

Integrating Islamic Values into Discipline Management: A Conceptual Study of the POAC Framework in *Pesantren*

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Abstract: This study aimed to formulate a conceptual model of disciplinary management in *pesantren* by integrating core Islamic ethical values into the POAC (Planning, Organizing, Actuating, Controlling) managerial framework. Using a Systematic Literature Review (SLR) with the PRISMA protocol on 12 studies (2020-2025), the research identified six foundational values—*tā'ah, amānah, shūrā, uswah hasanah, ihsān*, and *murāqabah*—systematically embedded across all four managerial functions. The findings show *pesantren* discipline is rooted in internalization and spiritual consciousness, contrasting with coercive approaches. Mapping these values onto POAC provides a structured synthesis bridging classical Islamic ethics with modern management. Theoretically, this model advances the field of Islamic Education Management by offering a rigorous value-based managerial framework. Practically, it serves as an operational reference for leaders to design spiritually grounded and administratively coherent discipline systems relevant to contemporary challenges. The study is limited by its conceptual, SLR-based nature, restricting conclusions to theoretical interpretations. Future research must empirically validate this model through field studies, case studies, or comparative analyses across diverse *pesantren* contexts.

Abstrak: Penelitian ini bertujuan untuk merumuskan model konseptual manajemen disiplin di *pesantren* dengan mengintegrasikan nilai-nilai etika Islam inti ke dalam kerangka manajerial POAC (Planning, Organizing, Actuating, Controlling). Menggunakan Tinjauan Literatur Sistematis (SLR) dengan protokol PRISMA pada 12 studi (2020-2025), penelitian ini mengidentifikasi enam nilai fundamental—*tā'ah, amānah, shūrā, uswah hasanah, ihsān*, dan *murāqabah*—yang secara sistematis tertanam di seluruh empat fungsi manajerial POAC. Temuan menunjukkan bahwa disiplin *pesantren* berakar pada internalisasi dan kesadaran spiritual, berbeda dengan pendekatan koersif. Pemetaan nilai-nilai ini ke dalam POAC menyediakan sintesis terstruktur yang menjembatani etika Islam klasik dengan prinsip manajemen modern. Secara teoretis, model ini memajukan bidang Manajemen Pendidikan Islam dengan menawarkan kerangka manajerial berbasis nilai yang ketat. Secara praktis, ini berfungsi sebagai referensi operasional bagi pemimpin *pesantren* untuk merancang sistem disiplin yang berlandaskan spiritual dan koheren secara administratif, relevan untuk tantangan kontemporer. Studi ini dibatasi oleh sifatnya yang konseptual berbasis SLR, sehingga kesimpulan bersifat interpretatif dan teoretis. Penelitian di masa depan harus memprioritaskan validasi model ini secara empiris melalui studi lapangan, studi kasus, atau analisis komparatif di berbagai konteks *pesantren*.

1. Introduction

Islamic boarding schools, or *pesantren*, have long served as crucial institutions in Indonesia's educational and religious landscape. Beyond their function as centers of Islamic instruction, *pesantren* have historically nurtured character development, spiritual formation, and communal discipline. According to recent research, by 2023 Indonesia contained 39,043 *pesantren* of various types (based on Ministry of Religious Affairs data) — underscoring the extensive reach of this institution in national



education.¹ This expansion encompasses both traditional *salaf pesantren* and modern institutions integrating formal curricula, reflecting a dynamic transformation in their educational roles. With increasing institutional diversity and scale, managerial and disciplinary challenges have likewise grown more complex. This level of institutional presence highlights not only the historical significance of *pesantren* but also the urgency of advancing more effective, value-driven management models—especially in the realm of discipline.

Discipline within *pesantren* is not merely about regulation, but about internalization of moral behavior. The internalization of moral behavior within the *pesantren* environment is manifested through daily routines that integrate worship, study, and communal activities. Students rise before dawn, perform congregational prayers, engage in Qur'anic recitation, and participate in cooperative work throughout the day. These structured activities cultivate a rhythm of life that embeds responsibility and ethical conduct into students' character. As Rofiatun and Thoha explain, such consistent routines nurture not only obedience but also intrinsic self-discipline and social accountability among students.² Distinctively, the *pesantren* disciplinary model is grounded in habituation (*ta'wīd*) rather than coercive control or punitive mechanisms. This sharply contrasts with disciplinary models found in *madrasahs* or Islamic schools, where discipline is often reinforced through teacher supervision, explicit regulations, and systems of reward and punishment.³ In *pesantren*, discipline becomes an outcome of lived values and collective moral engagement, reflecting a process of *tazkiyah al-nafs*—the purification of the soul—rather than mere behavioral compliance.

Nevertheless, the sustainability of such disciplinary models is being tested in the digital age. Technological shifts—particularly the ubiquity of smartphones and social media—have transformed how students process information and relate to authority. These changes pose new challenges for *pesantren*, whose traditional systems of control and habituation may no longer adequately address the distractions and psychological autonomy fostered by digital culture. Recent empirical studies confirm this concern. Research conducted at Pondok Pesantren Manbaul Hikam in Probolinggo found that extensive gadget use among students—particularly through social media, online games, and video platforms—has reshaped social interactions, reduced face-to-face communication, and weakened communal cohesion.⁴ Similarly, a study at Pesantren Sirojul Waalidain revealed that unregulated cellphone use diminishes students' learning concentration, while structured management policies significantly improve focus and moral restraint.⁵ These findings indicate that without adaptive strategies integrating

¹ Nurazmi Fauzi Majid and Nur wahidin, "The Role of Pesantren in Maintaining National Resilience in the Modern Era," *Jurnal Penelitian Pendidikan Islam* 13, no. 1 (2025): 13–25.

² Rofiatun and Mohammad Thoha, "Manajemen Pembinaan Kedisiplinan Santri Dalam Mengikuti Kegiatan Keagamaan Di Pondok Pesantren Nurus Shibyan Ambat Tlanakan Pamekasan," *Re-JIEM (Research Journal of Islamic Education Management)* 2, no. 2 (2019): 278–87, <https://doi.org/10.19105/re-jiem.v2i2.2937>.

³ Aminuddin, "Strategi Penanaman Nilai Kedisiplinan Di Madrasah Ibtidaiyah: Studi Pada MI Ma'arif 1 Karangsari Banyumas," *El-Ursrah: Jurnal Pendidikan Dan Kajian Keislaman* 8, no. 1 (2025): 97–117, <https://doi.org/10.22373/6rza1y55>.

⁴ Ahmad Affani Abd. Aziz, Fika Anjana, "Analisis Perilaku Sosial Santri Sebagai Dampak Dari Penggunaan Gadget Di Pondok Pesantren Manbaul Hikam Desa Tegalmojo Kecamatan Tegalsiwan Kabupaten Probolinggo," *Mimbar Kampus: Jurnal Pendidikan Dan Agama Islam* 24, no. 2 (2025): 1186–94, <https://doi.org/10.17467/mk.v23i2.3832>.

⁵ Ilham Taufik et al., "Management of Cellphone Use to Improve Learning Concentration at Sirojul Waalidain Islamic Boarding School," *Journal Emerging Technologies in Education* 1, no. 5 (2023): 308–17, <https://doi.org/10.55849/jete.v1i5.489>.

digital literacy and moral supervision, *pesantren* risk maintaining disciplinary structures that students may no longer internalize meaningfully.

This situation invites a deeper reflection on the philosophical foundations of discipline in Islamic education. In contrast to secular models that emphasize behavioral control, Islamic pedagogy conceives discipline as an extension of *adab*—proper conduct towards God, others, and knowledge itself. Syed Muhammad Naquib al-Attas emphasizes that the ultimate aim of Islamic education is the cultivation of *ta'dīb*, which encompasses intellectual refinement, spiritual consciousness, and ethical disposition.⁶ From this perspective, discipline is not a set of external rules to be imposed, but a moral quality to be nurtured through intentional, value-laden education. Concepts such as *tazkiyah al-nafs* (spiritual purification), *tā'ah* (obedience), *shūrā* (consultation), and *ihsān* (spiritual excellence) provide the normative framework for shaping behavior in *pesantren*. These values represent the philosophical anchor upon which operational systems of discipline should be constructed.

While these philosophical foundations are well established, the operational management of discipline in many *pesantren* often remains fragmented and heavily reliant on routines or punitive systems. Contemporary school management tends to isolate discipline as a technical or administrative matter. Many Islamic institutions—even some *pesantren*—struggle to align managerial procedures with the deeper ethical goals of education. As Afifah and Asyadulloh argue, Islamic education that prioritizes rational or technical advancement without spiritual grounding risks producing students who are intelligent but lack moral awareness.⁷ This issue reflects what Muqopie and Syarifudin identify as an epistemological imbalance in Islamic educational management—where administrative rationality dominates, while spiritual wisdom and revelation-based ethics are marginalized.⁸ These challenges point to the need for frameworks that systematically integrate spiritual-philosophical values with managerial practices.

One such framework is the POAC model—Planning, Organizing, Actuating, and Controlling. While the model is often presented in secular managerial literature, it is possible to Islamize it, so that its structures not only functionally support institutions but are infused with spiritual meaning. For instance, Subkan argues that integrative management in Islamic education must root planning and control in *tawhīd*, justice, and *amānah* (trust) so that goals are not merely output-oriented but aligned with moral ends.⁹ In the context of Islamic education, planning becomes intention (*niyyah*) and visioning toward *maslahah*, organizing is structured through *shūrā* (consultation), actuating is motivated by *ihsān* (excellence in service), and controlling should be based on *murāqabah* (self-vigilance before God).¹⁰ Empirical case studies reinforce this possibility: in Pondok Pesantren Bait At-Tauhied, the application of POAC was explicitly framed in religious terms to foster character development, not only administrative

⁶ S. M. N. Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1991).

⁷ Fahad Asyadulloh Binti Nur Afifah, “Pesantren Masa Depan: Paradigma Pendidikan Islam Paduan Tradisional-Modern Terintegrasi,” *Urwatul Wustqo* 10, no. 1 (2021).

⁸ Abdullah Muqopie Encep Syarifudin, “Epistemologi Sebagai Metodologi Landasan Ilmiah Untuk Pengembangan Teori Baru Bidang Manajemen Pendidikan Islam,” *AN-NIDHOM: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2023).

⁹ Muhammad Ali Subkan, “Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi,” *Journal on Education* 7, no. 2 (2025): 11189–96, <https://doi.org/10.31004/joe.v7i2.8177>.

¹⁰ Elis Siti Sondari and Cecep Anwar, “Manajemen Pendidikan Islam Dalam Perspektif Al-Qur'an,” *Hijri* 11, no. 02 (2020): 124–34.

order.¹¹ Thus, POAC in an Islamic framework is more than a pragmatic tool—it becomes a morally grounded process of institutional stewardship.

In practice, each POAC function can correspond to an Islamic virtue. Planning in pesantren is not simply about creating schedules—it involves designing programs that instill obedience to divine and institutional order. Organizing aligns with *shūrā*, as student leadership systems promote participatory governance. Actuating is carried out through modeling and mentoring, where *amānah* becomes the foundation for trusted delegation. Finally, controlling is rooted not in surveillance, but in *ihsān*, encouraging students to act with integrity even when unobserved.

Despite the intuitive fit between POAC and Islamic ethics, many *pesantren* lack formalized models that explicitly articulate this integration. Ubaidillah and Ulyan, for example, describe disciplinary practices in *pesantren* that emphasize routine and punishment but stop short of connecting these with Qur'anic principles or prophetic ethics.¹² This gap reflects deeper historical and methodological factors within the literature. First, POAC originates from Western managerial traditions, and in many Islamic education studies, it has been pragmatically adopted rather than epistemologically Islamized.¹³ Second, much of the research on *pesantren* discipline remains descriptive and practice-oriented, focusing on daily routines, teacher authority, and sanction systems, without engaging with formal management theories. Third, linguistic and institutional divides—where management frameworks are often articulated in English-language literature while *pesantren* studies remain largely in Indonesian—have limited theoretical cross-pollination.¹⁴ Finally, *pesantren* historically emphasize moral habituation and traditional authority rather than formalized managerial systems, which has led scholars to document practices rather than conceptualize them through models like POAC.¹⁵ As a result, practical implementation in *pesantren* has outpaced conceptual formulation. A robust theoretical framework is therefore needed to bridge this gap and systematically align traditional disciplinary systems with structured management paradigms such as POAC.

Moreover, the implications of a values-based discipline model extend beyond *pesantren*. Royani and Noviani argue that *pesantren* have untapped potential as laboratories for educational innovation grounded in Islamic identity.¹⁶ This potential is not merely theoretical; several *pesantren* in Indonesia have already pioneered technological and managerial innovations aligned with Islamic values. For example, a study on *pesantren* transformation in the digital era highlights how *pesantren* have begun integrating e-learning platforms, digital administration, and curriculum management systems to modernize without abandoning their religious foundations.¹⁷ Fadli and

¹¹ Diah Robiatul Adawiah, Machdum Bahtiar, and Aspandi, "Aktualisasi Manajemen POAC Pondok Pesantren Bait Et-Tauhid Dalam Membentuk Karakter Santri Yang Religius Di Era Globalisasi," *Al-Fahim : Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2024): 275–93, <https://doi.org/10.54396/alfahim.v6i1.1098>.

¹² Muhammad Ubaidillah and M. Ulyan, "Manajemen Pondok Pesantren Dalam Meningkatkan Kedisiplinan Santri," *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2023): 24–38, <https://doi.org/10.38073/nidhomiyah.v4i1.883>.

¹³ Subkan, "Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi."

¹⁴ Binti Nur Afifah, "Pesantren Masa Depan: Paradigma Pendidikan Islam Paduan Tradisional-Modern Terintegrasi."

¹⁵ Sondari and Anwar, "Manajemen Pendidikan Islam Dalam Perspektif Al-Qur'an."

¹⁶ Ahmad Royani and Dwi Noviani, "Peran Pondok Pesantren Dalam Pengembangan Masyarakat Di Era Globalisasi," *Jurnal TAUJIH Jurnal Pendidikan* 5, no. 02 (2023).

¹⁷ Murdianto, "Pesantren Transformation in The Digital Era: Challenges, Adaptation, And Technological Moderation," *SANGKéP: Jurnal Kajian Sosial Keagamaan* 5, no. 1 (2022): 112–22, <https://doi.org/10.20414/sangkep.v2i2.p-ISSN>.

Dwiningrum document how *pesantren* are developing digital literacy ecosystems to enhance educational quality while reinforcing Islamic identity.¹⁸ In addition, Mutmainah and Dhon describe how the Kyai Syarifuddin, *pesantren* implemented an electronic payment card (E-Sharif) to develop students' financial accountability (mental accounting) in line with Islamic principles.¹⁹ These examples show that when Islamic values are methodically embedded into technological and managerial structures, *pesantren* can indeed serve as prototypes for broader educational reform.

This study aims to respond to this opportunity by proposing a conceptual model of discipline management that integrates Islamic values into the POAC framework, using *pesantren* as its contextual anchor. The primary contribution of this article is conceptual rather than empirical: it offers a systematic framework that connects Islamic philosophical foundations—such as *tawhīd*, *ihsān*, *shūrā*, and *amānah*—with modern managerial functions (Planning, Organizing, Actuating, and Controlling). By doing so, this study formulates a values-based adaptation of the POAC model within an Islamic educational paradigm, positioning it as a normative and theoretical reference for future applications. Practically, the model provides a structured lens for *pesantren* to rethink their disciplinary systems in a way that aligns spiritual goals with administrative mechanisms. This contribution is situated within broader efforts to theorize Islamic educational transformation—one that does not abandon tradition, but renews it through structured, value-driven practice. Empirical research is recommended to test, refine, and contextualize this model across different *pesantren* settings, ensuring its applicability and impact in real institutional contexts.

2. Method

This study employed a qualitative approach using a literature review, which was deemed appropriate for examining the conceptual integration of Islamic values into discipline management frameworks.

Rather than field observation, this study is conceptual in nature and relies on secondary data. A systematic literature review procedure was conducted to ensure the transparency and rigor of the conceptual construction. The literature search included journal articles, books, and credible institutional reports published between 2015 and 2025, in both English and Indonesian, that address Islamic educational management, *pesantren* discipline, and the integration of Islamic values into managerial frameworks. Sources were identified through major academic databases and journal portals (e.g., DOAJ, Google Scholar, and Sinta). Inclusion criteria consisted of relevance to Islamic educational management and conceptual/theoretical discussions of POAC or discipline; exclusion criteria included non-academic sources and articles without explicit conceptual contributions. The selection process followed three stages: (1) identification of relevant studies, (2) screening based on titles and abstracts, and (3) full-text assessment for eligibility. Out of approximately 85 sources initially identified, 42 sources were included in the final review. This procedure was adapted from the principles of Systematic Literature Review (SLR) and PRISMA to ensure methodological clarity.

¹⁸ Muhammad Rijal Fadli and Siti Irene Astuti Dwiningrum, "Pesantren's Digital Literacy: An Effort to Realize the Advancement of Pesantren Education," *ULUL ALBAB Jurnal Studi Islam* 22, no. 2 (2021): 338–59, <https://doi.org/10.18860/ua.v22i2.14221>.

¹⁹ Siti Mutmainah and Muhammad Ryan Romadhon, "Digitalization of Islamic Boarding Schools in Forming Santri Mental Accounting," *Journal of Information Systems, Digitization and Business* 1, no. 2 (2023): 68–78, <https://doi.org/10.38142/jisdb.v1i2.1235>.

Data collection followed the principles of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) to ensure transparency and reproducibility. The process involved identifying, screening, and selecting relevant literature through multiple stages. First, academic databases and journal portals (e.g., DOAJ, Google Scholar, and Sinta) were systematically searched using keywords related to Islamic education management, *pesantren* discipline, and the integration of Islamic values with managerial frameworks. Second, duplicate and irrelevant records were removed, and titles and abstracts were screened for relevance. Third, full-text documents were assessed based on inclusion and exclusion criteria. The sources consisted of peer-reviewed journal articles (published between 2020–2025), scholarly books, *pesantren* organizational reports, and government regulatory documents. In total, 42 sources were included in the final analysis. This PRISMA-based procedure ensured that data collection was systematic and methodologically rigorous.

The analytical method used in this research was content analysis, which Krippendorff (2004) defines as a systematic and replicable technique for making valid inferences from textual data. In the context of this systematic literature review, content analysis was applied as a coding procedure to identify, classify, and synthesize relevant concepts across the selected literature. Each source was examined to extract recurring themes, keywords, and conceptual relationships related to the integration of Islamic values into the four POAC functions. The coding process involved three stages: (1) open coding to identify initial themes, (2) axial coding to group similar ideas into categories (e.g., values, managerial functions, integration strategies), and (3) selective coding to refine and integrate categories into a coherent conceptual framework. This systematic approach allowed the literature to be analyzed not only descriptively but also synthetically, enabling the construction of a new conceptual model.

The overall procedure followed the PRISMA framework, which consisted of four stages: (1) literature identification, where relevant sources were systematically searched from academic databases and journal portals; (2) screening, during which duplicates and irrelevant records were removed and inclusion–exclusion criteria were applied; (3) analysis, using content analysis techniques to classify the managerial functions based on the POAC model and identify corresponding Islamic values; and (4) synthesis, where the analyzed data were integrated to develop a conceptual model. Specifically, the content analysis involved (a) classifying managerial functions according to the POAC model, (b) identifying Islamic values that align with each function, and (c) constructing a conceptual synthesis of how these values can be operationalized in Islamic educational institutions. This process produced a tentative model of value-based discipline management in *pesantren* settings.

To ensure data validity and methodological rigor, this study followed the standards of Systematic Literature Review (SLR) and PRISMA. Validity was reinforced through transparent inclusion and exclusion criteria, systematic documentation of the literature search and selection process, and reproducibility of procedures. Additionally, cross-verification was carried out through peer review among researchers to ensure consistency in the coding and synthesis stages. Alongside these methodological procedures, perspectives from Islamic educational philosophy and modern management theory were integrated to construct a discipline model that is both spiritually grounded and practically applicable. This theoretical triangulation enabled the synthesis of normative Islamic values with administrative logic, while the PRISMA framework further reinforces the validity of the study by allowing readers to trace the literature selection process transparently.



3. Results

A systematic search following the PRISMA 2020 guidelines²⁰ was conducted to ensure transparency and reproducibility. The initial search identified 58 records from Google Scholar and Indonesian journal portals (Sinta-linked/DOAJ). After removing duplicates, 44 records remained for title and abstract screening. At this stage, 26 records were excluded for not meeting topical scope (e.g., non-pesantren contexts, non-discipline focus, or non-managerial lens). Full-text assessment excluded 6 additional studies that lacked conceptual relevance to POAC or value-management integration, yielding 12 studies included in the final synthesis. Figure 1 presents the PRISMA flow diagram detailing the selection process.

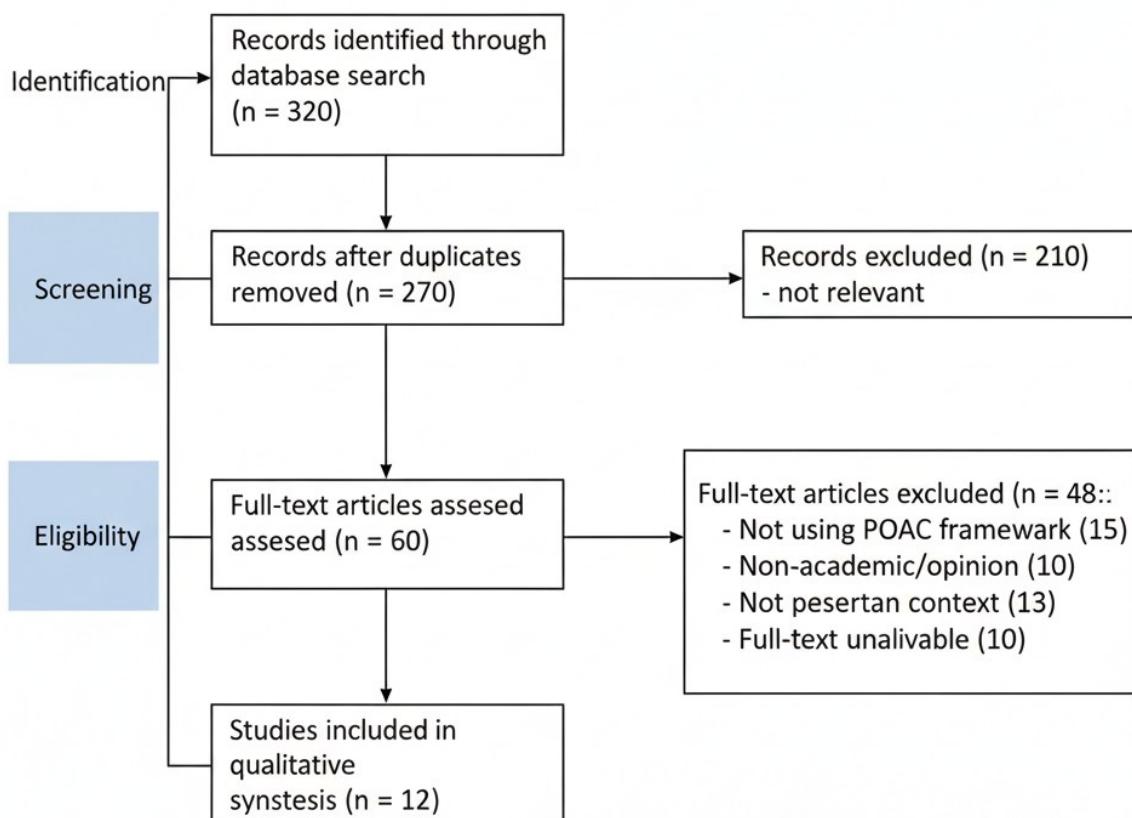


Figure 1. PRISMA Folow Diagram

The 12 included studies (2020–2025) predominantly examine Indonesian pesantren contexts,²¹ with qualitative or literature-based approaches.²² A smaller number of studies explored organizational innovations such as digitalization and peer evaluation systems.²³ Table 1 summarizes the key characteristics of the included studies, including authorship, setting, methodological design, thematic focus, and quality appraisal outcomes

²⁰ Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *Bmj* 372 (2021), <https://doi.org/10.1136/bmj.n71>.

²¹ Siti Halimah, Achmad Yusuf, and Khamdan Safiudin, "Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 9, no. 3 (2024): 648–66, <https://doi.org/10.31538/ndhq.v9i3.16>.

²² Subkan, "Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi."

²³ Mutmainah and Romadhon, "Digitalization of Islamic Boarding Schools in Forming Santri Mental Accounting."

Content analysis of the included literature indicates that Islamic values are embedded across the four POAC functions—Planning, Organizing, Actuating, and Controlling—through themes such as *niyyah/maslahah*, *shūrā*, *amānah*, and *murāqabah*.²⁴ These themes were synthesized according to dominant values, reported practices, and the number of studies supporting each theme.²⁵ Table 2 provides a structured summary of these thematic findings, listing the dominant values per function, examples of reported practices, the number of studies (n) supporting each theme, and representative evidence.

Table 1. Study Characteristics of Included Literature (2015–2025)

Author-Year	Context/Setting	Focus	Method	Key Concepts/Themes
Fatia et al. (2024) ²⁶	Ponpes Modern Al-Murozza, Depok	POAC curriculum for & discipline	Qualitative case study	Planning–Organizing–Actuating–Controlling; SIPond app; supervision
Adawiah & Bahtiar (2024) ²⁷	Ponpes Bait Et-Tauhid	POAC actualization to form religious character	Qualitative field	POAC; character education; monitoring & evaluation
Mutmainah & Romadhon (2023) ²⁸	Ponpes Kyai Syarifuddin	Digital payment card (E-Syarif) & discipline	Descriptive qualitative	Digitalization; accounting; compliance
Fauzi, Pelu & Aulia (2025) ²⁹	Several pesantren (case illustrations)	Governance digitization & accountability	Field-based case + doc. analysis	Information systems; transparency; reporting
Roihan (2023) ³⁰	Various pesantren (New Normal)	Management during/post-pandemic (IT use)	Literature + doc. analysis	Leadership; learning; IT adoption in pesantren
Bahtiar, Syaifuddin & Khasibah (2023) ³¹	Ponpes Al-Hadi II, Jombang	Management strategies to foster learning discipline	Qualitative field	Rules/sanctions; advice-reprimand; motivation; routine
Ghozali (2024) ³²	National overview (Indonesia)	Digital literacy in pesantren	Literature review (proceedings)	Device infrastructure; policy; challenges/opportunities

²⁴ Subkan, “Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi.”

²⁵ Mutmainah and Romadhon, “Digitalization of Islamic Boarding Schools in Forming Santri Mental Accounting.”

²⁶ Fatia Ainur Rosyida, Khusnul Hanifah, and Marno, “Realisasi Manajemen POAC Kurikulum Pondok Pesantren Modern Al-Murozza Depok Dalam Membentuk Santri Berjiwa Religius,” *TADBIR: Jurnal Manajemen Pendidikan Islam* 12, no. 02 (2024): 251–69, <https://doi.org/10.32478/evaluasi.v2i1.83.252>.

²⁷ Diah Robiatul Adawiah, Machdum Bahtiar, and Aspandi, “Aktualisasi Manajemen POAC Pondok Pesantren Bait Et-Tauhid Dalam Membentuk Karakter Santri Yang Religius Di Era Globalisasi.”

²⁸ Mutmainah and Romadhon, “Digitalization of Islamic Boarding Schools in Forming Santri Mental Accounting.”

²⁹ Rahmat Fauzi, Ibnu Elmi A.S Pelu, and Ajeng Hijriatul Aulia, “Digitizing Information in Islamic Boarding Schools: Efforts to Enhance Transparency and Accountability in Governance,” *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 11, no. 02 (2025): 293–304.

³⁰ Muhammad Roihan, “Pesantren Management During The New Normal Era In Indonesia,” *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 03 (2023): 683–98, <https://doi.org/10.30868/ei.v12i03.4136>.

³¹ Yuyun Bahtiar, Maskur Syaifuddin, and Nur Khasibah, “Strategi Pengurus Pondok Pesantren Dalam Membina Kedisiplinan Belajar Santri,” *Jurnal AlifLam: Journal of Islamic Studies and Humanities* 3, no. 2 (2023): 35–54, <https://doi.org/10.51700/aliflam.v4i1.413>.

³² Zainuddin Abuhamed and Muhammad Ghozali, “Digital Literacy of Islamic Boarding Schools in Indonesia: Identifying Perception, Practice, and Challenges,” *INTERNATIONAL SEMINAR ON ISLAMIC EDUCATION AND PEACE (ISIEP)* 4 (2024): 465–73.

Kardi (2023) ³³	“Pesantren Online”	Online pesantren & disruption	Conceptual / doc. analysis	Virtual pesantren; media use; institutional change
Dahri (2023) ³⁴	Gayo Lues (Modern Shalahuddin)	Discipline management of santri	Qualitative descriptive	Planning-implementation-control; sanctions; role of caretakers
Ramdhani & Taufiq (2025) ³⁵	Ponpes Bahrul Hidayah, Sidoarjo	Implementing POAC for religious character	Qualitative case study	Planning programs; shūrā-based organizing; muhāsabah control
Puspitasari et al. (2025) ³⁶	Ponpes Baitul Akbar, Ngawi	Discipline management (planning-control)	Qualitative field	Observation-interview-documentation; evaluation
Barnawi et al. (2023) ³⁷	Ponpes Madinatunnajah	Discipline supervision patterns	Qualitative field	Daily/weekly/monthly evaluation; dorm rules; compliance

Thematic synthesis of the twelve included studies revealed distinct patterns in how Islamic values are systematically integrated within the four managerial functions of Planning, Organizing, Actuating, and Controlling (POAC). Discipline in *pesantren* is not merely understood as a set of behavioral rules, but as a structured managerial process infused with ethical principles such as *nīyyah*, *shūrā*, *ihsān*, and *murāqabah*. Table 2 summarizes these thematic findings, including dominant values, number of supporting studies, practical illustrations, and key evidence.

Table 2. Thematic Integration of Islamic Values into POAC Functions

POAC Function	Dominant Islamic Values	Number of Studies (n)	Examples of Reported Practices	Evidence (Footnote)
Planning	<i>nīyyah</i> , <i>maṣlāḥah</i> , <i>amānah</i>	6	Formulation of value-based educational programs; integrated worship schedules; institutional commitment/declaration of intent.	1,2,4,6,9,10
Organizing	<i>shūrā</i> , <i>amānah</i>	7	Deliberation for student duty allocation; role-based supervisory structure; active student engagement/involvement.	1,2,5,6,7,9,10
Actuating	<i>ihsān</i> , <i>uswah</i> <i>ḥasanah</i> , <i>amānah</i>	8	Exemplary conduct of instructors (<i>ustadz</i>); spiritual mentorship/guidance; peer monitoring; habitual practice of virtues/good deeds.	1,4,6,9,11

³³ Kardi Kardi et al., “Challenges of Online Boarding Schools In The Digital Era,” *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 37–51, <https://doi.org/10.59373/attadzkir.v2i1.11>.

³⁴ Arsal Dahri, “Manajemen Pendidikan Kedisiplinan Santri Di Pondok Pesantren (Studi Pada Pesantren Modern Shalahuddin Kabupaten Gayo Lues),” *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 3, no. 3 (2023): 1143–53.

³⁵ Deden Ramdhani and Muhammad Taufiq, “Implementation of POAC Managerial Functions in Building Santri’s Religious Character in Islamic Boarding Schools in the Era of Globalization,” *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2025): 59–72, <https://doi.org/10.38073/nidhomiyah.v6i2.2887>.

³⁶ Niken Siti Puspita sari, Umi Chofshoh, and Zauhriana Tyas, “Manajemen Pondok Pesantren Baitul Akbar Dalam Membentuk Sikap Disiplin Santri,” *INISIASI: Jurnal Manajemen Pendidikan Islam* IV, no. 1 (2024): 1–8.

³⁷ Barnawi Barnawi, “Kedisiplinan Santri Pondok Pesantren Madinatunnajah Kota Cirebon,” *JIECO: Journal of Islamic Education Counseling* 3, no. 2 (2024): 165–76, <https://doi.org/10.54213/jieco.v3i2.363>.

Controlling	<i>murāqabah</i> , <i>tazkiyat al-nafs</i> , <i>muḥāsabah</i>	9	Daily/weekly evaluation; spiritual auditing/control; supervisory reports; collective <i>muḥāsabah</i> (self-reflection/introspection).	1,3,6,8,12
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Overall, the reviewed literature demonstrates that discipline management in *pesantren* is realized through structured managerial functions that are infused with Islamic ethical values. *Niyyah*-based planning emphasizes institutional intention and collective purpose; *shūrā*-guided organizing promotes participatory governance; *iḥsān*-driven actuating relies on exemplary conduct and mentoring; while *murāqabah*-oriented controlling integrates spiritual self-awareness into daily evaluation and supervision. These findings highlight the centrality of value-based management as the distinctive core of *pesantren* discipline systems.

In addition to value integration, two major challenges were consistently reported in the reviewed literature. First, digital devices were discussed in eight studies, with indicators including decreased learning focus ($n = 5$), reduced face-to-face interaction ($n = 4$), and weakened communal discipline ($n = 3$). Second, inconsistency in sanction enforcement appeared in five studies, referring to heterogeneous rule application ($n = 4$) and unclear escalation procedures ($n = 3$). These challenges indicate emerging managerial gaps that require adaptive strategies without compromising the spiritual foundation of discipline.

4. Discussion

The central question guiding this study is how Islamic ethical values can be systematically embedded within the POAC managerial functions to strengthen disciplinary management in *pesantren*. This discussion situates the findings within the broader discourse of Islamic education management, where previous studies have predominantly focused on descriptive aspects of *pesantren* discipline—daily routines, teacher authority, and sanction systems—without offering a comprehensive conceptual model grounded in managerial theory.³⁸ Responding to this gap, the present analysis integrates insights from contemporary management frameworks and classical Islamic ethical thought to develop a structured understanding of discipline that is both spiritually anchored and administratively robust.³⁹

The results reveal that disciplinary practices in *pesantren* are not random or incidental but systematically align with specific Islamic values across each POAC function. *Niyyah* (intention), *maṣlahah* (public good), and *amānah* (trust) orient the planning process; *shūrā* (consultation) and accountability frame organizing; actuating relies on *uswah ḥasanah* (exemplary conduct), *iḥsān* (spiritual excellence), and *amānah*; while controlling is characterized by *murāqabah* (God-conscious vigilance), *muḥāsabah* (self-auditing), and *tazkiyat al-nafs* (purification of the soul).⁴⁰ This value–function mapping indicates that *pesantren* discipline fundamentally operates through habituation and moral internalization rather than coercive control. However, two persistent challenges were identified across multiple studies: the growing impact of digital devices on students' focus and communal discipline, and inconsistent sanction enforcement, which

³⁸ Subkan, "Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi"; Halimah, Yusuf, and Safiudin, "Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption."

³⁹ Halimah, Yusuf, and Safiudin, "Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption."

⁴⁰ Based on the thematic synthesis of twelve studies identified and analyzed systematically in Table 2, Results section

undermines moral coherence and managerial effectiveness.⁴¹ These findings form the basis for a deeper discussion of how classical Islamic concepts illuminate, support, and sometimes challenge these patterns.

In the planning phase, discipline-related programs in *pesantren* are designed not only as technical blueprints but as moral frameworks aimed at internalizing *tā'ah* (obedience) and *amānah* (trust). *Tā'ah* is emphasized in the Qur'anic command:

يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ مِنْكُمْ

*"O you who believe! Obey Allah and obey the Messenger and those in authority among you..."*⁴²

Ibn Kathīr, in his *Tafsīr al-Qur'ān al-'Azīm*, explains that this verse establishes a three-tiered structure of obedience: absolute obedience to Allah, complete obedience to the Messenger ﷺ, and conditional obedience to legitimate leaders (*ulī al-amr*) when they uphold what is right (*ma'rūf*).⁴³ This principle lays the groundwork for the planning of disciplinary systems in *pesantren*, where institutional guidelines must reflect divine and prophetic directives, while ensuring that leadership authority remains morally accountable. Closely related is the concept of *amānah*, which underpins not only personal integrity but also institutional governance. The Qur'an warns,

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتُكُمْ وَأَنْتُمْ تَعْلَمُونَ

*"Believers, do not betray God and the Messenger, or knowingly betray [other people's] trust in you."*⁴⁴

Al-Qurṭubī explains in *al-Jāmi'* li Ahkām al-Qur'ān that *amānah* in this verse encompasses both material and non-material trusts, including educational, moral, and administrative responsibilities.⁴⁵ In *pesantren* planning, this means that every delegated responsibility—whether from teachers to students or administrators to staff—constitutes a sacred trust that shapes how rules, timetables, and disciplinary roles are formulated. Several studies support this view, showing that *pesantren* integrate Qur'anic principles of obedience and trust into their planning structures, ensuring that disciplinary goals are both spiritually and administratively coherent.⁴⁶

The organizing function in *pesantren* is closely tied to the Islamic principle of *shūrā* (mutual consultation). Rather than positioning students merely as passive recipients of orders, *pesantren* frequently involve them in decision-making processes through dormitory councils, peer leadership structures, and consultative forums. The Qur'an praises this principle in Surah Ash-Shūrā (42):38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

⁴¹ Mutmainah and Romadhon, "Digitalization of Islamic Boarding Schools in Forming Santri Mental Accounting"; Barnawi, "Kedisiplinan Santri Pondok Pesantren Madinatunnajah Kota Cirebon."

⁴² M. A. S. Abdel Haleem, *The Qur'an: A New Translation*, First edit (Oxford: Oxford University Press, 2005).

⁴³ Ismail ibn Umar ibn Kathir, *Tafsīr Al-Qur'ān Al-'Azīm*, ed. Sami bin Muhammad Salamah (Beirut: Dar al-Fikr, 2000).

⁴⁴ Abdel Haleem, *The Qur'an: A New Translation*.

⁴⁵ Muhammad ibn Ahmad al-Qurṭubī, *Al-Jāmi' Li-Ahkām Al-Qur'Ān*, ed. Ahmad Al-Barduni and Ibrahim Atfayish (Kairo: Dar al-Kutub al-Misriyyah, 1967).

⁴⁶ Subkan, "Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi"; Rosyida, KhusnulHanifah, and Marno, "Realisasi Manajemen POAC Kurikulum Pondok Pesantren Modern Al-Murozza Depok Dalam Membentuk Santri Berjiwa Religius."

“...those who respond to their Lord, keep up the prayer, conduct their affairs by mutual consultation, and give to others out of what We have provided for them.”⁴⁷

Fakhr al-Dīn al-Rāzī, in his *Tafsīr al-Kabīr*, interprets this verse as decisive evidence that *shūrā* is not merely commendable but obligatory in collective governance—including educational and political systems.⁴⁸ He observes that Allah mentions *shūrā* alongside prayer and charity, signaling its elevated institutional and moral status. Neglecting *shūrā*, he warns, leads to authoritarianism and the erosion of justice, whereas its proper implementation cultivates wisdom, trust, and communal integrity among stakeholders. This vision resonates strongly with *pesantren* organizational structures, where *shūrā*-based decision-making supports participatory governance, shared responsibility, and the internalization of discipline through collective ownership. Several studies similarly highlight how *pesantren* use structured consultation—between kyai, teachers, senior students, and administrators—to distribute authority and align disciplinary systems with moral commitments.⁴⁹

The actuating phase in *pesantren* discipline management is grounded not in coercion or rigid enforcement, but in *uswah hasanah* (noble example), mentoring, and consistent spiritual practice. The Prophet ﷺ declared,

بِعِثْتُ لِتَّمِّمَ مَكَارِمَ الْأَخْلَاقِ

“I was only sent to perfect noble character.”⁵⁰

This *ḥadīth* highlights that the essence of the Prophet’s mission was moral refinement, which forms the central paradigm of Islamic education. In this framework, discipline is not merely taught but demonstrated and embodied. Teachers (*asātidhah*), kyai, and senior students serve as ethical models, displaying discipline through punctuality, respectful language, modest conduct, and participation in communal worship. This modeling cultivates voluntary emulation: students are more likely to follow rules out of admiration and internalization rather than fear. Al-Ghazālī notes in *Iḥyā’ ‘Ulūm al-Dīn* that “the soul is drawn to beauty, and noble character is its most attractive form,”⁵¹ underscoring the transformative power of example.

The role of *iḥsān* is pivotal in actuating discipline. In the famous *ḥadīth* of Jibrīl, the Prophet ﷺ defined *iḥsān* as:

الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَكُ

“*Iḥsān* is to worship Allah as if you see Him; and if you do not see Him, then [know that] He certainly sees you.”⁵²

Imam al-Nawawī, in his *Sharḥ Ṣaḥīḥ Muslim*, explains that *iḥsān* represents the highest level of religious consciousness (*maqām al-iḥsān*), where deeds are motivated not by fear or reward but by love, sincerity, and awareness of God’s presence.⁵³ Within

⁴⁷ Abdel Haleem, *The Qur'an: A New Translation*.

⁴⁸ Fakhruddin Muhammad ibn Umar Al-Razi, *Al-Tafsir Al-Kabir Wa Mafatih Al-Ghayb* (Beirut: Dar Ihya’ al-Turats al-Arabi, 2000).

⁴⁹ Subkan, “Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi”; Rosyida, KhusnulHanifah, and Marno, “Realisasi Manajemen POAC Kurikulum Pondok Pesantren Modern Al-Murozza Depok Dalam Membentuk Santri Berjiwa Religius.”

⁵⁰ Muhammad bin Isma’il Al-Bukhari, *Al-Adab Al-Mufrad*, ed. Shu’ayb al-Arnā’ut (Beirut: Mu’assasah al-Risalah, 1997).

⁵¹ Abū Ḥāmid Ibn Muḥammad Al-Ghazālī, *Iḥyā’ ‘Ulūm Al-Dīn*, ed. Al-‘Aydarūs (Kuwait / Beirut / Madīnah: Dār al-Minhāj, 2000).

⁵² Imam Muslim ibn al-Hajjaj, *Ṣaḥīḥ Muslim* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2016).

⁵³ Yahya ibn Sharaf Al-Nawawi, *Al-Minhāj: Sharḥ Ṣaḥīḥ Muslim*, ed. Khalil Ma’mun Al-Bajuri (Beirut: Dar al-Ma’rifah, 1996).



pesantren, this spiritual vigilance translates into self-motivated compliance with rules and moral expectations. Empirical studies similarly show that *pesantren* prioritize modeling and mentoring over punitive systems, relying on the power of *uswah* and *ihsān* to cultivate disciplined communities.⁵⁴

The controlling function, as the final component of the POAC framework, represents a synthesis between external structure and internal consciousness. While *pesantren* employ formal monitoring tools such as attendance records, behavioral evaluations, and peer monitoring to supervise student conduct, the deeper foundation of control rests on the spiritual principle of *murāqabah*—the constant awareness that Allah observes every action. Abū Ḥāmid al-Ghazālī, in his *Iḥyā' 'Ulūm al-Dīn*, defines *murāqabah* as

المُرَاقَبَةُ هِيَ لُرُومُ الْقَلْبِ بِعِلْمِ الْحَقِّ بِقُرْبِهِ وَاطِّلَاعِهِ

"Murāqabah is the heart's steadfast awareness of Allah's nearness and His constant surveillance."

This concept frames control not as external policing but as the internalization of divine supervision, encouraging students to regulate their behavior out of spiritual consciousness rather than fear of punishment. In *pesantren* practice, *murāqabah* is reinforced through regular spiritual reminders (*mau'izah hasanah*), peer mentoring, and *kyai*'s personal guidance, complementing formal institutional procedures. Empirical studies also indicate that *pesantren* emphasize *murāqabah*-based discipline to foster self-awareness and consistency, integrating moral and administrative mechanisms to ensure comprehensive control.⁵⁵

The analysis of the four POAC functions—planning, organizing, actuating, and controlling—reveals a consistent pattern: *pesantren* discipline systems are not isolated managerial procedures but deeply embedded within Islamic ethical values such as *tā'ah*, *amānah*, *shūrā*, *uswah hasanah*, *ihsān*, and *murāqabah*. These values inform not only the objectives of discipline but also its methods, emphasizing internalization over coercion, spiritual motivation over surveillance, and collective responsibility over individualistic approaches. This pattern aligns with several earlier studies that describe *pesantren* as holistic moral communities rather than merely educational institutions.⁵⁶ However, unlike previous works that tend to present these elements descriptively, the present study systematically connects them to the POAC managerial framework, offering a more structured conceptual model. This integration clarifies how each managerial function corresponds to specific Islamic values, thereby addressing a gap noted in earlier literature, where practical routines were rarely analyzed through a formal management lens.⁵⁷

These findings can be explained by the distinctive epistemological foundation of Islamic education, which does not separate managerial practices from spiritual and moral objectives. In *pesantren*, management is conceived as a form of *'ibādah* (worship) and moral stewardship, not merely an administrative mechanism. This explains why managerial functions such as planning and controlling are infused with values like *tā'ah*, *amānah*, and *murāqabah*: they are not imported add-ons but inherent to the Islamic

⁵⁴ Bahtiar, Syaifuddin, and Khasibah, "Strategi Pengurus Pondok Pesantren Dalam Membina Kedisiplinan Belajar Santri."

⁵⁵ Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*.

⁵⁶ Halimah, Yusuf, and Safiudin, "Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption."

⁵⁷ Subkan, "Integrasi Teori Manajemen Dalam Pendidikan Islam: Perspektif Dan Implementasi."

worldview.⁵⁸ The significance of this integration becomes more apparent in the digital era, where traditional disciplinary structures face challenges such as constant online distractions, individual autonomy shaped by social media, and shifts in authority dynamics. Without value-based managerial frameworks, *pesantren* risk relying on fragmented or reactive strategies that fail to address the deeper moral dimensions of discipline. By systematically aligning POAC with Islamic values, this study provides a normative and operational bridge between tradition and modern institutional demands. Nevertheless, these explanations should be interpreted with caution, as this study is conceptual in nature; empirical validation through field studies is still necessary to assess the practical applicability of the proposed model across diverse *pesantren* contexts.

The integration of Islamic ethical values into the POAC framework carries important theoretical and practical implications for Islamic education management. Theoretically, this study contributes to the development of a value-based managerial model that bridges the gap between classical Islamic ethics and contemporary organizational theory. By systematically mapping values such as *tā'ah*, *amānah*, *shūrā*, *uswah hasanah*, *ihsān*, and *murāqabah* onto the four managerial functions, it offers a conceptual framework that can enrich scholarly discourse on *pesantren* governance and Islamic educational management. Practically, the model provides *pesantren* leaders and policymakers with a structured yet spiritually grounded approach to discipline management—one that combines administrative clarity with moral depth. This framework can be used to design training modules for teachers and administrators, revise internal regulations to align with Qur'anic principles, and develop evaluative instruments that emphasize both behavioral compliance and spiritual awareness. Looking forward, future research should empirically test and refine this model through case studies and field experiments across diverse *pesantren* contexts, examining its effectiveness in different institutional settings and its adaptability to digital-era challenges.⁵⁹

5. Conclusion

This study aimed to develop a conceptual model of discipline management that integrates Islamic ethical values into the POAC (Planning, Organizing, Actuating, and Controlling) managerial framework, using *pesantren* as the contextual anchor. The goal was to provide both a normative foundation and an operational structure for value-based discipline in Islamic educational institutions. The findings reveal that *pesantren* disciplinary systems are deeply rooted in core Islamic ethical values—*tā'ah* (obedience), *amānah* (trust), *shūrā* (mutual consultation), *uswah hasanah* (noble example), *ihsān* (spiritual excellence), and *murāqabah* (God-conscious vigilance)—which are systematically embedded across the four managerial functions. This integration shows that discipline in *pesantren* is not primarily coercive but focuses on internalization, collective moral engagement, and spiritual consciousness. By mapping these values onto the POAC framework, the study provides a structured synthesis that connects classical Islamic ethics with modern management principles. Theoretically, this study contributes to the field of Islamic education management by offering a value-based managerial model that bridges classical Islamic ethical thought and contemporary organizational frameworks. It strengthens the conceptual foundations of discipline management in Islamic institutions, which have often been addressed only descriptively in previous research.

⁵⁸ S. M. N. Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

⁵⁹ Ramdhani and Taufiq, "Implementation of POAC Managerial Functions in Building Santri's Religious Character in Islamic Boarding Schools in the Era of Globalization."

Practically, the model provides a normative and operational reference for *pesantren* leaders and policymakers to design discipline systems that are spiritually grounded and administratively coherent. It is particularly relevant in addressing contemporary challenges such as digital distractions, shifting authority dynamics, and the need for managerial professionalism without losing spiritual depth. This study has several limitations. It is conceptual in nature and relies on systematic literature review rather than empirical fieldwork. Consequently, its conclusions remain interpretive and theoretical. The applicability of the proposed model may vary depending on the institutional context of different *pesantren*, and its effectiveness has yet to be tested empirically. Future research should focus on validating this conceptual model through field studies, including qualitative case studies, surveys, or quasi-experimental interventions, across different types of *pesantren*. Comparative studies between *pesantren* and other Islamic educational institutions may also offer additional insights into how Islamic ethical values can inform modern educational management. Such empirical work would be essential to refine, contextualize, and operationalize the proposed framework in real-world settings.

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