

The Influence of Religiosity and Honesty on Students' *Ghosob* Behavior at Bina Umat Islamic Boarding School Yogyakarta

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Abstrack

This study examines the influence of religiosity and honesty on *ghosob* behavior in students at the Bina Umat Islamic Boarding School in Yogyakarta. Using a quantitative approach, data were collected via a Likert-scale questionnaire from 100 male students aged 15–18 years. Religiosity is measured using Glock & Stark's five dimensions (ideological, ritualistic, experiential, intellectual, and consequential), while honesty is assessed across three domains (toward oneself, others, and God). Multiple linear regression analysis showed that both religiosity ($\beta = 0.239$, $p < 0.001$) and honesty ($\beta = 0.699$, $p < 0.001$) significantly influenced *ghosob* behavior, with a combined contribution of 76.5% (Adj. $R^2 = 0.765$). Honesty was the dominant predictor, accounting for 73.6% of the variance, compared with religiosity (49.8%). The findings show that despite high religiosity, *ghosob* behavior still occurs because it is normalized in the pesantren culture. The results of the study support Glock & Stark's theory of religiosity, Kohlberg's theory of moral development, and Bandura's theory of social learning, while emphasizing the importance of internalizing the value of honesty as a practical expression of religiosity in character education in the pesantren environment.

Keywords: religiosity, honesty, *ghosob* behavior, pesantren, character education, psychology of Islamic education

Abstrak

Penelitian ini menguji pengaruh religiusitas dan kejujuran terhadap perilaku *ghosob* pada santri di Pondok Pesantren Bina Umat Yogyakarta. Dengan pendekatan kuantitatif, data dikumpulkan melalui kuesioner skala Likert dari 100 santri laki-laki berusia 15–18 tahun. Religiusitas diukur menggunakan lima dimensi Glock & Stark (ideologis, ritualistik, eksperiensial, intelektual, dan konsekuensial), sementara kejujuran dinilai dalam tiga domain (terhadap diri, orang lain, dan Tuhan). Analisis regresi linier berganda menunjukkan bahwa baik religiusitas ($\beta = 0,239$, $p < 0,001$) maupun kejujuran ($\beta = 0,699$, $p < 0,001$) secara signifikan mempengaruhi perilaku *ghosob*, dengan kontribusi gabungan sebesar 76,5% (Adj. $R^2 = 0,765$). Kejujuran merupakan prediktor dominan, menjelaskan 73,6% varians, dibandingkan religiusitas (49,8%). Temuan menunjukkan bahwa meskipun religiusitas tinggi, perilaku *ghosob* masih terjadi karena dinormalisasi dalam budaya pesantren. Hasil penelitian mendukung teori religiusitas Glock & Stark, teori perkembangan moral Kohlberg, dan teori pembelajaran sosial Bandura, sekaligus menekankan pentingnya internalisasi nilai kejujuran sebagai ekspresi praktis dari religiusitas dalam pendidikan karakter di lingkungan pesantren.

Kata Kunci: religiusitas, kejujuran, perilaku *ghosob*, pesantren, pendidikan karakter, psikologi pendidikan Islam

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INTRODUCTION

Education is a crucial tool in molding the character and identity of a nation's youth, since it facilitates the enduring transmission of moral, spiritual, and social ideals. In the realm of Islamic education in Indonesia, Islamic boarding schools (*pesantren*) occupy a pivotal role as institutions that provide religious knowledge while also cultivating ethics, morality, and life skills that develop students into exemplary individuals (Mujahid, 2021; Philosophical Foundations in Training Traditional Religious Educators: Bridging Past and Present," 2024; Romlah et al., 2025). Nonetheless, the prevailing circumstances indicate that aberrant social conduct continues to manifest in Islamic boarding schools, particularly the act of *ghosob*, which involves appropriating or utilizing another individual's property without the owner's consent (Rahmatullah & Baharun, 2023). While students often recognize that *ghosob* is deemed an act of injustice and is banned in Islam, this behavior is frequently regarded as normative due to its entrenchment in the cultural dynamics of dormitory life (Yilmaz, 2024; Mukri et al., 2025). Ghost conduct, or academic dishonesty, is a significant concern in global education, particularly in Indonesia.

This phenomenon poses an intriguing conundrum for examination in Islamic education, particularly at Islamic boarding schools (*pesantren*), given the robust religious and moral standards inherent in these settings (Sebastian & Othman Alkaff, 2024). The investigation of the impact of religiosity and integrity on students' ghosting behavior at the Bina Umat Islamic Boarding School in Yogyakarta is pertinent to understanding the dynamics of academic conduct in Islamic educational settings.

Empirical evidence demonstrates that academic dishonesty is a substantial issue among Indonesian students. Investigations within Indonesian Islamic higher education institutions reveal that academic dishonesty has been a pervasive problem globally, including in Indonesia, for several years (Ampuni et al., 2020). Research involving Indonesian Muslim students reveals a nuanced correlation between religiosity and academic dishonesty, with the religiosity scale extending from 0.0 (never engaging in rituals) to 4.0 (consistently adhering to all mandated rituals) (Hamdani et al., 2022).

The notion of religiosity within Islamic education has two primary dimensions: religious belief and religious conduct (Komariah & Nihayah, 2023; Bucky Wibawa Karya Guna et al., 2024). These two characteristics exert distinct impacts on students' academic dishonesty conduct (Surahman & Wang, 2022). Honesty, as a core principle in Islamic teachings, is anticipated to serve as a deterrent to *ghosob* activity. Nonetheless, the data reveal that 100 students participating in the experiment exhibited substantial alterations in their responses from test sheets to pre-marked sheets, signifying cheating behavior even within the framework of religious instruction.

Islamic boarding schools (*pesantren*), as traditional Islamic educational institutions, possess distinctive attributes within their pedagogical framework (Jaenullah et al., 2022; Badrun, 2024). *Pesantren* are Islamic boarding schools that offer faith-based secondary education, generally centered on a respected local religious leader (*Kyai*) who teaches Arabic and comprehensive religious studies. At the Bina Umat Islamic Boarding School in Yogyakarta, an environment imbued with Islamic ideals is expected to cultivate students' character, including honesty and integrity.

This study analyzes stealth behavior through the lens of the academic dishonesty hypothesis established by Ali et al (2024), highlighting the impact of both individual and environmental variables on academic dishonesty. This hypothesis posits that the perception of peer cheating significantly influences academic dishonesty, as students are



more inclined to cheat when they believe their peers are engaging in similar conduct. Academic dishonesty is characterized as a breach of "honest and responsible scholarship and the moral code of academia," encompassing infractions of academic integrity such as copying, plagiarism, and other forms of cheating.

This study's concept of religiosity employs the theoretical framework established by Glock and Stark (Yusuf et al (2024), which delineates five universal dimensions: (1) ideological, (2) ritualistic, (3) experiential, (4) intellectual, and (5) consequential. In sociology, religiosity is described as "a characteristic state of a believing individual, manifested through beliefs, emotions, and practices." Additionally, Gürlek (2022) classified religious orientation into two categories: intrinsic and extrinsic. Intrinsic orientation denotes a genuine and profound religious dedication, whereas extrinsic orientation signifies a utilitarian approach that employs religion for personal or societal purposes.

In Islamic contexts, honesty is regarded as a vital virtue, embodied in the notions of "ash-shidq" (truthfulness) and "al-amanah" (trustworthiness). In the Islamic boarding school (pesantren) education system, honesty is seen not just as an individual ethical principle but also as an embodiment of spiritual attributes and proximity to divine ideals. Research indicates that honesty is inversely associated with academic dishonesty, although multiple contextual and individual factors may influence this association.

Investigations into the correlation between religiosity and academic dishonesty have yielded inconsistent and complex findings. Ridwan & Diantimala (2021) conducted a study on Pakistani students examining the influence of religion and spirituality on academic dishonesty, emphasizing the relationship between religious beliefs and unethical conduct in higher education. The findings suggest that individual attitudes, perspectives, decision-making, and conduct are significantly shaped by the circumstances pupils encounter.

A study examining the impact of religiosity and attitudes on cheating behavior among Indonesian Muslim students offers more detailed research findings. The research, involving Muslim participants, revealed that religious factors (beliefs and actions) exerted neither a direct nor an indirect influence on student cheating behavior (Kenia & Uyun, 2023). Research involving Malaysian Muslim students revealed similar findings, as data from respondents indicated no significant correlation between Islam and academic dishonesty (Ramzy et al., 2021).

A new study examining Islamic religion and perceived behavioral control in relation to academic cheating contradicts these findings (Zhang, 2024). The findings indicated a substantial negative correlation between Islamic religion and academic dishonesty, with a strong association between perceived behavioral control and academic cheating. Moreover, research investigating the influence of religion and self-control on academic dishonesty among students has demonstrated that religiosity plays a protective role (Onu et al., 2021). The research findings demonstrate that religiosity and self-control are inversely associated with student academic dishonesty, indicating that higher levels of religiosity and self-control are associated with a lower likelihood of academic dishonesty (Daly Ahmad & Mega Risky Qamariah, 2025).

Research examining the correlation between religious devotion and academic dishonesty, while accounting for self-efficacy, uncovers notable gender disparities (Khotimah et al., 2022). In general, there was no significant correlation between religion and academic dishonesty; however, a gender-based study indicated a significant association for females, but not for males. These findings underscore the need to account



for demographic characteristics when evaluating the impact of religion on academic conduct.

An examination of academic integrity across the Muslim world reveals numerous cultural barriers that shape behaviors associated with academic dishonesty (Akbar & Picard, 2020). The literature indicates that a robust institutional culture of academic integrity is essential to deter breaches and that the national culture and personal backgrounds of academic staff and students may affect their likelihood of committing such violations (Pell & Amigud, 2023). This viewpoint underscores the importance of a comprehensive strategy that accounts for contextual and cultural factors in understanding academic dishonesty within Islamic educational environments.

Research on the determinants of academic dishonesty reveals that most students acknowledge the moral reprehensibility of such behavior; nonetheless, many external influences or pressures may function as "neutralizers," enabling students to mitigate feelings of shame and rationalize their unethical conduct. The phenomenon of moral neutralization is crucial to comprehend within the framework of Islamic boarding school education, where moral and religious principles are intended to underpin academic conduct.

This phenomenon reveals a disparity between the normative understanding of religion and the practice of daily conduct, necessitating a more comprehensive examination of the factors that influence student behavior. Within the framework of Islamic educational psychology, religion and honesty are two relevant factors for analysis. Religiosity, encompassing belief, ritual, experience, knowledge, and moral implications, is essential to shaping an individual's understanding of transcendental ideals that guide conduct in accordance with Islamic law. Honesty, as an expression of religion, serves as a moral basis that necessitates alignment among ideas, words, and deeds, therefore fostering a trustworthy and accountable individual. These two characteristics are thought to affect students' propensity to engage in ghosting significantly. Consequently, investigating the impact of religiosity and honesty on *ghosob* behavior among students at the Bina Umat Islamic Boarding School in Yogyakarta is crucial, not only to enhance the academic literature in Islamic educational psychology but also to offer practical recommendations for character development, enabling students to lead lives aligned with ideal Islamic values within the boarding school context.

In addition to examining how religiosity and honesty affect *Ghosob* conduct, this study aims to close a significant research gap by highlighting how these two factors interact within the distinctive cultural setting of Pesantren. This study demonstrates how honesty and religiosity can interact as predictors of conduct in a typical Islamic boarding school setting, in contrast to broader studies of academic dishonesty or moral deviation. The results are also pertinent to the development of character education programs grounded in Islam. Such a curriculum must ensure that students internalize these ideals in their everyday behavior, while also emphasizing ritual practices and the cognitive components of religious knowledge. Integrating these principles into the pesantren system provides an applied contribution to the growth of character education in Indonesia. In this sense, honesty is the practical expression of religiosity.

METHOD

This study employs a quantitative methodology with a scientific explanatory framework, characterized by tangible, objective, quantifiable, logical, and systematic principles. The research variables include independent factors, specifically religion (X1)



and honesty (X2), whereas the dependent variable is the conduct of students' *ghosob* (Y). The research population comprises all students of the Bina Umat Islamic Boarding School in Yogyakarta, and the sample was selected purposively from male students aged 15–18 years residing at the boarding school.

The research instrument comprises three psychological scales formatted as a Likert scale: a religiosity scale derived from Glock & Stark's five dimensions (belief, religious practice, experience, knowledge, and consequences), an honesty scale encompassing dimensions of honesty towards oneself, others, and God, and a *ghosob* behavior scale addressing aspects of habits, lack of awareness, and imitative behavior. Each scale comprises positive and negative items, with four response options: very acceptable, appropriate, inappropriate, and extremely inappropriate. Data were collected via a questionnaire that allowed respondents to respond autonomously, concurrently, and at their convenience. Data analysis included multiple linear regression to investigate the simultaneous and partial effects of religion and honesty on *ghosob* behavior. This study employed multiple linear regression because it supports the objective of analyzing the partial and simultaneous effects of honesty and religion on *Ghosob* conduct. With this approach, the dominant predictor between the two variables may be precisely identified. In particular, future research might investigate if an intervening variable mediates the association between religiosity and honesty toward *ghosob*. To further enhance the analysis, additional statistical techniques, such as mediation analysis or the Sobel test, could be incorporated. Nonetheless, this research admits its methodological shortcomings. The generalizability of the results may be limited by the sample's restriction to 100 male students from a single Islamic boarding school, aged 15 to 18. This constraint necessitates a cautious interpretation of the findings. It highlights the need for further, more extensive study across various pesantren contexts, using samples that are more diverse in terms of gender, age, and institutional histories.

Before hypothesis testing, the study instrument was validated and reliability assessed using factor analysis and Cronbach's alpha in SPSS version 22, along with evaluations of classical assumptions such as normality, multicollinearity, and heteroscedasticity. A linearity test was performed to verify that the connection between the variables was linear. The correlation coefficient (R) was used to assess the strength of association between variables. In contrast, the coefficient of determination (R^2) and Adjusted R^2 evaluated the proportion of variance in the dependent variable explained by independent variables. This study aims to yield credible and trustworthy data on the impact of religion and honesty on students' academic conduct at the Bina Umat Islamic Boarding School in Yogyakarta.

RESULTS AND DISCUSSION

Results

The analysis of this study's conclusions was based on data from 100 respondents at the Bina Umat Islamic Boarding School in Yogyakarta. The analysis encompassed descriptive statistics to delineate respondents' characteristics and the distribution of research variables; assessments of instrument validity and reliability; classical assumption tests; and multiple linear regression analyses to ascertain the impact of religiosity, honesty, and empathy on *ghosob* behavior. The findings are presented in tables, graphs, and analyses to provide a comprehensive understanding of the correlations among the variables.



Table 1.
 Distribution of Respondents by Age and Length of Stay

Characteristics	Frequency	Percentage
Age		
15 years	28	28%
16 years	35	35%
17 years	22	22%
18 years	15	15%
Length of Stay		
< 1 year	12	12%
1–2 years	46	46%
3–4 years	32	32%
> 4 years	10	10%
Total	100	100%

The predominant age of respondents was 16 years (35%), and the majority had been at the boarding school for 1–2 years (46%). This suggests that the majority of pupils are in mid-adolescence, a phase during which the internalization of ideals within the pesantren milieu is actively shaping their behavior.

Table 2.
 Coefficients of Multiple Regression

Model	Unstandardized B	Std. Error	Standardized Beta	t	Sig.
(Constant)	6.548	4.200	–	1.559	.122
Religiosity	0.151	0.042	0.239	3.619	.000*
Honesty	0.587	0.055	0.699	10.597	.000*

Dependent Variable: *Ghosob* Behavior
 Significance at $p < 0.05$

The regression results demonstrate that both religiosity ($B = 0.151$, $p < 0.05$) and honesty ($B = 0.587$, $p < 0.05$) significantly affect *ghosob* conduct. Honesty demonstrates the largest standardized effect ($\beta = 0.699$), indicating that it is the primary predictor relative to religiosity ($\beta = 0.239$).

Table 4.
 Model Summary

Model	R	R Square	Adjusted R ²	Std. Error of Estimate	F Change	Sig. F Change
1	.877	.770	.765	2.980	162.018	.000*

The correlation coefficient ($R = .877$) indicates a robust positive association between religion and honesty regarding *ghosob* activity. The adjusted R² of .765 indicates that 76.5% of the variance in *ghosob* conduct is accounted for by religiosity and honesty, whereas 23.5% is attributable to other factors not examined in this study.

Table 5.
 Contribution of Individual Predictors

Predictor	R	R Square	Adjusted R ²	Std. Error
Religiosity	.709	.503	.498	4.355
Honesty	.859	.739	.736	3.159



When analyzed individually, religion accounts for 49.8% of the variance in *ghosob* behavior, whereas honesty accounts for 73.6%. This obviously indicates that honesty is a more significant predictor than religiosity of students' propensity for *ghosob*.

Table 4.

ANOVA Results

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	2878.287	2	1439.144	162.018	.000*
Residual	861.616	97	8.883		
Total	3739.903	99			

The F-test yielded $F = 162.018$ with $p < .001$, indicating that religiosity and honesty jointly have a significant effect on *ghosob* behavior. Thus, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted.

Table 5.

Coefficients (Partial Test)

Predictor	B	Std. Error	Beta	t	Sig.
Religiosity	0.151	0.042	0.239	3.619	.000*
Honesty	0.587	0.055	0.699	10.597	.000*

Religiosity markedly affects *ghosob* behavior ($p < 0.05$), indicating that higher religiosity is associated with higher *ghosob* behavior scores. Honesty has a substantial positive effect on *ghosob* conduct ($p < 0.05$), with a larger impact than religion.

Discussion

The findings indicate that both religion and honesty substantially affect students' *ghosob* conduct, with honesty emerging as the predominant determinant. The elevated adjusted R^2 value (76.5%) signifies that these two factors are robust predictors of *ghosob*. The positive sign of the regression coefficients necessitates contextual analysis: they may indicate that, despite elevated religiosity and honesty ratings, students continue to engage in *ghosob* behavior, which is normalized within the daily culture of pesantren, involving the borrowing or use of others' possessions without consent. Consequently, the findings emphasize the necessity of imparting religious and moral principles while also strengthening behavioral discipline and practical integrity within the pesantren setting.

This study's findings reveal that both religion and honesty substantially affect students' *ghosob* behavior, with honesty identified as the primary predictor. The regression analysis indicated that religiosity accounts for approximately 49.8% of the variance in *ghosob* conduct, whereas honesty accounts for 73.6%. Collectively, these two factors account for 76.5% of the variation, indicating a robust and significant impact. This outcome corresponds with Glock and Stark's multidimensional theory of religiosity, which posits that religiosity includes belief, practice, experience, knowledge, and consequences that influence human conduct in everyday life. Nevertheless, the study emphasizes that religion, while relevant, is not as potent a factor as honesty in mitigating or influencing students' proclivities for *ghosob*. This conclusion can be contextualized within pesantren culture, which prioritizes religious knowledge and rituals; yet, translating these ideals into everyday actions, such as honesty and respect for others' property, may encounter obstacles (Reza et al., 2024).

The profound impact of honesty bolsters Kohlberg's theory of moral development, which posits that individuals who regard honesty as a fundamental moral ideal are likely



to behave in accordance with universal ethical norms. Honesty functions as an internalized regulatory mechanism that governs self-consistency and reliability in social relationships. This research highlights that, within the pesantren environment, religion offers a normative and spiritual framework, but honesty serves as the behavioral mechanism that most directly influences students' engagement in misbehavior such as *ghosob*. This outcome aligns with Bandura's Social Learning Theory, which asserts that moral acts are influenced by both internal convictions and the modeling and reinforcement present in the social context. If pesantren society legitimizes little acts of *ghosob* as innocuous or customary, then even devout pupils may persist in such behavior unless integrity is unequivocally upheld as a fundamental ethical principle.

Prior research corroborates this result. Sudrajat et al. (2024) found that the value of honesty significantly influences students' daily interactions more than religious ceremonies. Goode (2022) also noted that religion alone was inadequate to deter students from participating in deviant activities in the absence of strong moral discipline and institutional enforcement. Umar et al. (2024) conducted a pertinent study that demonstrated that honesty, as a character trait, had the greatest predictive capacity for integrity-related actions compared with other religious principles. Collectively, these data validate the study's conclusions, indicating that honesty is not only a facet of religiosity but a fundamental moral anchor that governs the alignment between belief and conduct.

Moreover, the findings may be analyzed via the framework of Islamic psychology, namely the synthesis of iman (faith), islam (practice), and ihsan (spiritual perfection). Religiosity, manifested through iman and ritual activities, provides a theoretical foundation, whereas honesty is intrinsically linked to ihsan, in which sincerity and moral integrity are actualized in action. The Qur'an consistently underscores honesty (*sidq*) as an indicator of faith: "O you who have believed, fear Allah and be with those who are truthful" (QS. At-Tawbah: 119). This passage emphasizes that religiosity devoid of honesty is insufficient, and that truthfulness is the highest expression of religiosity. Consequently, this study provides empirical evidence that honesty must be prioritized alongside religious instruction in pesantren education.

The significant influence of religiosity on *ghosob* behavior (49.8%) remains noteworthy. It indicates that enhancing religious awareness contributes to the reduction of deviant conduct, but it is not the primary predictor. This corroborates earlier research by Ilma & Rohmah (2024), which indicated that students exhibiting more religious devotion were less prone to wrongdoing. Nonetheless, the pesantren milieu must ensure that religion transcends mere cognitive or ceremonial dimensions and is integrated into moral conduct, encompassing honesty and respect for others' possessions. In the absence of this internalization, religiosity may devolve into formalism, resulting in a disjunction between belief and action.

This study's findings demonstrate that both religiosity and honesty substantially affect students' *ghosob* conduct, with honesty serving as the principal predictor ($\beta = 0.699$) compared with religiosity ($\beta = 0.239$). The results may be understood through the multidimensional theoretical framework proposed by Kovačević et al. (2021), which comprises five universal dimensions: ideological, ritualistic, experiential, intellectual, and consequential. Despite Islamic boarding school students exhibiting significant religiosity in both ritualistic and intellectual aspects through their religious practices and comprehension of religious knowledge, the consequential dimension, which embodies the application of religious values in daily conduct, poses challenges (Susanto et al., 2023; Muttaqin et al., 2024; ;Hidayat et al., 2024; Suhadianto et al., 2024).



The discovery that religiosity accounts for just 49.8% of the variance in *ghosob* conduct, but honesty accounts for 73.6%, highlights a disparity between the normative comprehension of religion and its practical application in everyday life. This corresponds with Michaels et al (2021) notion of religious orientation, which differentiates between intrinsic orientation (a profound and genuine religious commitment) and extrinsic orientation (a pragmatic approach that employs religion for personal or societal purposes). Within Islamic boarding schools, although students ostensibly exhibit a robust religious orientation, the internalization of moral qualities such as honesty and respect for others' property may not be fully reflected in their behavior (Syafii et al., 2024).

The regression results, indicating positive coefficients for both predictor variables, necessitate a comprehensive contextual interpretation. This issue may be elucidated by Bandura's social learning theory, which posits that internal convictions, observational learning, and reinforcement within social contexts shape moral conduct. In the culture of Islamic boarding schools, dishonest practices, such as appropriating or utilizing others' possessions without consent, are frequently seen as integral to the communal experience of the students. This normalization occurs despite students' heightened religious and ethical standards, as such conduct is regarded as innocuous or even as a manifestation of camaraderie within the dormitory.

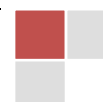
These data validate Chiang et al (2022) theory on academic dishonesty, highlighting that perceptions of peer cheating substantially affect academic misconduct. Students are more inclined to emulate behaviors they perceive their peers to exhibit. Within Islamic boarding schools, if the society condones little acts of *ghosob* as innocuous or customary, even pious pupils may perpetuate such behavior until integrity is unequivocally recognized as a core ethical tenet.

The preeminent impact of honesty on *ghosob* conduct corroborates Kohlberg's theory of moral growth, which posits that individuals who adopt honesty as a core moral ideal are inclined to act in accordance with universal ethical standards (Lind, 2023). Within Islamic psychology, honesty (*ash-shidq*) and trustworthiness exemplify spiritual perfection (*ihsan*), necessitating alignment among belief, speech, and action.

The Quran continually underscores honesty as a hallmark of faith: "O you who believe, fear Allah and associate with those who are truthful" (Quran, At-Tawbah: 119). This passage underscores that piety devoid of integrity is inadequate, and that veracity is the pinnacle of religion. The synthesis of faith, Islam (practice), and *ihsan* (spiritual perfection) establishes a theoretical foundation for religiosity, which is expressed through faith and ritual activity. Honesty is inherently connected to *ihsan*, where sincerity and moral integrity are realized through action.

The results of this study align with prior studies that illustrate the intricate link between religious and ethical conduct. This study highlighted the significance of social environment in influencing moral conduct, corroborating the result that the culture of Islamic boarding schools substantially normalizes *ghosob* behavior (Agus Salim et al., 2025).

Investigations by various researchers into Indonesian Muslim college students have yielded inconclusive findings. Certain research indicated that religious influences have neither direct nor indirect impact on student cheating behavior, but others demonstrated a substantial negative association between Islam and academic dishonesty. The differences in results indicate that the relationship between religion and ethical conduct is influenced by multiple environmental, cultural, and individual factors.



A recent study on Islam and perceived behavioral control about academic dishonesty has yielded results that endorse the protective function of religiosity (Johan et al., 2020). The findings of this study demonstrate that religiosity and self-control are inversely associated with students' academic dishonesty, suggesting that higher levels of religiosity and self-control are associated with a reduced propensity for such dishonesty.

Research investigating the relationship between religion and academic dishonesty, while accounting for self-efficacy traits, uncovers significant findings pertaining to gender disparities. In summary, there was no substantial association between religion and academic dishonesty; nevertheless, gender analysis indicated a significant association among females but not among males. This discovery underscores the need to account for demographic attributes when assessing the influence of religion on academic conduct.

This survey, which examined male students aged 15-18, revealed that most respondents were 16 years old (35%) and had attended Islamic boarding schools (*pesantren*) for 1-2 years (46%). This era indicates that most students are in middle adolescence, a stage at which the absorption of values within the Islamic boarding school context significantly influences their conduct. This developmental phase is critical because it is when moral identity formation influences adult conduct.

Studies on the factors influencing academic dishonesty indicate that most students acknowledge the ethical violations inherent in such actions; however, numerous external forces or pressures may act as "neutralizers," enabling students to diminish feelings of guilt and justify their unethical conduct. The phenomenon of moral neutralization is essential to comprehend within the context of Islamic boarding school education, where moral and religious precepts are intended to underpin academic conduct. Within Islamic boarding schools, the neutralization mechanism may function through several means: (1) rationalizing *ghosob* behavior as a benign aspect of communal existence, (2) normalizing the behavior due to its prevalence among peers, (3) downplaying negative consequences by perceiving borrowed items as insignificant, and (4) justifying actions based on pressing needs or emergencies.

This study contributes to the literature on Islamic educational psychology by illustrating that character education must comprehensively incorporate spiritual and moral dimensions. The discovery that honesty has a greater impact than religiosity on ethical conduct underscores the need for a more holistic strategy for cultivating students' character. Intense religion must be manifested through authentic practices, behavioral modeling, reinforcement of ethical standards, and fostering an atmosphere conducive to moral integrity.

This research has significant implications for curriculum creation and coaching methodologies in Islamic boarding schools (*pesantren*). Islamic boarding schools must establish programs that effectively foster honesty as a tangible manifestation of religious principles. Systematic mentorship, teacher behavioral modeling, and the reinforcement of ethical principles can promote the transformation of religion into consistently honest conduct

CONCLUSION

The conclusion of this study confirms that religiosity and honesty significantly affect *ghosob* behavior among students at the Bina Umat Yogyakarta Islamic Boarding School, with a behavioral variation rate of 76.5% attributable to these two variables. Multiple regression analysis showed that honesty was the dominant predictor, accounting



for 73.6% of the unique variance in *ghosob* behavioral variation. These findings indicate the normalization of taking goods without permission in students' lives, despite their high levels of religiosity and honesty. The results support Glock & Stark's theory of the religiosity dimension and emphasize the importance of the practical internalization of moral values in character education. The implication is that education in Islamic boarding schools should strengthen the integration between spiritual dimensions and concrete practices of honesty to reduce deviant behavior in the dormitory environment.

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