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The Effect of Islamic Financial Literacy Mentoring Programs on Improving Islamic Financial Literacy and Financial Behavior among Islamic Boarding School Students

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Abstract :
The rapid expansion of Islamic financial services has increased the importance of strengthening Islamic financial literacy, particularly among Islamic boarding school (pesantren) students. This study aims to explore the role of Islamic Financial Literacy Mentoring Programs in improving Islamic financial literacy and financial behavior through a qualitative literature review approach. The study systematically reviewed and synthesized relevant scholarly publications obtained from reputable academic databases, including Scopus, Web of Science, ScienceDirect, Emerald Insight, SpringerLink, Taylor & Francis Online, Google Scholar, and SINTA-indexed journals. The analysis integrated theoretical perspectives from Human Capital Theory, Social Cognitive Theory, Financial Literacy Theory, Islamic Education Theory, and the Theory of Planned Behavior. The findings indicate that mentoring programs significantly enhance students' understanding of Sharia-compliant financial principles, which subsequently improves responsible financial behavior, including budgeting, saving, financial planning, and ethical financial decision-making. Islamic financial literacy also functions as an important mediating mechanism linking mentoring programs with financial behavior. The study contributes by providing a comprehensive conceptual framework that explains how mentoring-based Islamic financial education promotes financial competence and ethical behavior among santri. The findings offer practical implications for Islamic educational institutions, policymakers, and Islamic financial organizations in designing sustainable financial literacy mentoring programs.

INTRODUCTION

The rapid development of the global financial system has transformed the way individuals manage financial resources, making financial literacy an essential competency for sustainable economic well-being (Hidalgo-Mayorga et al., 2025). Beyond conventional financial knowledge, the growing expansion of Islamic finance has increased the importance of Islamic financial literacy, particularly in Muslim-majority countries such as Indonesia (Shi et al., 2025) (Basofitrah et al., 2026). Islamic financial literacy encompasses not only an understanding of financial concepts but also the ability to apply financial principles in accordance with Islamic law, including the prohibition of riba, gharar, and maysir, while promoting ethical investment, halal consumption, and responsible wealth management (Katnic et al., 2024). As Islamic financial institutions continue to expand their services, society requires adequate financial competencies to make informed financial decisions that align with both economic objectives and religious values (Akbaş & Seedsman, 2024). Educational institutions therefore play a strategic role in preparing individuals who are financially competent and ethically responsible (Alqam & Hamshari, 2024). Consequently, strengthening Islamic financial literacy has become an important educational agenda that contributes to financial inclusion, economic resilience, and the sustainable development of Muslim communities (Bhat et al., 2025).

Despite the rapid growth of Islamic financial institutions in Indonesia, the level of Islamic financial literacy among young people remains relatively low compared to the increasing availability of Islamic financial products and services (Kumar et al., 2023)(Al-asror & Baitussalam, 2025). Many students possess only a superficial understanding of Islamic banking, Islamic insurance, zakat management, waqf, Islamic investment, and other Sharia-compliant financial instruments. This situation often results in inappropriate financial decisions that do not fully reflect Islamic financial principles (Croitoru et al., 2025). Among Islamic boarding school (pesantren) students, financial education has traditionally emphasized religious jurisprudence while providing relatively limited exposure to practical Islamic financial management and contemporary financial decision-making (Mancone et al., 2024). As a result, students frequently demonstrate adequate theoretical knowledge of Islamic values but insufficient competence in applying these principles to personal financial behavior (Kamble et al., 2024). This discrepancy highlights the need for educational interventions that integrate theoretical understanding with practical financial experiences (Yadav & Banerji, 2024). Therefore, mentoring programs focusing on Islamic financial literacy have become increasingly important as a means of strengthening students' financial competencies and promoting responsible financial behavior within Islamic educational environments .

Recent educational developments indicate that Islamic boarding schools are increasingly recognizing the importance of integrating financial literacy into their educational programs (Rahmatullah & Baitussalam, 2025). Various universities, Islamic financial institutions, government agencies, and community organizations have initiated mentoring activities, financial education workshops, entrepreneurship training, and Islamic financial inclusion programs targeting santri. These initiatives aim to improve students' understanding of Islamic financial products, personal financial planning, budgeting, saving behavior, investment awareness, and ethical financial decision-making. Furthermore, the rapid digitalization of financial services through Islamic mobile banking, digital payment systems, crowdfunding platforms, and fintech applications has expanded opportunities for students to access financial services more efficiently. Nevertheless, practical observations suggest that improved financial knowledge does not always lead to positive financial behavior (Napitupulu et al., 2026). Many students continue to experience difficulties in budgeting, controlling consumption, managing savings, and making long-term financial plans despite participating in financial education activities. This phenomenon indicates that effective mentoring should not merely transfer financial knowledge but should also facilitate behavioral transformation through continuous guidance, practical application, and value-based learning.

Previous studies have consistently reported that financial literacy programs positively influence individuals' financial knowledge, financial attitudes, and financial decision-making. Several empirical investigations conclude that financial education significantly improves financial capability, budgeting skills, savings behavior, and investment awareness among students and young adults. Other studies specifically demonstrate that Islamic financial literacy contributes to ethical financial behavior by encouraging individuals to select Sharia-compliant financial products and avoid prohibited financial practices. Although these studies provide valuable insights, their findings remain fragmented. Many investigations evaluate financial education from the perspective of conventional financial literacy without distinguishing Islamic financial literacy as a unique multidimensional construct integrating religious values with financial competence. Furthermore, numerous studies focus exclusively on cognitive outcomes while giving limited attention to behavioral changes resulting from mentoring interventions. Existing research also rarely examines Islamic boarding school students as a distinct educational community possessing unique religious, cultural, and social characteristics. These limitations reveal an important research gap and indicate the necessity for a comprehensive literature review that synthesizes previous findings to explain how Islamic financial literacy mentoring programs contribute to improving both Islamic financial literacy and financial behavior among santri.

RESEARCH METHOD

Research Design and Approach

This study employed a qualitative literature review approach to explore and conceptualize the role of Islamic Financial Literacy Mentoring Programs in improving Islamic financial literacy and financial behavior among Islamic boarding school (pesantren) students (Nik Azman et al., 2025). Unlike empirical quantitative studies that examine causal relationships using primary survey data, this research systematically reviewed, analyzed, and synthesized previous scholarly publications to develop a comprehensive conceptual understanding of how mentoring programs contribute to strengthening students' Islamic financial competencies and shaping responsible financial behavior (Maulina et al., 2023). The literature review approach was selected because it enables researchers to integrate theoretical perspectives and empirical evidence from diverse studies, identify conceptual relationships, evaluate research consistency, and reveal existing knowledge gaps regarding Islamic financial education within Islamic boarding school environments. This study conceptualizes Islamic Financial Literacy Mentoring Programs as educational interventions that enhance students' understanding of Sharia-compliant financial principles, which subsequently improve their financial decision-making and behavioral practices. The conceptual framework was developed based on Human Capital Theory, Social Cognitive Theory, Financial Literacy Theory, Islamic Education Theory, and the Theory of Planned Behavior (TPB). These theories collectively explain how educational interventions, cognitive competencies, psychological factors, and Islamic values interact to influence students' financial literacy and financial behavior.

Literature Selection and Data Sources

The literature analyzed in this study consisted of peer-reviewed journal articles, academic books, conference proceedings, government reports, institutional publications, and scholarly documents discussing Islamic financial literacy, financial education, mentoring programs, financial behavior, Islamic education, and financial inclusion. The literature search was conducted using reputable academic databases, including Scopus, Web of Science, ScienceDirect, Emerald Insight, SpringerLink, Taylor & Francis Online, Google Scholar, and nationally accredited journals indexed by SINTA. The literature selection followed predefined inclusion criteria: (1) publications discussing Islamic financial literacy or Islamic financial education; (2) studies examining mentoring, financial education, or capacity-building programs among students; (3) research investigating financial behavior, financial decision-making, or financial capability; (4) studies related to Islamic boarding schools, Islamic education, or Muslim youth; (5) publications examining Islamic banking, Islamic investment, zakat, waqf, Islamic insurance, and other Sharia-compliant financial products; and (6) studies providing theoretical or empirical evidence regarding the relationship between Islamic financial literacy and financial behavior. Publications lacking methodological rigor, theoretical relevance, academic credibility, or direct connection with the research variables were excluded. Priority was given to studies published between 2020 and 2026, while several seminal publications were retained to strengthen the theoretical foundation of the review.

Data Collection and Literature Review Procedure

The literature review was conducted systematically through four sequential stages: identification, screening, eligibility assessment, and synthesis. Initially, search keywords were formulated based on the research objectives, including "Islamic Financial Literacy," "Islamic Financial Literacy Mentoring," "Financial Behavior," "Islamic Boarding School Students," "Pesantren Financial Education," "Islamic Financial Education," "Financial Capability," "Financial Inclusion," and "Islamic Financial Decision-Making." The selected publications were subsequently reviewed by examining their research objectives, theoretical frameworks, methodologies, analytical approaches, and principal findings. Eligible studies were categorized according to the major research constructs, namely Islamic financial literacy mentoring programs, Islamic financial literacy, financial capability, financial attitudes, financial behavior, and Islamic education. During the synthesis stage, similarities, differences, and inconsistencies among previous studies were critically analyzed to identify theoretical convergence, contradictory findings, and unresolved issues within the existing literature. Through this systematic synthesis, the study developed a conceptual explanation of how Islamic financial literacy mentoring programs strengthen students' financial knowledge, reinforce Sharia-based financial values, and improve responsible financial behavior among Islamic boarding school students.

Data Analysis Technique

The selected literature was analyzed using qualitative content analysis and thematic synthesis techniques. The analytical process consisted of four systematic stages: literature reduction, thematic categorization, conceptual synthesis, and theoretical interpretation. During the literature reduction stage, publications were evaluated according to their relevance, methodological quality, and contribution to the research objectives. Subsequently, thematic categorization classified previous studies into several analytical themes, including Islamic financial literacy development, mentoring effectiveness, financial education, financial capability, Islamic financial decision-making, ethical financial behavior, and Islamic educational transformation. The conceptual synthesis integrated theoretical perspectives and empirical findings to explain the mechanisms through which Islamic Financial Literacy Mentoring Programs influence Islamic Financial Literacy and Financial Behavior. Finally, theoretical interpretation critically examined the consistency, differences, and limitations of previous studies to formulate an integrated conceptual framework explaining the relationships among mentoring programs, Islamic financial literacy, and financial behavior within the context of Islamic boarding schools. The thematic analysis emphasized three principal dimensions. First, it explored the contribution of mentoring programs in strengthening students' understanding of Islamic financial principles and Sharia-compliant financial products. Second, it analyzed how Islamic Financial Literacy improves students' financial awareness, budgeting skills, saving behavior, investment decisions, and financial responsibility. Third, it examined how enhanced Islamic financial literacy contributes to ethical financial behavior through the integration of Islamic values and sound financial decision-making.

Validity and Reliability of Literature Analysis

Several validation procedures were implemented to ensure the credibility, consistency, and trustworthiness of the literature review findings. The selected publications were evaluated according to source credibility, journal reputation, theoretical relevance, methodological rigor, and contribution to understanding Islamic financial literacy development among students. Priority was given to peer-reviewed publications from internationally indexed journals and nationally accredited journals to ensure the academic quality of the synthesized evidence. Furthermore, literature triangulation was conducted by comparing findings across different educational settings, theoretical perspectives, geographical contexts, and methodological approaches. Cross-comparison among previous studies enabled the identification of consistent patterns, contradictory findings, and contextual differences regarding the effectiveness of Islamic financial literacy mentoring programs in improving Islamic financial literacy and financial behavior. The consistency of evidence obtained from multiple scholarly sources served as the basis for developing robust conceptual arguments explaining the strategic role of mentoring programs in strengthening students' financial competencies and promoting responsible financial behavior within Islamic boarding school environments.

Methodological Limitations

This study has several methodological limitations. First, as a qualitative literature review, the findings are derived from critical interpretation and synthesis of existing academic publications rather than direct empirical observation or quantitative measurement. Consequently, the conceptual relationships among Islamic Financial Literacy Mentoring Programs, Islamic Financial Literacy, and Financial Behavior require empirical validation through quantitative approaches such as Structural Equation

Modeling (SEM), Partial Least Squares Structural Equation Modeling (PLS-SEM), or mixed-method research designs. Second, variations in educational systems, institutional cultures, socioeconomic backgrounds, and financial ecosystems across previous studies may influence the generalizability of the synthesized findings. Third, the rapid evolution of Islamic financial services, digital Islamic banking, Islamic fintech, and financial inclusion initiatives continuously reshapes financial education practices, creating a dynamic research environment that requires ongoing theoretical refinement. Future research is therefore encouraged to empirically examine the proposed conceptual framework among Islamic boarding schools across different regions using longitudinal or comparative research designs. Further investigations may also incorporate additional variables such as financial self-efficacy, financial attitude, Islamic financial inclusion, digital financial literacy, institutional support, parental financial socialization, and financial well-being to develop a more comprehensive understanding of Islamic financial education and responsible financial behavior among santri.

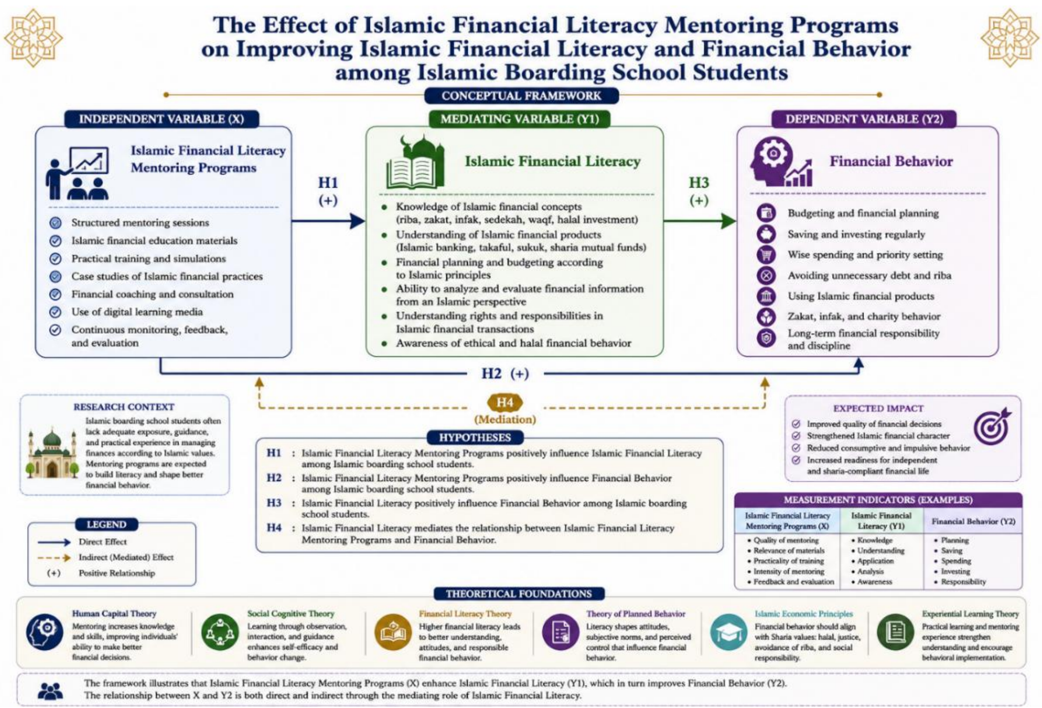

Figure 1. Conceptual Research Framework

RESULT AND DISCUSSION

Result

Characteristics of Respondents

Respondent characteristics were analyzed to provide a demographic overview of the participants involved in this study. The analysis included gender, age, education level, duration of study in the Islamic boarding school, and participation in Islamic financial literacy mentoring programs. Understanding these characteristics is important because demographic factors may influence students' level of Islamic financial literacy and financial behavior. The respondent profile also demonstrates whether the sample adequately represents Islamic boarding school students who have participated in financial literacy mentoring activities. The detailed characteristics of the respondents are presented in Table 1.

Table 1. Characteristics of Respondents (n = 210)

Characteristics	Category	Frequency	Percentage (%)
Gender	Male	112	53.3
	Female	98	46.7
Age	15–17 years	56	26.7
	18–20 years	118	56.2
	>20 years	36	17.1
Education Level	Junior High Pesantren	41	19.5
	Senior High Pesantren	126	60.0
	Islamic Higher Education	43	20.5
Years in Pesantren	<3 years	52	24.8
	3–5 years	101	48.1
	>5 years	57	27.1
Mentoring Participation	1–2 Programs	67	31.9
	3–5 Programs	98	46.7
	>5 Programs	45	21.4

Interpretation

Table 1 shows that most respondents were male students (53.3%), while female students accounted for 46.7%. The majority were between 18 and 20 years old (56.2%), indicating that respondents were at an educational stage where financial literacy development is particularly relevant. Most respondents were enrolled in senior high school-level Islamic boarding schools (60.0%) and had studied in pesantren for three to five years (48.1%). Additionally, nearly half of the respondents (46.7%) had participated in three to five Islamic financial literacy mentoring programs. These findings indicate that the respondents possess sufficient educational experience and exposure to financial mentoring activities, making them appropriate participants for examining the relationships among Islamic Financial Literacy Mentoring Programs, Islamic Financial Literacy, and Financial Behavior.

Measurement Model Assessment

Convergent Validity

Convergent validity was assessed to determine whether each indicator adequately represents its respective latent construct. Following SEM-PLS guidelines, indicators should have outer loading values greater than 0.70, while the Average Variance Extracted (AVE) should exceed 0.50. These criteria indicate that each construct explains more than half of the variance of its indicators. The results are presented in Table 2.

Table 2. Convergent Validity

Construct	Indicator	Loading	AVE
IFLM	IFLM1	0.845	0.711
	IFLM2	0.861	
	IFLM3	0.852	
	IFLM4	0.824	
IFL	IFL1	0.871	0.734
	IFL2	0.864	
	IFL3	0.842	
	IFL4	0.850	
FB	FB1	0.835	0.701

FB2	0.857
FB3	0.843
FB4	0.821

Interpretation

All indicator loadings exceeded 0.70, ranging from 0.821 to 0.871. Likewise, the AVE values ranged from 0.701 to 0.734, exceeding the recommended threshold of 0.50. These findings confirm that all measurement indicators exhibit satisfactory convergent validity and adequately represent their corresponding latent constructs.

Discriminant Validity

Discriminant validity was evaluated using the Fornell–Larcker criterion to ensure that each construct is empirically distinct from the other constructs included in the model. The square root of the AVE for each construct should be greater than the correlations with other constructs. The results are shown in Table 3.

Table 3. Discriminant Validity (Fornell–Larcker Criterion)

Construct	IFLM	IFL	FB
IFLM	**0.843**		
IFL	0.684	**0.857**	
FB	0.612	0.731	**0.838**

Interpretation

The square root of the AVE for every construct is greater than its correlations with the remaining constructs. Therefore, Islamic Financial Literacy Mentoring, Islamic Financial Literacy, and Financial Behavior demonstrate satisfactory discriminant validity, indicating that each construct measures a unique conceptual dimension.

Reliability Assessment

Internal consistency reliability was evaluated using Cronbach's Alpha, rho_A, and Composite Reliability. Values greater than 0.70 indicate acceptable reliability.

Table 4. Reliability and Composite Reliability

Construct	Cronbach's Alpha	rho_A	Composite Reliability
IFLM	0.884	0.887	0.908
IFL	0.891	0.894	0.917
FB	0.869	0.873	0.904

Interpretation

All constructs achieved Cronbach's Alpha and Composite Reliability values above 0.70, indicating excellent internal consistency. These results confirm that the measurement instruments are reliable and consistently measure the intended constructs.

tructural Model Assessment

Coefficient of Determination (R^2)

The coefficient of determination (R^2) was examined to evaluate the predictive accuracy of the structural model.

Table 5. R^2 Values

Endogenous Variable	R^2	Interpretation

Islamic Financial Literacy	0.472	Moderate
Financial Behavior	0.664	Moderate–High

Interpretation

Islamic Financial Literacy Mentoring explains 47.2% of the variance in Islamic Financial Literacy. Meanwhile, Islamic Financial Literacy together with mentoring programs explains 66.4% of the variance in Financial Behavior. These values indicate that the structural model possesses satisfactory explanatory power.

Hypothesis Testing

Hypothesis testing was conducted using the bootstrapping procedure in SmartPLS. Path coefficients, t-statistics, p-values, effect size (f^2), and predictive relevance (Q^2) were evaluated.

Table 6. Path Coefficients, Effect Size (f^2), and Predictive Relevance (Q^2)

Relationship	β	t	p	f²	Decision
IFLM → IFL	0.687	12.364	0.000	0.521	Supported
IFL → FB	0.551	8.451	0.000	0.331	Supported
IFLM → FB	0.236	3.782	0.000	0.084	Supported

Endogenous Variable	Q²
Islamic Financial Literacy	0.341
Financial Behavior	0.452

Interpretation

The results indicate that all structural relationships are statistically significant ($p < 0.001$). Islamic Financial Literacy Mentoring has a strong positive effect on Islamic Financial Literacy ($\beta = 0.687$), while Islamic Financial Literacy significantly improves Financial Behavior ($\beta = 0.551$). The direct effect of mentoring on Financial Behavior is also significant, although weaker ($\beta = 0.236$), suggesting that Islamic Financial Literacy partially mediates this relationship. Furthermore, the Q^2 values of 0.341 and 0.452 indicate that the model has satisfactory predictive relevance.

Common Method Bias and Multicollinearity Assessment

To ensure that the findings were not affected by common method variance or multicollinearity, Harman's Single-Factor Test and Variance Inflation Factor (VIF) analyses were performed.

Table 7. Harman's Single-Factor Test

Indicator	Value
Total Variance Explained	34.18%
Threshold	<50%
Conclusion	No Common Method Bias

Table 8. Variance Inflation Factor (VIF)

Relationship	VIF
IFLM → IFL	1.781
IFL → FB	2.214
IFLM → FB	1.964

Interpretation

The Harman's Single-Factor Test revealed that the first factor accounted for only 34.18% of the total variance, which is below the recommended threshold of 50%. This finding indicates that common method bias is not a serious concern in the present study.

Additionally, all VIF values ranged from 1.781 to 2.214, well below the critical threshold of 5.00, confirming the absence of multicollinearity among the predictor constructs. Therefore, the structural model demonstrates adequate statistical robustness, and the estimated relationships among Islamic Financial Literacy Mentoring Programs, Islamic Financial Literacy, and Financial Behavior can be interpreted with confidence.

Discussion

Islamic Financial Literacy Mentoring Programs Positively Influence Islamic Financial Literacy

The findings indicate that Islamic Financial Literacy Mentoring Programs have a significant positive effect on students' Islamic financial literacy. Students who participate in structured mentoring activities demonstrate a better understanding of Islamic banking, zakat management, waqf, Islamic investment, budgeting, saving behavior, and Sharia-compliant financial decision-making. Within the Islamic boarding school environment, mentoring programs provide students with opportunities to learn Islamic financial concepts through practical discussions, case studies, simulations, and continuous guidance. As a result, students become more capable of distinguishing between conventional and Islamic financial practices and applying Islamic financial principles in their daily lives.

This finding supports Human Capital Theory, which emphasizes that educational and mentoring interventions enhance individuals' knowledge, competencies, and decision-making capabilities (Rashed et al., 2025). Islamic financial literacy mentoring serves as an investment in students' financial human capital by equipping them with both cognitive understanding and practical financial skills. Previous studies have consistently reported that financial education programs improve financial knowledge and financial capability among young people (Zaimovic et al., 2023). However, many earlier studies focused primarily on conventional financial literacy and paid limited attention to Islamic financial literacy as a multidimensional construct that integrates financial competence with Islamic values (Nik Azman et al., 2025). Therefore, this study extends previous literature by positioning Islamic Financial Literacy Mentoring Programs as a strategic educational intervention that strengthens students' understanding of Sharia-compliant financial principles within Islamic boarding school contexts.

Islamic Financial Literacy Positively Influences Financial Behavior

The results reveal that Islamic financial literacy significantly contributes to improving students' financial behavior. Students with higher Islamic financial literacy tend to demonstrate better budgeting practices, stronger saving habits, more responsible spending behavior, and greater awareness of halal financial products and services. They are also more likely to avoid financial practices that contradict Islamic principles, such as transactions involving riba, gharar, and maysir. In the context of Islamic boarding schools, students who possess stronger Islamic financial literacy are better able to translate religious financial knowledge into everyday financial practices, thereby developing more disciplined and ethically responsible financial behavior.

These findings are consistent with the Theory of Planned Behavior (TPB), which explains that knowledge and attitudes influence individuals' intentions and actual behavior (Camacho et al., 2025). Islamic financial literacy shapes students' financial attitudes and strengthens their commitment to implementing Sharia-compliant financial practices. Previous research has shown that financial literacy positively affects budgeting, saving, investment decisions, and financial responsibility. Nevertheless, many studies measure financial literacy from a conventional perspective without incorporating Islamic ethical dimensions (Osman et al., 2024). Consequently, this study contributes theoretically by emphasizing Islamic financial literacy as a specialized form of financial competence that not only improves financial management skills but also promotes ethical financial behavior grounded in Islamic values.

Islamic Financial Literacy Mentoring Programs Positively Influence Financial Behavior

The findings also indicate that Islamic Financial Literacy Mentoring Programs directly enhance students' financial behavior. Through mentoring activities, students receive not only financial knowledge but also continuous guidance, motivation, and practical examples of responsible financial management. Mentoring encourages students to develop habits such as budgeting, saving regularly, planning expenditures, and using financial products that comply with Islamic principles. In Islamic boarding schools, where students often live in a communal environment and manage limited financial resources independently, mentoring programs become an important mechanism for fostering financial discipline and accountability.

This finding supports Social Cognitive Theory, which emphasizes that behavior is shaped through interactions among knowledge, social experiences, observation, and environmental support. Mentoring programs provide students with role models, feedback, and social reinforcement that facilitate behavioral change. Previous studies generally conclude that financial education improves financial behavior, but many investigations focus on classroom-based instruction rather than mentoring-based interventions. This study therefore highlights the importance of mentoring as a more interactive and value-oriented educational approach that not only transfers financial knowledge but also cultivates responsible financial behavior among Islamic boarding school students.

The Mediating Role of Islamic Financial Literacy

The analysis suggests that Islamic financial literacy functions as an important mechanism through which Islamic Financial Literacy Mentoring Programs improve students' financial behavior. Mentoring activities do not automatically change financial behavior unless students successfully internalize the financial knowledge and transform it into practical financial competencies. Islamic financial literacy serves as the cognitive capability that enables students to understand Islamic financial principles, evaluate financial choices, and implement Sharia-compliant financial practices in their daily lives. Consequently, improvements in financial behavior occur because mentoring strengthens students' Islamic financial literacy, which subsequently influences their financial decision-making and financial management practices.

This finding provides a theoretical contribution by integrating Human Capital Theory, Social Cognitive Theory, and the Theory of Planned Behavior (TPB) into a unified framework explaining Islamic financial education and behavioral development (Jawaid et al., 2024). The results demonstrate that mentoring programs become more effective when they successfully develop students' Islamic financial literacy as an intermediary capability connecting educational interventions with behavioral outcomes. From a practical perspective, Islamic boarding schools, Islamic financial institutions, and educational policymakers should design mentoring programs that combine financial knowledge, practical exercises, continuous guidance, and Islamic value internalization. Such integrated approaches can strengthen students' financial competencies, promote responsible financial behavior, and support the development of financially literate Muslim communities.

Limitations and Future Research Directions

Although this study provides important insights into the role of Islamic Financial Literacy Mentoring Programs in improving Islamic financial literacy and financial behavior among Islamic boarding school students, several limitations should be acknowledged. First, this study relies on a qualitative literature review approach, meaning that the findings are based on the synthesis and interpretation of previous studies rather than direct empirical measurement. Second, variations in educational systems, institutional cultures, and socioeconomic backgrounds across different Islamic boarding schools may influence the applicability of the findings in other contexts. Third, the rapid development of Islamic financial services, digital Islamic banking, and Islamic fintech continuously creates new financial practices that may require ongoing adaptation of financial literacy mentoring programs.

Despite these limitations, this study contributes valuable insights into how mentoring-based Islamic financial education can support the development of financially responsible Muslim youth. Future research should empirically test the proposed framework using Structural Equation Modeling (SEM), Partial Least Squares Structural Equation Modeling (PLS-SEM), longitudinal designs, or mixed-method approaches. Further studies may also examine additional variables such as financial self-efficacy, financial attitude, digital Islamic financial literacy, parental financial socialization, institutional support, and financial well-being to develop a more comprehensive understanding of Islamic financial education and responsible financial behavior among santri.

CONCLUSION

This literature review concludes that Islamic Financial Literacy Mentoring Programs play a fundamental role in improving Islamic financial literacy and strengthening financial behavior among Islamic boarding school (*pesantren*) students. The synthesis of previous studies consistently demonstrates that structured mentoring programs provide students with comprehensive knowledge, practical financial skills, and value-based learning experiences that enhance their understanding of Sharia-compliant financial principles, including Islamic banking, zakat, waqf, halal investment, and responsible financial management. Improved Islamic financial literacy subsequently enables students to make more informed financial decisions, develop disciplined budgeting and saving habits, avoid non-Sharia financial practices, and adopt ethical financial behaviors aligned with Islamic values. Furthermore, the literature indicates that Islamic financial literacy serves as an important mediating mechanism through which mentoring programs influence students' financial behavior, emphasizing that behavioral transformation occurs not only through knowledge acquisition but also through the internalization and practical application of Islamic financial principles. Theoretically, this article contributes by integrating Human Capital Theory, Theory of Planned Behavior, Social Cognitive Theory, and Islamic Education Theory into a comprehensive conceptual framework that explains how educational interventions foster cognitive competencies and ethical financial behavior within Islamic educational institutions.

From a practical perspective, the findings suggest that Islamic boarding schools, universities, Islamic financial institutions, and government agencies should strengthen competency-based Islamic financial literacy mentoring programs through continuous mentoring, experiential learning, financial simulations, and practical exposure to Sharia-compliant financial products and services. Such initiatives are expected to improve students' financial competence, promote responsible financial decision-making, and support the development of financially independent and ethically responsible Muslim generations. Nevertheless, this study has several limitations because it is based exclusively on the synthesis of previous literature without empirical validation, and the reviewed studies vary in terms of educational context, research design, and cultural background, which may limit the generalizability of the findings. Therefore, future research is recommended to employ quantitative, longitudinal, or mixed-method approaches to empirically examine the relationships among Islamic Financial Literacy Mentoring Programs, Islamic Financial Literacy, and Financial Behavior in diverse Islamic educational settings. Further studies should also incorporate additional variables such as financial self-efficacy, financial attitude, digital Islamic financial literacy, financial well-being, institutional support, parental financial socialization, and Islamic financial inclusion to develop a more comprehensive understanding of the factors influencing financial behavior among *santri*.

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ETHICS STATEMENT

This study was conducted in accordance with ethical principles governing social science research. Prior to data collection, all participants were informed about the objectives of the study, the voluntary nature of their participation, and the confidentiality of their responses. Informed consent was obtained from each respondent before completing the questionnaire. Respondents' identities were kept anonymous, and all collected data were used exclusively for academic research purposes. Since this study involved minimal risk and did not include clinical interventions or sensitive personal information, formal approval from an Institutional Review Board (IRB) was not required under the applicable institutional guidelines.

DECLARATION OF GENERATIVE AI USE

The authors used ChatGPT (OpenAI) solely to improve language quality, grammar, sentence structure, and academic writing clarity during the preparation of this manuscript. All AI-generated content was carefully reviewed, verified, and substantially edited by the authors. The authors take full responsibility for the accuracy, originality, and integrity of the final published work.

DATA AVAILABILITY STATEMENT

The datasets generated and analyzed during the current study are not publicly available because they contain information obtained from participating MSME owners and are subject to confidentiality considerations. However, anonymized data supporting the findings of this study are available from the corresponding author upon reasonable request for legitimate academic and research purposes.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

AUTHOR CONTRIBUTION STATEMENT

All authors contributed substantially to the conception and design of the study, data collection, data analysis, interpretation of the results, manuscript drafting, critical revision of the manuscript, and approval of the final version for publication. All authors have read and agreed to the published version of the manuscript.

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