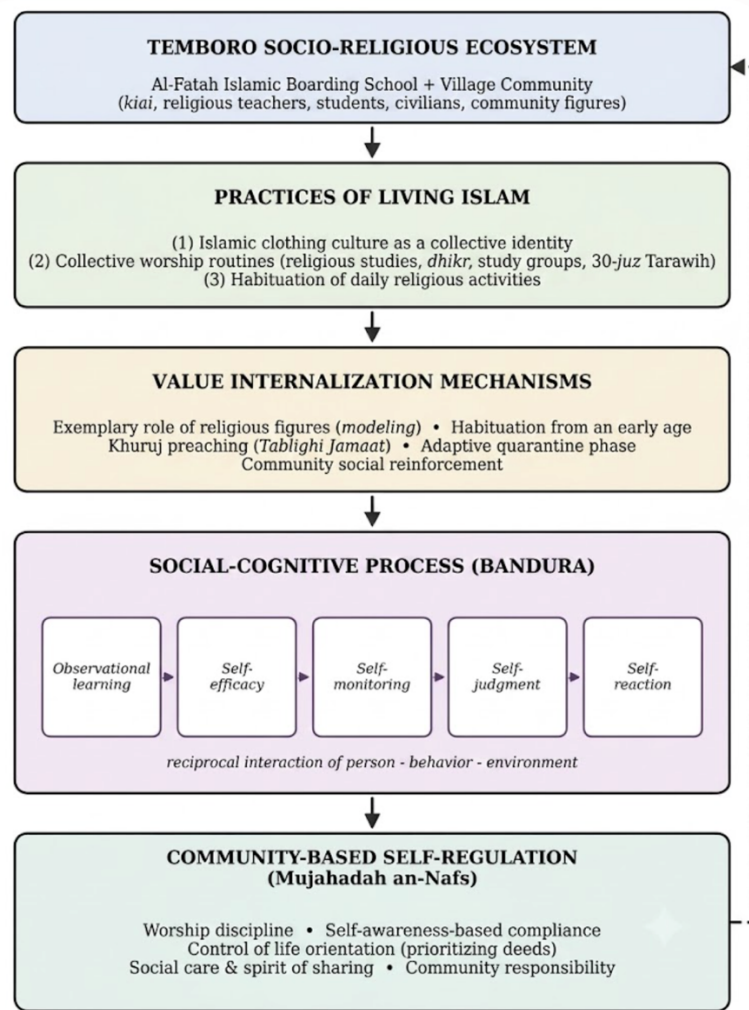


Figure 1. Conceptual Model of the Formation of Community-Based Self-Regulation through Islamic Living Practices in the Temboro Community

Temboro's self-regulation is explained by reciprocal determinism: environmental factors (Muslim-area signage, neighborhood mosques, audible azan/*dhikr*), personal factors (sufistic *mujahadah an-nafs* beliefs from the tarekat), and behavioral factors (collective worship routines) reinforce one another continuously, so religious norms are experienced as ordinary social reality rather than imposed rules.

Observational learning: *Kiai*, *bu nyai*, *ustadz*, and senior residents serve as constantly visible, credible models evident in how dress identity is imitated rather than legally mandated. All four modeling subprocesses (attention, retention, reproduction, motivation) are met through daily visibility, repetition, accessible social support, and community acceptance as reward.

Self-efficacy: Built through khuruj (enactive mastery of public da'wah despite rejection) and early childhood habituation, both accumulating small successes that build confidence that religious living is achievable.

Self-monitoring: The constant presence of azan, dhikr, area signage, and a dense religious calendar keeps residents continuously self-observant of their own conduct.

Self-judgment: Evaluation is based on internalized sharia and community ethical standards, not state regulation, deepened by the Sufistic stages of takhalli, tahalli, and tajalli, so judgment extends to inner spiritual quality, not just outward compliance.

Self-reaction: Automatic shop closures during the azan exemplify self-correction without formal sanction, rewarded internally through spiritual calm and social acceptance marking the shift from external compliance to internalized belief.

Table 3. Mapping Research Findings on the Components of Bandura's Cognitive Social Theory

Components of Bandura Theory	Conceptual Definition	Empirical Manifestations in the Temboro Community
<i>Observational learning</i>	Individuals learn new behaviors through observation of credible models (Bandura, 1986).	For example, kiai, bu nyai, ustadz, and residents who first practiced Islamic values; the community imitates sharia clothing, worship routines, and social ethics witnessed every day.
<i>Self-efficacy</i>	An individual's confidence in his ability to carry out the expected behavior (Bandura, 1997).	The experience of da'wah khuruj trains students' courage and social sensitivity; habituation to worship from an early age fosters confidence in being able to live according to religious standards.
<i>Self-monitoring (self-observation)</i>	An individual's continuous observation of his own behavior (Bandura, 1991).	Azan, dhikr, "Muslim Area" boards, mosques in each RT, and the density of religious agendas serve as behavioral cues that make residents continue to monitor their behavior.
<i>Self-judgment</i>	Self-behavior assessment based on internal standards that are believed (Bandura, 1991).	Sharia standards and community ethics (covering the aurat, praying on time, prioritizing charity) are the benchmarks for self-evaluation based on the Sufistic values of takhalli, tahalli, and tajalli (mujahadah an-nafs).
<i>Self-reaction</i>	Giving consequences to oneself for the results of behavior assessment (Bandura, 1991).	Automatically close the store during the azan; self-correction without formal sanctions; spiritual calm and social acceptance as internal reinforcement.
<i>Self-regulation (hasil)</i>	The ability to control behavior independently based on internal standards (Bandura, 1991).	Discipline of worship, awareness-based obedience, life orientation prioritize charity, social concern, and community-based self-regulation.

Positioning against prior research. Where Rois (2023) frames Al-Fatah as a social-engineering agent producing "Kampung Madinah," this study identifies the underlying psychological mechanism of the formation of residents' self-evaluation capacity, not mere behavioral uniformity. Where Murtado & Yasin (2021) confine sufistic internalization (*takhalli-tahalli-tajalli*) to the pesantren's internal environment, this study shows these values diffusing outward into civil society. Where Yufi & Ismail (2023) emphasize socio-religious structural transformation via Tabligh norms, this study explains the mechanism sustaining that transformation long-term: continuous modeling, social reinforcement, and self-efficacy. Unlike Saputra et al. (2025) and Candrika et al. (2026), which rely on formal psychoeducational or school-based interventions, this study shows self-regulation emerging naturally through lived culture and lifelong socialization.

Theoretical implication. Bandura's theory places internal standards at the core of self-regulation but says little about their communal origin or maintenance. This study extends the theory by showing Islamic spirituality (*mujahadah an-nafs*) as a source of moral standards and the socio-religious ecosystem as the mechanism sustaining them, contributing to both the *standard-source* and *standard-maintenance* dimensions of the theory.

Practical implications and limitations. Character formation requires structured ecosystems, role models, environmental cues, collective routines, and social reinforcement, not classroom instruction alone. Two caveats are noted: (1) strong collective norms risk conformity pressure, blending authentic awareness with a need for social acceptance; (2) ecosystem-dependent self-regulation may weaken outside Temboro, underscoring the need to build individual reflective capacity. Both points, along with the study's single-village scope, are recommended directions for future comparative research.

Conclusion

The findings of this study reveal that Islamic living in Temboro Village is manifested through three interconnected dimensions: Islamic dress culture as a collective identity, communal worship practices, and the habituation of religious activities from an early age. These practices have evolved into a living socio-religious system that shapes community behavior and contributes to the development of self-regulation based on internal awareness rather than external coercion. The study's main

finding demonstrates that community compliance with religious norms, such as closing shops during prayer times and maintaining Islamic dress codes, has shifted from formal obedience to genuine internalization. This process is supported by Sufistic values, the preaching activities of Jamaah Tabligh, exemplary leadership from religious figures, and the pesantren-based social ecosystem.

Theoretically, this study contributes by proposing a community-based self-regulation model grounded in Islamic living, which complements Bandura's Social Cognitive Theory by emphasizing Islamic spirituality and socio-religious ecosystems as fundamental sources of moral standards and self-evaluation. Practically, the findings suggest that the integration of religious values into everyday social life can strengthen social cohesion, moral discipline, and collective responsibility within society. However, this study is limited by its focus on a single village context, which restricts the generalizability of the findings. Therefore, future research is recommended to conduct comparative studies in other pesantren communities and to examine the sustainability of community self-regulation when interacting with broader and more diverse social environments.

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