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Sexual Urges among Adolescent Students in Islamic Boarding Schools: Institutional Roles and Self-Regulation Strategies

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Abstract

The phenomenon of sexual urges among adolescent students is part of their biological, psychological, and social development, alongside management challenges within restrictive Islamic boarding school environments. This study aims to analyze the forms of sexual urges, the institutional role, and students' self-regulation strategies in managing these impulses. Employing a qualitative approach with a case study design, data were gathered from eight informants through observation, in-depth interviews, and Miles and Huberman analysis. The results indicate that students experience sexual urges through emotional attraction, physical impulses, and imagination that disrupt learning concentration but are manageable via internalizing religious values, routine worship, cognitive control, and social support. This study concludes that Islamic boarding schools play a vital role in fostering student self-regulation, enabling them to manage sexual urges adaptively according to Islamic values. The implications underscore the importance of reinforcing religious and psychologically based guidance programs to holistically support students' moral, social, and spiritual development, serving as a reference for character education policies.

Keywords

Adolescent, Islamic Boarding School, Self-Regulation, Sexual Urges.

1. Introduction

Adolescence is a developmental period characterized by complex biological, psychological, and social changes (Anwari, 2022). At this stage, individuals begin to experience sexual maturation marked by the emergence of sexual drive as a natural part of human development. Sexual drive may manifest in various forms, including attraction toward the opposite sex, curiosity, and the emergence of emotional fantasies or admiration. In the Indonesian context, particularly within boarding-based educational institutions, Islamic boarding schools function both as educational and caregiving institutions that regulate nearly all aspects of students' daily life. This structured environment places adolescent students in a highly regulated setting, making the management of sexual drive an important developmental challenge.

Islamic boarding schools serve not only as religious education institutions but also as socialization agents that shape students' moral and spiritual values (Farida, 2024). In practice, these institutions integrate religious learning, behavioral supervision, and habituation of worship into students' daily routines. However, issues related to the management of sexual drive in Islamic boarding schools remain a significant concern, particularly in relation to character education and adolescent reproductive health. Shin (2024) categorizes Islamic boarding schools as total institutions that regulate almost all aspects of students' lives, thereby holding strong potential for fostering discipline and self-regulation, while simultaneously requiring balanced policies to avoid psychological pressure. Furthermore, Andriani and Wijarnako (2025) highlight that although Islamic boarding schools have integrated the *fiqh* of sexuality into their curriculum, limitations remain in addressing contemporary issues such as digital media exposure and reproductive health education comprehensively.

The phenomenon identified in this study shows that students at Darul Ma'arif Cikedung Maja Islamic Boarding School experience sexual drive in relatively similar forms, primarily in the form of attraction toward the opposite sex, accompanied by difficulties in managing these feelings effectively. Interview findings indicate that several students feel confused, anxious, and unable to regulate their emotions in response to emerging sexual impulses, particularly due to strict interaction boundaries within the boarding school environment. One informant stated that although she felt attraction toward the opposite sex, she did not yet understand how to manage these feelings, resulting in uncertainty in behaving appropriately within the highly structured environment. This condition reflects a tension between adolescent biological development and the normative demands of the disciplined Islamic boarding school setting (Asgharinekah et al., 2023; Otten et al., 2024).

Previous studies have examined adolescent sexual issues in Islamic boarding school contexts from various perspectives. Prabamurti et al. (2024) investigated sexual behavior self-efficacy among students using a quantitative approach and found that younger age and lower self-efficacy increased the risk of premarital sexual behavior. This study shares a similar population with the present research but differs in methodological approach. Meanwhile, Farida (2024) explored students' perceptions of sexual violence policies in Islamic boarding schools, which were influenced by cultural and religious norms, while Andriani and Wijarnako (2025) focused on the *fiqh* of sexuality education within moral habituation systems. However, these studies have not specifically examined students' subjective experiences in managing sexual drive and the self-regulation strategies they employ in daily life.

Based on this research gap, the present study offers novelty by focusing on adolescent students' self-regulation in managing sexual drive within Darul Ma'arif Cikedung Maja Islamic Boarding School. This study not only examines the forms of sexual drive experienced by students but also analyzes the role of Islamic boarding

schools in guiding them and the self-regulation strategies they employ. Furthermore, it explores students' lived experiences in navigating sexual development within a strict boarding school environment. This study contributes to the literature on adolescent sexual development, the role of religious institutions, and Islamic value-based self-regulation strategies. In practice, it provides insights for Islamic boarding schools in designing more humane, educational, and psychologically responsive guidance systems for students' development.

2. Literature Review

2.1. Sexual Drive

Sexual drive in adolescents is a natural developmental phenomenon that emerges as a result of biological, psychological, and social changes during puberty. Biologically, hormonal changes, particularly the increase of sex hormones such as testosterone and estrogen, contribute significantly to the emergence of sexual attraction and interest toward the opposite sex. Psychologically, adolescents begin to develop curiosity, emotional sensitivity, and identity exploration, which often manifest as admiration, attraction, and romantic imagination. Socially, interaction with peers, exposure to media, and environmental stimulation also play important roles in shaping how sexual drive is experienced and expressed. Therefore, sexual drive should be understood as a normal part of human development rather than a deviant behavior that must be suppressed entirely (Ventura-Aquino & Ágmo, 2023).

Previous studies by Hidayah (2025) and Khayati (2025) have shown that adolescent sexual drive may appear in various forms, including physical attraction, emotional bonding, and cognitive fantasies. These experiences can influence daily functioning, particularly in areas such as concentration, learning performance, and emotional stability. When not properly managed, sexual drive may lead to internal conflict between biological impulses and social or religious norms. However, from a developmental perspective, sexual drive can also serve as a motivational energy that supports identity formation and interpersonal relationships. Thus, understanding sexual drive in adolescents requires a balanced perspective that considers both its natural occurrence and its potential impact on behavior and development.

2.2. Role of Islamic Boarding Schools

Islamic boarding schools (*pesantren*) play a central role in shaping the moral, spiritual, and social development of students, particularly adolescents. As traditional Islamic educational institutions, Islamic boarding schools emphasize not only cognitive knowledge but also character formation through religious teachings, daily worship practices, and disciplined living systems (Maelissa & Sopacua, 2025). The educational environment is structured around close relationships between Islamic cleric (*kyai*), teachers (*ustadz*), and students, which facilitates continuous moral guidance and value internalization. In this context, Islamic boarding schools function as a holistic educational system that integrates religious doctrine with everyday behavioral regulation (Mahrudin et al., 2025).

In relation to adolescent development, Islamic boarding schools also serve as moral communities that help students understand and manage natural impulses, including sexual drive (Muwaga et al., 2020). Through religious instruction (*fiqh*, *akhlaq*, and *Qur'anic* studies), supervision systems, and exemplary behavior from educators, Islamic boarding schools provide both preventive and transformative education. Rather than treating sexual drive as a taboo, many Islamic boarding schools adopt an approach that emphasizes understanding, self-control, and redirection toward positive activities (Nastiti et al., 2021). This makes Islamic boarding schools an important institution in fostering self-regulation, moral awareness, and spiritual resilience among adolescent students.

2.3. Self-Regulation Strategies

Self-regulation refers to an individual's ability to manage thoughts, emotions, and behaviors to achieve long-term goals and conform to social or moral standards (Pratiwi & Mudjiran, 2020). In adolescents, this capacity is particularly critical due to heightened emotional intensity and impulsivity, including sexual impulses. The self-regulation process involves cognitive control, emotional adjustment, and behavioral strategies that enable individuals to resist immediate temptations and redirect their energy toward constructive activities.

Various strategies are commonly employed to regulate sexual drive, including religious practices, cognitive distraction, physical activities, and social support. Religious practices like prayer, Qur'an recitation, and *dhikr* function as spiritual coping mechanisms that provide emotional calmness and inner control (Silitonga & Almigo, 2023). Cognitive strategies, such as redirecting thoughts or avoiding triggering situations, effectively reduce the intensity of sexual impulses. Meanwhile, engaging in sports or hobbies serves as a behavioral substitution, and seeking support from peers or mentors provides essential emotional relief. Together, these strategies contribute to the development of adaptive self-regulation that aligns with moral and religious values, particularly within structured environments such as Islamic boarding schools (Triyuliasari & Mubarak, 2024; Ubino & Astuti, 2025).

3. Methods

This study employs a qualitative research methodology with a case study design. Qualitative research is an approach that focuses on achieving a profound understanding of social phenomena, human behaviors, or lived experiences by exploring meanings, perspectives, and interpretations from the investigated subjects (Safarudin et al., 2023). A case study design is utilized, which allows the researcher to explore a bounded phenomenon or case over time through detailed, in-depth data collection involving multiple sources of information (Assyakurrohim et al., 2022). This approach is highly appropriate as the study investigates the empirical, real-world phenomena of how adolescent students navigate and manage physical sexual urges within their daily lives. By adopting this design, the study captures a holistic and nuanced comprehension of the students' actual experiences and psychological dynamics within their natural setting.

The research was conducted at Darul Ma'arif Cikedung Maja Islamic Boarding School, involving eight purposefully selected adolescent students as informants who were actively experiencing these developmental sexual urges. Primary data were gathered through direct observation and semi-structured, in-depth interviews, while secondary data were sourced from relevant literature, including academic articles, journals, and books. Observation is defined as a scientific data collection technique executed by directly, systematically, or unsystematically monitoring objects, events, behaviors, or specific phenomena to obtain accurate data (Kusumastuti & Khoiron, 2019). The researcher observed the students' direct interactions and behavioral responses toward the opposite sex within the school environment. Complementing this, in-depth interviews were conducted with the eight informants to explore their personal experiences, feelings, and coping mechanisms. An interview serves as a direct, interactive data collection technique between the researcher and the informants to extract detailed insights, opinions, and personal narratives (Rusli, 2022).

To process the voluminous empirical data obtained from the field, this study utilizes the qualitative data analysis framework established by Miles and Huberman. The data analysis process is executed through three concurrent flows of activity: data reduction, data display, and conclusion drawing or verification (Safarudin et al., 2023). During the data reduction phase, the raw field notes from observations and interview transcripts are filtered, coded, and organized to focus strictly on aspects

related to sexual urges and self-regulation strategies. Next, the reduced data are structured systematically in the data display phase using narrative texts and matrices to easily identify patterns and connections. In the conclusion drawing and verification phase, the researcher interprets the displayed data to formulate valid, verifiable conclusions regarding the nature of adolescent students' self-regulation in managing sexual impulses within the institutional framework of the Islamic boarding school.

4. Results

4.1. Forms of Sexual in Islamic Boarding Schools for Teenagers

Based on the in-depth interviews with the informants, the results indicate that the majority of adolescent students in the institution experience various manifestations of sexual urges. Informant IN revealed that they frequently experience an attraction toward the opposite sex that occurs spontaneously and unpredictably. The students generally acknowledge that these urges manifest in diverse forms, particularly as physical attraction and emotional attachment toward the opposite sex. Furthermore, several other informants, namely FHH, SK, and SR, asserted that this psychological phenomenon occurs naturally, particularly during adolescence when hormonal and emotional developments become more intense. The experienced sexual urges do not necessarily culminate in a desire to engage in specific physical actions; instead, they more frequently emerge as feelings of attraction, admiration, or fleeting imaginations. These findings underscore that adolescent students undergo dynamics of sexual development characterized primarily by an attraction toward the opposite sex (Pratiwi & Mudjiran, 2020).

The interview data further indicate that most students admit these emerging sexual urges occasionally interfere with their concentration during daily activities, particularly in academic learning and congregational worship. Informants WD and MHA explained that these impulses periodically disrupt their focus during study hours, despite their persistent efforts to redirect their attention. Corroborating this view, informants MI and FA added that when the sexual urges intensify, they encounter difficulties maintaining focus during religious activities. Nevertheless, the students recognize the critical importance of maintaining focus and actively attempt to redirect their attention through positive activities, such as reading Islamic texts, attending lectures, engaging in sports, or focusing on personal hobbies. Informant MI also reflected on initial anxieties regarding the emergence of these urges during their early days at the boarding school, before gradually learning to understand that such feelings are a normal part of development. These findings indicate that beyond physical attraction, sexual urges involve emotional dimensions that possess the potential to disrupt learning and religious study concentration within the school environment (Ubino & Astuti, 2025).

In addition to interpersonal and emotional attraction, another identified form of sexual urge among adolescent students involves physical impulses. Several triggering factors evoke these urges within the boarding school environment, one of which is direct interaction with the opposite sex during co-educational activities. Informant MHA shared that activities such as competitions involving intergender interaction serve as a stimulus that triggers the desire to observe and stay close to the admired individual, despite remaining fully aware of the normative boundaries enforced within the Islamic boarding school. Beyond direct interactions, other factors such as exposure to media content via mobile phones and the typically unstable psychological state of adolescents also serve as stimulants. Although the boarding school implements strict regulations to restrict intergender interactions, attractions are still stimulated through brief glances or short conversations during specific school events. Certain situations, including joint school activities, religious

events, or inter-school meetings, frequently create spaces that naturally activate these physical impulses within adolescent students (Hidayah, 2025).

4.2. The Role of Islamic Boarding Schools in Managing Sexual Urges

The sexual urges experienced by adolescent students are inherently inseparable from the institutional role of Islamic boarding schools, which function to ensure that these impulses remain within normative boundaries and do not violate Islamic values. Based on the in-depth interviews, several strategic roles of the institution in managing these urges were identified, primarily its function in providing a fundamental understanding through a religious approach. Informant SR confirmed that students are systematically educated to maintain their gaze and preserve their personal honor. In practice, teachers (*ustadz*) and institutional leaders (*pengasuh*) periodically conduct comprehensive lectures regarding human nature (*fitrah*), moral responsibilities, and the boundaries of intergender interaction in Islam. Aligned with this, informant SK elaborated on their educators' explanation that sexual urges are essentially a natural part of human disposition that should not be feared, but rather understood and managed wisely. This finding reinforces the critical position of the Islamic boarding school as an educational fortress that effectively restricts and guides students' sexual impulses (Mahrudin et al., 2025).

Beyond the transmission of religious knowledge, Islamic boarding schools provide emotional and psychological support by optimizing spiritual activities, specifically through structured programs of routine worship for students navigating confusion regarding their sexual development. Routine practices such as performing voluntary prayers, including *rawatib*, *tahajjud* (night prayer), *hajat*, and *duha*, are utilized as spiritual instruments to reduce the intensity of heightened sexual urges. Informant FA reflected their gratitude for residing within the boarding school environment, noting that the institution's discipline successfully stimulated them to be more consistent in performing both obligatory and voluntary prayers. These spiritual activities were consciously acknowledged as a coping mechanism to suppress emotional attraction toward the opposite sex, provide inner tranquility, and restore focus on their academic pursuits. This finding demonstrates that the Islamic boarding school plays a pivotal role as a therapeutic space through structured routine worship (Khayati, 2025).

The interview results with the majority of adolescent students also indicate that the ecosystem of the Islamic boarding school is highly accommodating in supporting the positive management of sexual urges. The influence of teachers and institutional leaders is deemed highly significant in shaping students' conceptualization of sexuality and self-regulation. Educators provide concrete role modeling through their behavior, speech, and lifestyle representations that uphold personal honor. Informant IN emphasized that the teachers and leaders have successfully positioned themselves as credible role models for all students, while informant SK added that the exemplary behavior demonstrated by these educators simultaneously builds a positive institutional culture within the school. Through this exemplary leadership, the internalization of religious values occurs effectively, enabling students to adopt self-control aligned with Islamic doctrines. This finding concludes that the environment of Islamic boarding schools exerts a strong regulatory role in managing student sexual behavior, supported by a system of strict rules and rigorous supervision mechanisms (Anwari, 2022; Rosyidah et al., 2025).

4.3. Self-Regulation Strategy for Students

In navigating the dynamics of their sexual development, adolescent students implement comprehensive self-regulation strategies to prevent interpersonal attractions from escalating into norm-violating behaviors (Hidayah, 2025). The in-depth interview results indicate that the manifestation of these self-control strategies is deeply rooted in the internalization of religious values facilitated by the

educational system of Islamic boarding schools. The institutions equip students with both formal and informal guidance, framing sexual urges as a developmental test of maturity rather than a taboo subject to be avoided. A collective awareness among students regarding the negative impacts of deficient self-regulation on mental and spiritual health drives them to adopt institutional religious habits. Informant SK asserted that a conducive boarding school environment significantly reinforces their self-regulation capacity, while informant SR added that character building and positive habits develop organically from the structured daily routines within the institution.

In addition to institutional spiritual reinforcement, another vital aspect of students' self-regulation involves cognitive control and behavioral substitution strategies (Hidayah, 2025). When encountering intrusive thoughts associated with sexual urges, students consciously select cognitive and spiritual approaches to mitigate the intensity of these impulses. For instance, informant WD outlined a coping mechanism that involves taking ritual ablution (*wudhu*) and performing voluntary prayers when such thoughts begin to disrupt their focus. Within the same dimension, students heavily rely on behavioral substitution or distraction to alleviate psychological tension. Informant SK stated that interacting with holy texts by reading the Qur'an is highly effective in inducing psychological calmness. Meanwhile, informant MI integrated this strategy with physical activity, explaining that they utilize their favorite sport as a medium to gradually diminish thoughts and emotional attractions toward the opposite sex.

These self-regulation strategies are further enhanced by leveraging social support and implementing environmental behavior modifications. The psychological pressure resulting from fluctuating sexual urges encourages students to engage in self-disclosure with figures perceived to possess empathetic capacities and authoritative religious knowledge. Informant MF expressed a preference for consulting their emotional struggles with supervising teachers, while informants FHH and IN, respectively, explained that sharing their feelings with close peers or exchanging experiences with dormitory managers provides significant emotional relief. To minimize the risk of sexual stimulation, students also proactively develop disciplined preventive behaviors. The practical measures they apply include a firm commitment to maintaining a safe physical distance from the opposite sex, self-regulating and limiting mobile phone usage, and systematically avoiding high-risk situations that could potentially trigger sexual temptations within the boarding school environment (Khayati, 2025).

4.4. Implication of Islamic Boarding Schools Development

The comprehensive guidance provided by Islamic boarding schools does not merely focus on the transfer of cognitive religious knowledge but also fundamentally targets the holistic formation of students' character and personality. Based on the in-depth interviews, it was found that this guidance system has significant implications, particularly in establishing a strong character foundation oriented toward Islamic values. Informant MHA confirmed that adherence to the strict regulations of the institution effectively redirects their focus away from counterproductive secondary thoughts, such as emotional attraction toward the opposite sex. Through the massive and intensive internalization of religious doctrines, conducted within both formal classrooms and informal interactions, students are educated to conceptualize sexual urges as a natural human disposition (*fitrah*) that should not be rejected, but must be appropriately channeled so as not to violate sharia law. This finding indicates that institutional guidance frameworks successfully cultivate adolescent students who possess a well-established Islamic value system in responding to their biological dynamics (Nastiti et al., 2021).

In addition to character formation, another crucial implication of boarding school guidance is the reinforcement of personal moral identity in the students' daily lives.

The continuous moral education and supervision within the ecosystem of the Islamic boarding school foster high ethical awareness among students during social interactions. Informant MF reflected that they have become significantly more cautious and selective in their interpersonal behavior and in defining boundaries for intergender socializing. This preventive action is driven by a strong personal commitment to maintaining self-honor and avoiding any deviant behaviors that could potentially violate the tenets of Islamic sharia. This finding by Rahmawati and Rohman (2025) reinforces that a major milestone of structured guidance in Islamic boarding schools regarding the sexual behavior management of adolescent students is the realization of a solid and protective internalization of moral identity.

Furthermore, the interview data indicate that guidance within Islamic boarding schools greatly contributes to facilitating students to manage and direct their sexual impulses more adaptively through environmental structure and figural support. Informant MI explained that the densely packed daily routines designed by the institution are highly instrumental in redirecting intrusive thoughts and effectively controlling sexual volatility. Corroborating this view, informant WD also shared that the persuasive approach implemented by teachers and *kyais* has proven to enhance their capacity to suppress the desire for excessive direct interaction with the opposite sex. They added that whenever their concentration is disrupted by these interpersonal thoughts, direct mentorship from a supervising teacher, combined with the tranquil atmosphere of the boarding school, successfully restores their inner composure. This final finding concludes that the synergy among environmental support, emotional conditioning, and the religious climate within Islamic boarding schools simultaneously reinforces students' capability to construct a mature and stable self-control mechanism (Haryadi, 2017).

5. Discussion

The findings indicate that the sexual urges experienced by adolescent students at Darul Ma'arif Cikedung Maja Islamic Boarding School constitute a normal aspect of biological and psychological development. The presence of physical attraction, emotional interest, and occasional fantasies suggests that a religious environment does not eliminate heterosexual instincts during adolescence. Nurhayati (2017) explained that heterosexual orientation commonly emerges as attraction toward the opposite sex during this developmental stage. Likewise, Kwirinus (2022) proposes that adolescence involves the reconstruction of social relationships, including cross-gender romantic interests. Merdiyanti et al. (2024) further noted that social interactions and exposure to digital media may stimulate adolescents' visual and imaginative responses despite the existence of strict institutional supervision.

The uniqueness of the institutional context theoretically manifests in the friction between these biological drives and spiritual demands, which visibly disrupts students' learning and religious concentration when the impulses intensify. This phenomenon of impaired focus can be elucidated through the lens of Freud's concept of libido in a study by Rahmawati and Rohman (2025), which defines libido as the psychic energy driving human behavior that requires sublimation mechanisms to be channeled into socially and morally acceptable activities. Within the Islamic boarding school environment, this sublimation process is systematically facilitated through the structured modification of daily activities. This approach to managing natural human disposition (*fitrah*) aligns with Islamic pedagogical principles according to Prabamurti et al. (2024), which emphasize that the primary orientation of Islamic education is to foster an integral equilibrium among the intellect, the carnal self (*nafs*), and the spirit (*ruh*) by directing human disposition toward divine values.

In implementing this psychopedagogical framework, the role of teachers and institutional leaders becomes highly central through the application of non-

repressive and empathetic approaches. The open, non-judgmental attitude displayed by educators has proven crucial in building trust, enabling students to openly consult regarding their developmental anxieties. The effectiveness of this understanding-based approach corresponds with Inayati et al. (2023), which confirms that sex education integrating religious values and empathy is far more effective in shaping internal moral awareness than merely relying on prohibitions or punishments. Furthermore, this mechanism reinforces the position of the Islamic boarding school as an agent of moral fortification. As asserted by Prasetyana and Mariyati (2020), these institutions empirically act as transformative agents that reshape students' perceptions of sexuality from a taboo subject into a natural human disposition that must be dignifiedly managed through a continuous process of value internalization.

In response to these dynamics, adolescent students employ self-regulation strategies through cognitive control and spiritual practices, including voluntary prayers, Qur'an recitation, and dhikr. Afwin et al. (2023) noted that routine voluntary worship helps reduce cognitive tension arising from interpersonal thoughts and functions as an effective spiritual coping mechanism. Similarly, Afwin (2023) explained that consistent spiritual habituation in Islamic boarding schools fosters transcendental awareness, enabling students to redirect sexual impulses into constructive spiritual energy. Behavioral regulation is also reflected in technological control. Putranto et al. (2025) highlighted that social media can trigger adolescent sexual stimulation; therefore, restrictions on mobile phone use within the institution are viewed as preventive measures to protect students from visual content that contradicts sharia values rather than as repressive actions.

On the outcome dimension, the success of this self-regulation yields comprehensive implications for the moral, social, and spiritual development of students as a unified character. Morally, disciplined habituation and the internalization of Islamic values foster a strong commitment among students to maintain personal honor and institutional impact that aligns with the findings of Asadin et al. (2023) regarding the significance of environmental conditioning on adolescent moral maturity. Socially, mature self-control strengthens educational harmony and peer relationships, which, according to Haryadi (2017), correlates positively with enhanced interpersonal quality and healthy intergender boundaries. Finally, spiritually, intensive mentorship successfully transforms students' perceptions of sexual urges into essential life trials designed to elevate faith. This is supported by Rahmawati and Rohman (2025), who concluded that robust spiritual guidance within Islamic boarding schools ultimately builds a moral community ecosystem capable of balancing biological, social, and theological dimensions within the student's holistic personality.

6. Conclusion

This study concludes that sexual urges among adolescent students, manifesting as emotional attraction, curiosity, and physical impulses, represent a natural developmental dynamic. Within this context, Islamic boarding schools play a critical role as environments that reinforce self-regulation through integrated religious, educational, and social approaches. The instillation of spiritual values through routine worship, disciplinary supervision, and the exemplary behavior of teachers successfully creates a conducive ecosystem. Students' adaptive strategies, which combine cognitive control, positive behavioral substitution, and social support, effectively direct these sexual impulses in accordance with Islamic guidance. Consequently, the implication of this comprehensive guidance extends beyond preventing deviant behaviors to fortifying students' moral identity, social harmony, spiritual closeness, and psychological stability amid contemporary challenges.

Nevertheless, this study is subject to limitations, as it focused exclusively on a single Islamic boarding school, thereby restricting the generalizability of the

findings. Furthermore, the reliance on interview data potentially introduces response bias shaped by institutional norms, and the study did not exhaustively explore external factors such as digital media exposure, family backgrounds, and students' specific psychological variables. Therefore, future research is recommended to expand the empirical locus by involving multiple Islamic boarding schools with diverse institutional characteristics. Future studies should also diversify data collection methods, integrate a gender perspective, and comprehensively examine external variables to attain a more holistic and profound understanding of adolescent student self-regulation.

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Ethical approval was obtained for this study. The manuscript represents original work and has not been previously published, nor is it under consideration by another journal.

Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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