

Examining the Influence of Moral Development and the Islamic Boarding School Setting on Student Morality in Bireuen District

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Abstract

Boarding schools were established in response to societal worries about the declining morality of youngsters influenced by their surroundings and social media. The new Islamic boarding school model provides dormitory-based education to cultivate excellent qualities. This concept aims to regulate moral development and provide rigorous instruction. Islamic boarding schools foster a conducive environment for students to develop morality through a variety of tactics and activities. This study examines the impact of moral education management and the environment in Islamic boarding schools on the moral character of students in Bireuen Regency. A quantitative method was applied, specifically through the use of surveys. The results demonstrate that both moral education management and the Islamic boarding school atmosphere significantly contribute to the development of students' morals. Data analysis reveals that these two factors collectively account for 52% of the variation in students' moral behavior, while the remaining 48% is likely influenced by other variables not included in this study. These findings suggest that structured moral guidance and a supportive boarding school environment play a key role in fostering students who are not only well-behaved but also responsible, disciplined, and capable of excelling academically and in extracurricular activities. The positive outcomes extend beyond individual students, offering broader benefits to the surrounding community and educational ecosystem.

Keywords: Moral Development, Islamic Boarding School Environment, Students' Morals

Introduction

Molding students' morals to align with genuine educational objectives is a challenging task. Teenagers today are not as courteous as our parents were throughout their adolescent years, according to the findings of preliminary observations made in the communal setting. Additionally, researchers discovered through observation that respect for parents, teachers, and older people has virtually disappeared from teen culture, particularly in the communal and educational setting.

Children's moral development and coaching are strongly intertwined, with moral coaching emphasizing personal development from characteristics that go against religious teaching.¹ A societal phenomenon is the decline in politeness among today's teenagers compared to the behavior of teenagers in previous generations. Respect for parents, teachers, and elders is a rare cultural trait among youth. Children's moral formation is intricately linked to moral development, which centers on enhancing qualities that go against religious teachings.² The author suggests that instilling values in children is a gradual process that requires ongoing guidance and leading by example. Effective and focused supervision is essential in the educational process to help pupils reach their full learning potential.

An alternative for continuing moral development is education through the boarding school system, particularly the Integrated Islamic Boarding School.³ The boarding school education organization offers the advantage of caregivers being able to closely supervise students' behavior at any time, whether it pertains to intellectual or personality development. Another benefit is the frequent learning process that might enhance the acquired information. Educational philosophy acknowledges that studying for one hour five times is more effective than studying for five hours at once. The third benefit is the habituation process that occurs via consistent engagement with classmates and instructors.⁴

The paradigm of Islamic education in Indonesia demonstrates that Islamic boarding schools have been considered as an excellent institution for shaping students' character and morals through a boarding school education system. According to Azra's research, Islamic boarding schools serve as both religious instruction centers and social institutions that holistically develop the younger generation's personality and ethics.⁵ This also suggests that a supportive Islamic boarding school atmosphere, combined with strong monitoring and instillation of Islamic beliefs, has a substantial impact on the moral development of students.

Furthermore, the boarding school-based education model is reflected in the notion of *dayah* (a traditional Islamic education) in Aceh, which is critical to the growth of Islamic education in Indonesia. *Dayah* is believed to have existed as an official educational institution in nearly every hamlet (*gampong*) under the Sultanate of Aceh Darussalam, dating back to the 9th century.⁶ The *dayah's* institutional structure during the period featured several stages, beginning with *Meunasah* (elementary school), *Rangkang*, *Dayah*, *Dayah Teungku Chik*, and culminating with *Jami'ah*, the highest *dayah* in the sultanate's capital. *Dayah* not only served as a religious education center, but it also helped students create and develop their morals and upheld the tradition of Islamic knowledge through traditional books.

Thus, *dayah* is a typical representation of traditional Islamic boarding schools in Aceh which have strong roots in the history and culture of Islamic education in Indonesia, combining the functions of education, moral development, and boarding life which are the main characteristics of Islamic boarding schools in Indonesia.⁷ Continuing the long-standing tradition of boarding school education in Acehnese *dayah* as a center of classical Islamic education, the current boarding school education

¹ Initial observation results at the Dayah Islamic Boarding School in Bireun Regency. January 15, 2024.

² Sudarsono. *Etika Islam Tentang Kenakalan Remaja*. Jakarta: Rineka Cipta, 2005, 147

³ Hidayati Rahmah, Rahman Arif, Nuryana, Zalik, Yusutria. "Character education and the rise of mental health in Muhammadiyah Boarding School". *International Journal of Public Health Science (IJPHS)*, Vol.11. No. 1 (2022); 170

⁴ Mujamil Qomar. *Pesantren Dari Transformasi Metodologi Demokratisasi Institusi*. Jakarta: Penerbit Erlangga, 2016, 64.

⁵ Ahmad Almafahir, Ari Alpiansyah, "Manajemen Pembinaan Akhlak Peserta Didik di Madrasah Ibtidaiyah", *SITTAH: Journal of Primary Education*, Vol. 2 No. 2 (2021): 180

⁶ Marzuki, "Sejarah dan Perubahan Pesantren di Aceh", *Millah* Vol. XI, N o 1 (2011): 245

⁷ Nurainiah, "Sistem Pendidikan Dayah Tradisional di Aceh", *Serambi Tarbawi*, Vol. 9, No. 1 (2021): 124

system incorporates care principles that emphasize not only academic aspects but also character development and overall student independence.

Hasyim Muzadi explains that the boarding school education system consists of three main educational activities: parenting, teaching, and training.⁸ Parenting involves instilling worship discipline and shaping moral values. The four rites of devotion in Islam are prayer, zakat, fasting, and hajj. The spearhead among these four rituals is prayer, as it requires deliberate and conscious contact between the servant and Allah. Worship discipline is crucial for achieving success in boarding school.

Islamic boarding schools are currently in high demand among parents and are becoming a popular method of educating their children. Furthermore, the province of Aceh is noted for its Islamic Sharia law, with religious education serving as the core of community life. According to data from the Aceh Ministry of Religious Affairs Regional Office, Aceh has the fifth-highest number of Islamic boarding schools in Indonesia, with 917 integrated Islamic boarding schools and 697 Salafi Islamic boarding schools, known as "*dayah*" in Acehnese.⁹ In terms of percentages, the community/parents' interest in enrolling their children in integrated Islamic boarding schools is approximately 70%. This is because integrated Islamic boarding schools have numerous categories with varying educational prices and can reach every socioeconomic segment of society.¹⁰

One of the main attractions of integrated Islamic boarding schools is the concept of combining religious and modern education using a dormitory system. Islamic Boarding Schools are currently highly sought after by parents and are showing a favorable trend in educating students. This integrated Islamic boarding school combines religious and modern instruction through a residential structure. There are three types of learning activities: a morning class following government-set educational standards, an afternoon class offering specializations like the *tahfidz* program, and an evening class focused on studying *turats* books.

An integrated boarding school emerged in response to societal concerns about the changing morals and behavior of children influenced by their environment and social media. The modern Islamic boarding school model provides dormitory-based instruction to cultivate good and noble morals and behavior. This dormitory concept aims to regulate behavior formation and provide rigorous coaching. Islamic boarding schools foster a conducive environment for students to develop morality through a variety of ways and activities.

The education implemented by integrated Islamic curriculum Islamic in boarding schools falls short of its potential to completely instill good moral values in its students. This is evident from the numerous issues and transgressions that continue to be perpetrated by pupils in Islamic boarding schools, including but not limited to students who behave impolitely and courtesy towards teachers or peers, tell lies, miss classes to attend congregational prayers, be disruptive in the community, say negative things, misplace trash, steal, and lack discipline in school activities, as well as problems that arise beyond the confines of the Islamic boarding school. Obviously, educational academics are particularly interested in this issue in regards to the administration of educational institutions (Islamic boarding schools), to identify the actual causes of good or poor morals among students and seek a variety of solutions.

The above issues are described by the findings of Arin Arja et al.'s research field. Arin noted that violations made by students have an impact not only on other students but also on violence

⁸ Mohamad Mustari. *Manajemen Pendidikan*. Jakarta: Rajawali Pers, 2014, 107

⁹ Mursyidin Ar-Rahmany. "Ulama Dan Dayah Dalam Nomengklatur Masyarakat Aceh". *Jurnal Inovasi Penelitian*. Vol. 2. No.12 (2022); 4102.

¹⁰ Inayatillah. "Dayah modern: pengembangan kurikulum pendidikan agama Islam di pesantren terpadu serta relevansinya dengan sejarah pendidikan Islam di Aceh". *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*. Vol. 14. No. 2 (2022); 143.

experienced by teachers/*ustad* who teach at the Islamic boarding school.¹¹ As a result, this issue must be addressed at its base, which is student morality. The Aceh Government, in partnership with the Aceh High Prosecutor's Office, established the "*Jaksa Masuk Dayah*" program to address this issue initially, with the main goal of following up on the "Kick Off" agenda to stop Violence in boarding schools.¹² This is undoubtedly a special concern for educational academics, particularly in the management of educational institutions (integrated Islamic boarding schools), to find various solutions by adopting a management/educational management-based approach and determining what factors cause students' morals to be good or bad.

Moreover, the establishment of moral development management for students would serve to instill moral values and establish standards by which they can become accustomed to appropriate conduct, thereby contributing to the achievement of one of the preexisting objectives in national education. In this regard, Islamic boarding schools (*pesantren*) offer a unique and holistic environment in which moral and character education are embedded into the daily lives of students. Numerous studies over the past seven years have reinforced the pivotal role of *pesantren* in facilitating moral development.¹³ Anwar et al, found that *pesantren* not only reinforce national values but also cultivate a strong sense of religious identity, forming a foundation for ethical behavior grounded in both faith and citizenship.¹⁴ Supporting this, Lailatul Fauziyah and Al Mubarak demonstrated that students in Islamic boarding schools tend to display higher levels of moral reasoning and discipline compared to their peers in non-boarding environments, attributed to the immersive moral culture and religious rituals practiced regularly within *pesantren* settings.¹⁵

Further, Mukti et al, emphasized the significance of habituation, personal mentoring, and adaptive strategies toward technological change as key instruments for strengthening students' moral resilience in contemporary contexts. These findings suggest that *pesantren* do not merely transmit religious knowledge, but rather shape students' character through experience-based learning and continuous exposure to value-laden environments.¹⁶ From an institutional perspective, Al Auliya, argued that structured school management practices-especially those emphasizing discipline, order, and value internalization-greatly contribute to the formation of moral culture in *pesantren*.¹⁷ Complementing this, Hidayat and Janan asserted that educational leadership which embodies integrity and consistency becomes a role model that directly influences the students' character growth. Leadership in Islamic boarding schools, therefore, is not only administrative but pedagogical and moral in nature.¹⁸

At the instructional level, Nurhidayah and Choiri explored the effect of *Ta'lim Muta'alim*, a classical Islamic pedagogy, and highlighted how it cultivates respectful and ethical attitudes among students by integrating self-awareness and reflective practice.¹⁹ Traditions are proposed as valuable models for

¹¹ Arin Arja, Elidar Sari, Ramziati. "Perlindungan Hukum Terhadap Guru Pesantren Terkait kekerasan Dan Perlakuan Tidak Adil Di Kabupaten Bireuen", *Suloh: Jurnal Fakultas Hukum Universitas Malikussaleh*, Vol. 12, No. 1(2024): 139.

¹² <https://www.acehprov.go.id/berita/kategori/pemerintahan/pemerintah-aceh-gelar-kick-off-stop-kekerasan-di-dayah>

¹³ Yusuf Hanafi, Ahmad Taufiq, Muhammad. S, Alifudin. I, Diyana.T.N, Thoriquttyas. T, Faris.K.A. "The new identity of Indonesian Islamic boarding schools in the "new normal": the education leadership response to COVID-19". *Heliyon* Vol. 7 (2021). e06549; 3

¹⁴ Anwar, C., Sobandi, O., Ihsan, M. N., & Maliki, S. N. "Implementation of National Morals in Islamic Boarding Schools to Strengthen Religious Identity and Superior Character", *Atthulab: Islamic Religion Teaching and Learning Journal*, Vol. 9 No. 1 (2024); 126

¹⁵ Lailatul Fauziyah, A., & Aziz Al Mubarak, A. A. S. "Comparative Study of Student Morality in Islamic Boarding Schools and Non-Islamic Boarding Schools". *Ascarya: Journal of Islamic Science, Culture, and Social Studies*, Vol. 3 No. 1 (2023);46.

¹⁶ Mukti, H. A., Ayit Irpani, & Imam. "Tabroni The Role of Islamic Boarding Schools in Moral Education in the Technological Era". *L'Geneus: Journal Language Generations of Intellectual Society*, Vol. 11 No. 2 (2022); 35.

¹⁷ Al Auliya, S. N. "Islamic Boarding School Management in Forming A Culture of Student Discipline". *International Journal of Religion and Social Community*, Vol. 1 No. 2 (2023); 83.

¹⁸ Hidayat, M. W., & Janan, M. "Enhancing Moral Integrity: Islamic Education's Role in Fostering Superior Character within Islamic Boarding School Management". *Managere: Indonesian Journal of Educational Management*, Vol. 5 No. 2 (2023); 334.

¹⁹ Nurhidayah, L. K., & Choiri, M. M. "The Influence of Islamic Boarding School Environment and Ta'lim Muta'alim on Morals towards Teachers: The Role of Self-awareness". *Abjadia: International Journal of Education*, Vol. 9 No. 3 (2024); 609.

educational institutions seeking to foster emotional well-being, psychological development, moral values, and alignment with Islamic principles.²⁰ Furthermore, *âdâb* is emphasized as an effective means of encouraging positive social transformation within communities.²¹ In line with this, Setiawan et al, showed that *pesantren* implement systematic moral development programs that include curriculum-based values education, extracurricular mentoring, and evaluative character assessments, all of which aim to nurture *akhlaq al-karimah* (noble character) as a lifelong trait. Additionally, the social function of *pesantren* in responding to modern behavioral issues is notable. Arifin and Afrudin illustrated how *pesantren* proactively address challenges such as bullying by embedding moral discourse and behavioral correction within communal life. This preventive approach underscores *pesantren*'s role not just as religious institutions, but also as custodians of psychological and social well-being.²² Meanwhile, Nur Aini et al, emphasized that moral development in *pesantren* directly contributes to improving the overall quality of Islamic education, as ethical conduct and piety are core indicators of learning success in religious settings.²³ Finally, Fadhlurrohman and Najiah highlighted that even in state-run Islamic junior high schools, the adoption of a boarding school system has led to significant improvements in students' religious character, suggesting that the *pesantren* model can be effectively adapted across educational contexts.²⁴

As a result, the presence of students must contribute to the caliber of educational institutions and not merely serve to satisfy requirements. This implies that in addition to practical student development activities, the educational institution as a whole must implement effective student administration for students to develop and progress through their intellectual, emotional, physical, and psychological capabilities.²⁵ Ideally, the establishment of moral development management for students would serve to instill moral values and establish standards by which they can become accustomed to appropriate conduct, thereby contributing to the achievement of one of the preexisting objectives in national education. Moral development management and the involvement of a coach within the educational setting are inextricably linked. Scholars evaluate integrated Islamic boarding schools in this particular instance as establishments that possess the greatest capacity to operationalize the notion of structured character development for their pupils. Because the boarding school model dictates that students reside at the Islamic boarding school for twenty-four hours per day, the institution can provide an optimal environment for the student's character development.

Taken together, recent studies affirm that Islamic boarding schools are not merely institutions of religious instruction, but dynamic educational ecosystems that prioritize the continuous cultivation of moral excellence through integrated systems of management, leadership, curriculum, and community life. *Pesantren* offer valuable insights into the formulation of moral education frameworks that are not only culturally grounded and religiously authentic, but also pedagogically sustainable. However, despite these structural strengths, observations of student behavior reveal that while many have demonstrated commendable conduct aligned with Islamic values and moral ideals, there remains room for meaningful improvement. This is especially relevant considering that students live in

²⁰ Chatia Hastasari, Benni Setiawan, Suranto. Aw. "Students' communication patterns of islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta". Jurnal Heliyon. Volume 8, Issue 1 (2022), e08824; 2

²¹ Shamsul, M. N., Kato, I., & Hanufi, S. L. "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqi and Halaqa Traditions". Jurnal Pendidikan Islam (JPI). Vol. 10 No. 1 (2024);13

²² Arifin, Z. A., & Afrudin, A. "The Role of Moral Education in Preventing Bullying in Islamic Boarding Schools: A Case Study". Jurnal Pendidikan Edutama, Vol. 12. No. 1 (2023); 345

²³ Nur Aini, A., Aziz, I., & Suhono, S. "The Role of Islamic Boarding Schools in Improving the Quality of Islamic Religious Education at MTs Nurul Qodiri Central Lampung". IJoASER, Vol. 7 No. 1 (2024); 64–71.

²⁴ Fadhlurrohman, M. & Najiah, F. Nurturing Religious Character: The Impact of Boarding School System at an Islamic State Junior High School. Tadibia Islamika, Vol.4 No.1 (2024): 41.

²⁵ Binti Maunah. Tradisi Intelektual Santri. Yogyakarta: Penerbit Teras, 2009, 89.

dormitory settings fully integrated with spiritual and educational routines, which provide a holistic context for the internalization and practice of moral values. Ideally, such environments should produce students who exemplify virtue consistently across settings. The gap between moral expectations and actual behavior has prompted the need for deeper investigation into the factors influencing students' moral development. In response, this study aims to examine the extent to which moral development management influences students' ethical character, assess the role of the Islamic boarding school environment in shaping students' moral values, and explore the synergistic effect of both structured moral guidance and immersive boarding school experiences on students' overall moral formation—specifically in the context of *pesantren* in Bireuen Regency. By doing so, the research seeks to contribute empirically to the ongoing discourse on effective moral education practices within faith-based residential education systems.

Research Method

This research method involves a survey study focused on a population, where data is collected from a sample that may be generalized to the complete community.²⁶ Survey research is classified as quantitative research due to its utilization of numerical data that adheres to valid, reliable, and objective standards. This study employed survey research methodology to gather data from representative samples of the general public to evaluate the state of moral development management, the Islamic boarding school environment, and the moral values of students at Integrated Islamic Boarding Schools in Bireuen Regency.

Data Collection

Data gathering methods in this research include questionnaires, documentation, and interviews. The questionnaire was developed using indicators derived from the research variables provided to participants. Questionnaires are utilized to assess perceptions, attitudes, or behavior.²⁷ The study's questionnaire employs a Likert scale to gauge the attitudes, views, and perceptions of individuals or groups on social phenomena. Responses to each item on the scale range from very positive to very negative.²⁸ Documentation is utilized to gather data on study variables as a theoretical foundation from a variety of books, journals, and other scientific publications. Researchers conducted interviews to get firsthand knowledge about the managing of moral growth, the Islamic boarding school atmosphere, as well as the students' morals in their daily lives at the school.

The study took place at five integrated Islamic boarding schools in the Bireuen district: Al Zahrah Modern Islamic Boarding School, Al Furqan Modern Islamic Boarding School, Jami'ah Azzanjabil Integrated Islamic Boarding School, Al-Muslim Integrated Islamic Boarding School, and Jami'ah Al Aziziyah Islamic Boarding School. Respondents in this research were chosen via purposive sampling. Purposive sampling is a strategy for selecting a sample based on specific features and factors.²⁹ 350 students participated in the study, with 70 students from each boarding school.

Data Analysis Technique

The quality of data collection in quantitative research depends on the quality of instruments used, and data can be utilized responsibly provided its validity and reliability are established. The actions involved in data analysis encompass categorizing data and respondents, organizing data based on

²⁶ Faisal, Sanapian. *Format-format Penelitian Sosial: Dasar-dasar dan Aplikasi*. Jakarta: RajaGrafindo Persada, 1995, 86

²⁷ Widodo. *Metodologi Penelitian Populer & Praktis*. Jakarta: Rajawali Pers, 2017, 57.

²⁸ Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, R & D*. Bandung: Alfabeta. 2015, 74.

²⁹ Ibid

variables across all respondents, displaying data for each researched variable, executing calculations to address the problem formulation, and doing calculations to test the given hypotheses.³⁰ The research data will be evaluated with SPSS 25 to test the specified hypothesis:

H1: There is an influence of moral development management on the morals of students in Bireuen Regency.

H1: There is no influence of moral development management on the morals of students in Bireuen Regency.

H2: There is an influence of the Islamic boarding school environment on the morals of students in Bireuen Regency.

H2: There is no influence of the Islamic boarding school environment on the morals of students in Bireuen Regency.

The instruments for the research variables are presented in Table 1. These instruments are developed based on several theories as a basis that have been modified by researchers according to the urgency and scope of research.

Table 1. Instruments for the research variables

No	Research Variables	Sub Variables	Indicator	Scale
1	X1 Manajemen Pembinaan Akhlaq (R. Terry, 2006)	Moral Development Activities	1. Planning 2. Implementation 3. Supervision 4. Moral development activities.	Likert
		Order	1. Obey the rules 2. Obey the rules	Likert
		Sanctions	1. Accept sanctions If breaking the rules 2. Accept sanctions If violate the rules	Likert
2	X2 Lingkungan Pesantren (Binti Maunah, 2009)	Cottage	1. Comfort 2. Islamic boarding school facilities that support learning 3. Islamic boarding school regulations that support learning activities	Likert
		Mosque	The role of the mosque as an educational center	Likert
		Student	1. Relationship between students 2. Adaptation of students in the Islamic boarding school environment	Likert
		Ustadz/Kiai	1. The relationship between ustadz/kiai and students 2. Motivation of ustadz/kiai in learning	Likert
		Teaching of the Classical Scriptures	Teaching of books followed by students	Likert
3	Y Akhlaq Santri (Abudin Nata, 2011)	Morals towards Allah	1. Be devoted to Allah by carrying out commands 2. Avoiding his prohibitions.	Likert
		Morals towards oneself	1. Discipline, 2. Behave honestly, 3. Responsibility	Likert

³⁰ Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, R & D*. Bandung: Alfabeta. 2015, 74.

No	Research Variables	Sub Variables	Indicator	Scale
			4. Introspective.	
		Morals towards teachers	1. Carrying out tasks from the teacher, 2. Hear explanation Teacher 3. Answer question Teacher 4. Active in class, 5. Be polite to the teacher.	Likert
		Morals towards friends	1. No discrimination between friends, 2. Helping friends in trouble, 3. Tolerance in greeting each other.	Likert
		Morals towards the environment	1. Caring for the school environment, 2. Throwing garbage in its place, 3. Do not damage school facilities.	Likert

The research procedure begins with defining the topic and developing questions and hypotheses based on the theoretical framework employed. Following that, the researcher performed a literature study to better comprehend the research setting. The study strategy was created, including the selection of the population and sample, as well as data collection devices such as questionnaires, which were then tested for validity and reliability before being tested concretely on the research sample. After gathering data from the sample, it will be evaluated using relevant statistical techniques such as descriptive analysis and regression. The analytical results are interpreted to determine whether the hypothesis is accepted or rejected.

This study was conducted in five integrated Islamic boarding schools in Bireuen Regency (Modern Islamic Boarding School Al Zahrah, Modern Dayah Al Furqan, Integrated Dayah Jami'ah Azzanjabil, Integrated Islamic Boarding School Al-Muslim, and Dayah Jami'ah Al Aziziyah). The selection of respondents in this study was based on purposive sampling. Purposive sampling is a sampling technique with certain considerations where the sample is determined according to certain characteristics. The respondents in this study numbered 350 students with details of 70 students representing respondents from each Islamic boarding school

Discussion

Statistical Test Results and Data Interpretation

Validity tests are conducted to evaluate the accuracy of the measuring tools utilized in research.³¹ The validity test provisions involve comparing the significance values. An item is considered valid if the significance value is less than 0.05. The statistical tests reveal that the significance value is below 0.05, indicating that each item of the research variable is valid and appropriate for use as a measuring tool in research.

Reliability testing is conducted to ensure the consistency of instruments. This means that if an instrument is dependable, it will produce the same results when used multiple times to measure the same thing.³² The results of the reliability test can be seen as follows.

³¹ Ghazali, Imam. *Aplikasi Analisis Multivariate dengan Program SPSS*, Semarang: UNDIP, 2009, 57

³² Ibid, 58

Table 2. Reliability Test Table

Research variable	Cronbach's Alpha	Limits of Tolerance	Information
Students Development Management	0.834	0.60	Reliable
Islamic boarding school environment	0.882	0.60	Reliable
Santri Morals	0.924	0.60	Reliable

According to the table provided, the results of the reliability test indicate that Cronbach's alpha value is greater than 0.60. This suggests that all items related to this study variable are reliable and consistent.

Classic assumption test normality test. The normality test employed in this study utilizes the Kolmogorov-Smirnov test, a commonly employed statistical method for determining whether a sample is derived from a population with a predetermined distribution.³³ In other words, this test is used to determine the normality of data distribution.

Table 3. Sample Kolmogorov-Smirnov Test

Unstandardized Residuals		
N		350
Normal Parameters,	Mean	,0000000
b	Std. Deviation	5.44643984
Most Extreme Differences	Absolute	,053
	Positive	,041
	Negative	-,053
Statistical Tests		,053
Asymp. Sig. (2-tailed)		,200c

According to the normality test results, the significance value of 0.200 is more than the threshold of 0.05. Therefore, we may conclude that the residual value follows a normal distribution.

Multicollinearity Test, the multicollinearity test determines if there is a correlation between independent variables in a regression model to discover multicollinearity.

Table 4. Multicollinearity Output Results

Model	Unstandardized Coefficients		Standardized Coefficients	Q	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	10,062	3,286		3,062	,002		
X1	,520	,067	,356	7,739	,000	,640	1,563
X2	,568	,057	,455	9,888	,000	,640	1,563

According to the table provided, the tolerance value is greater than 0.10 and the VIF value is less than 10. Therefore, it can be inferred that multicollinearity is not present.

The heteroscedasticity test is utilized to identify departures from the standard assumption of heteroscedasticity, which refers to the uneven variance of residuals for all data in the regression model. In the regression model, a precondition is the lack of heteroscedasticity symptoms. The test method involves examining the scatterplot.

³³ Chakravarti, R. G. Laha and J. Roy, *Handbook of Methods of Applied Statistics, Volume I*, New York: John Wiley and Son, 1967, 392

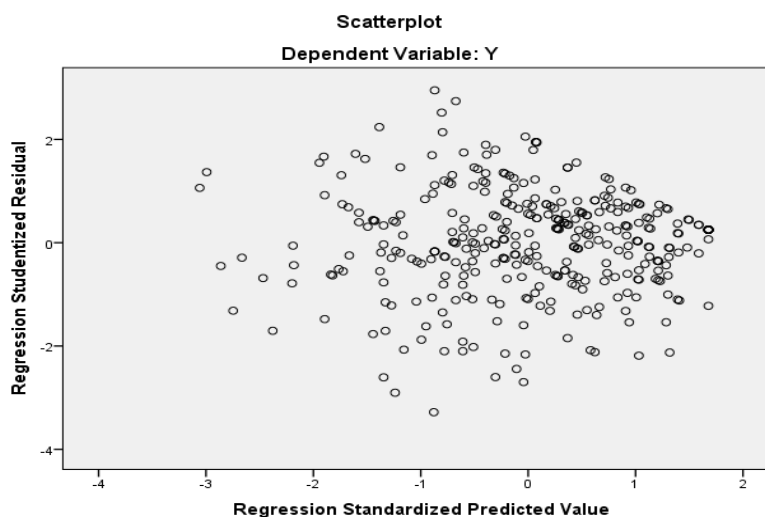


Figure 1: IBM SPSS 25 output

From the scatterplot provided, it is evident that the little dots exhibit uneven dispersion. Therefore, it can be inferred that heteroscedasticity is absent.

Hypothesis testing

Partial Test (T Test), the provisions in the partial test (T test) are if the Sig value < 0.05 then it means the variable has an effect on y. or you can also compare T_{count} with T_{table} . If $T_{count} > T_{table}$ then it means the variable has an effect on Y.

Table 5. Coefficient Table

Model	Unstandardized Coefficients		Standardized Coefficients	Q	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			B	
1 (Constant)	10,062	3,286		3,062	,002		
X1	,520	,067	,356	7,739	,000	,640	1,563
X2	,568	,057	,455	9,888	,000	,640	1,563

According to the table, the significance value. Variables X1 and X2 $0.00 < 0.05$. Partially, student development management impacts student morals, and the Islamic boarding school setting also influences student morals. The comparison between T_{count} and T_{table} is as follows:

Table 6. Partial Test Results Table

Variable	Tcount	Table	Information
Moral Development Management	7,739	1,966	Influence on Morals of Students (Y)
Islamic boarding school environment	9,888	1,966	Influence on Morals of Students (Y)

Based on comparison of Tcount with Ttable above shows that partially the management of moral development and the Islamic boarding school environment have an influence on the morals of the students.

The provisions in the simultaneous test (F test) are to compare Fcount with Ftable. If $F_{count} > F_{table}$ then it means the variable has an effect on Y. The results of the F test can be seen as follows:

Table 7. Anova table

	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	11633,541	2	5816,770	194,967	,000b
	Residual	10352,634	347	29,835		
	Total	21986,174	349			

The F test findings indicate that the significance value is (Fcount) 194,967, which is greater than 3,021 (Ftable). Therefore, it can be inferred that Moral Development Management (X1) and the Islamic Boarding School Environment (X2) collectively have a substantial impact on students' morals.

Coefficient of Determination

Table 8. Model Summary Table

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,727a	,529	,526	5.46211

To assess the impact of Moral Development Management and the Islamic Boarding School Environment on student morals, focus on the R Square value in the Summary Model. The table indicates that the R Square value is 0.529, signifying that variables X1 and X2 collectively account for 52% of the variation in Y.

The Influence of Moral Development Management on the Morals of student

Management theory posits that the core of management involves efficiently and effectively utilizing diverse resources. Terry defined management as a process that involves four sub-activities, each of which serves as a core role. These four sub-activities in management are referred to as POAC, which stands for Planning, Organizing, Actuating, and Controlling.³⁴ The management concept serves as the primary structure for overseeing an organization, particularly educational institutions like integrated Islamic boarding schools. Its goal is to ensure that all activities are meticulously planned, closely monitored, and can be assessed in a quantifiable way.

An effective educational institution depends greatly on managing supporting components like curriculum, students, funds, staff, and infrastructure during its execution. Each component is executed following a management framework that includes planning, organizing, monitoring, and assessing. Developing students' morals involves implementing the concept of management to consciously, systematically, and purposefully enhance students' attitudes and skills through actions, guidance, mentoring, development, simulation, and monitoring to achieve specific goals.

In essence, moral development management pertains to an undertaking within an academic establishment that encompasses the strategizing, coordination, execution, and oversight of students' progress through the application of diverse mentoring methodologies, with the ultimate goal of cultivating students who possess virtuous character.

The administration of moral development at integrated Islamic boarding schools in the Bireuen area begins with developing a curriculum that includes intracurricular, co-curricular, and extra-curricular activities based on field research. Moral development activities are integrated into learning activities through the study of Islamic books like *Taisir Akhlak*, *Ta'lim Muta'allim*, *Akhlak Lebaranin*, and Javanese Arabic books like *Akhlak and Adabul Insan*. Moral development practices include delivering

³⁴ Daryanto, *Administrasi dan Manajemen Sekolah*, Jakarta: Rineka Cipta, 2013, 39.

advice/lectures and frequent recitations (*yasinan*) every Friday night. These activities are conducted to enhance the moral values of students.

Furthermore, effective management in moral development entails setting a vision and objective for character education, creating a curriculum that emphasizes values, and incorporating all aspects of the Islamic boarding school in the process. Supriyadi's research demonstrates that success in moral growth at Islamic boarding schools is driven not just by formal programs, but also by non-formal activities such as *halaqah*, mentoring, and social activities that foster student unity and empathy. A supportive Islamic boarding school atmosphere is distinguished by a harmonious connection among students, instructors, and caretakers, all of whom play important roles in encouraging positive behavior and inhibiting deviant behavior.³⁵

Moral development in integrated Islamic boarding schools is organized by assigning many dormitory supervisors to coach and supervise students on their learning progress and any issues they may encounter in both the Islamic boarding schools and regular schools. Moral development is facilitated by mentoring and providing moral guidance by Islamic boarding school administrators and teachers. Guiding efforts to enhance students' moral development are often suboptimal due to inconsistent and unscheduled mentoring actions.

Muru'atul Afifah's research suggests that conducting regular lectures and self-reflection exercises can positively influence students' morals, notwithstanding the significant impact of regular briefing activities.³⁶ In Acehese society, the concept of self-muhasabah, also known as *tawajjuh* among traditional Dayah/Islamic boarding school pupils, is familiar. Nurjannah's research demonstrates that those engaging in *tawajjuh* have significant moral transformations and enhance interpersonal relationships within the society.³⁷ The *tawajjuh* exercise involves self-reflection via a Sufi perspective. The researcher believes that the notion of *tawajjuh* is appropriate for use in moral development programs for students in integrated Islamic boarding schools.

The statistical analysis in this research indicates a strong favorable impact of moral development management on students' morals. Improving the management of student moral growth will enhance student morals, while suboptimal management will lead to a drop in student morals.

The Influence of the Islamic Boarding School Environment on student Morals

Individual morals are primarily shaped by internal and external influences. Internal variables encompass cognitive background, motivation, interests, self-concept, and independence, including religious understanding and intellect. External factors such as family education, school education, and the environment play a role.³⁸ The unchecked growth of the social environment is prompting parents to consider Islamic boarding schools as an option for shaping their children's character. This is the primary reason why most parents choose to send their children to integrated Islamic boarding schools.

The Islamic boarding school concept aims to provide a controlled environment for intensive moral formation through various strategies and coaching programmes. According to interviews performed by researchers, Mr. Rusdy, a student supervisor, stated that the Islamic boarding school environment influences the morals of the student. He believes that student' values are significantly shaped by their parents' parenting style and the social/community milieu in which they reside. This is shown in the behaviour of certain students who show a lack of change when they go back to their home or family

³⁵ Tafsir, A. Supardi, A., Basri, H., Mahmud., M., Kurahman, O. T., Fathurrahman, P., Suryana, Y. *Cakrawala Pemikiran Pendidikan Islam. Media Transfasi Pengetahuan*, Bandung: Mimbar Pustaka, 2004, 311

³⁶ Muru'atul Afifah, Irma Nur'aini. "Penerapan Muhasabah Diri untuk Meningkatkan Kualitas Akhlak Santri Mahasantri Putri IDIA Prenduan", *Jurnal Riset Rumpun Agama dan Filsafat (JURRAFI)*, Vol 2, No. 1 (2022): 156

³⁷ Nurjannah. "Implikasi Majelis Taklim dan Tawajjuh terhadap Partisipasi masyarakat", *Jurnal Substantia*, Vol.20, No. 2 (2018): 143

³⁸ Iwan, "Pendidikan Akhlak Terpuji Mempersiapkan Generasi Muda Berkarakter", *Jurnal Al Tarbawi Al Haditsah*, Vol. 1, No. 1 (2016)

setting. Nor Fatmi Talib's research asserts that the social environment has a considerable impact on individual behaviour.³⁹ Parenting techniques also influence the development of children's values.⁴⁰ Mr. Rusdy emphasised the importance of fostering mutual understanding between parents and the Islamic boarding school to establish an environment that nurtures kids' moral development.

Furthermore, students' internalization of moral principles is greatly aided by Islamic boarding schools' emphasis on moral strengthening through the study of religious texts and activities. While students in Islamic boarding schools encounter difficulties due to the dynamics of dorm life and restricted amenities, their discipline is strengthened by a regular physical environment, mutually supportive social contacts, and spiritual activities conducted on a daily basis. Furthermore, according to behavioral learning theory, the environment in Islamic boarding schools is crucial in helping students develop moral character through habituation and repetition of constructive behaviors.⁴¹

The social environment in Islamic boarding schools also plays a crucial role in encouraging the independence of students, both in academic and non-academic fields. Social interactions accompanied by strict discipline, a culture of cooperation, and daily responsibilities help shape an independent attitude among students. The role of the kyai as a role model and the application of the values of independence in daily activities are the main factors in developing their independent character. In addition, Islamic boarding school activities that involve social interaction and the active practice of Islamic values also contribute to the formation of social morals, such as tolerance, empathy, and responsibility towards others and the environment.⁴²

However, implementing moral development presents various problems, including limited staff resources, a lack of mentor training, and external pressures from social media and the atmosphere surrounding the Islamic boarding school. According to Fauzi's research, the greatest issue in moral growth in Islamic boarding schools is preserving the continuity of the development program while responding to ever-changing societal dynamics. As a result, innovation is required in Islamic boarding school education administration, such as incorporating technology into the development process, boosting mentor competency, and strengthening communication with student parents.⁴³

The findings of this study show that harmonious collaboration between moral development management and the Islamic boarding school environment has a significant impact on student moral development achievement. Efficient moral development management necessitates not only methodical planning and implementation but also an Islamic boarding school environment that is supportive, open, and promotes the overall development of students' character.

These findings highlight the necessity for Islamic boarding schools to upgrade their moral development management system to align with religious and cultural norms. Furthermore, having an inclusive Islamic boarding school environment that can offer students a sense of security and comfort while motivating them to conduct themselves well is a vital aspect in developing noble morals. Periodic evaluation of the moral development program's success is also critical to ensuring that the program is meeting its objectives and adapting to changing student requirements.

³⁹ Nor Fatmi Talib, dkk. "Pengaruh Lingkungan Sosial terhadap Penghayatan Akhlak Pelajar Politeknik Banting Selangor dan Kolej Komuniti Kuala Langat, Malaysia", *Jurnal Sosial Budaya*, Vol. 14, No.2 (2017); 184

⁴⁰ Dwi Noviatul Zahra, Muhammad Afif, "Pola Asuh Orang tua dalam Membina Akhlak Anak di Desa Sidoluhur Lampung Tengah", *Istawa: Jurnal Pendidikan Islam*, Vol. 3, No. 1 (2018).

⁴¹ Andika Akhmad Maulana, Raharjo, "Pengaruh Lingkungan Pondok Pesantren dan Pembelajaran Talimul Mutaalim Terhadap Prestasi Belajar Siswa Di SMP Askhabul Kahfi Semarang", *Jurnal Budi Pekerti Agama Islam*, Volume. 2 No. 3 (2024): 92.

⁴² Rahmat Ramatul Andika, Martin Kustati, Rezki Amelia, Gusmirawati, "Analisis Lingkungan Sosial Pesantren Terhadap Kemandirian Santri", *KHIDMAT: Jurnal Pendidikan dan Ilmu Sosial*, Vol. 2 No. 2 (2024): 401

⁴³ Muhamad Ali Amrizal, Nurhattati Fuad dan Neti Karnati, "Manajemen Pembinaan Akhlak di Pesantren", *Jurnal Basicedu*, Vol. 6, No. 3 (2022); 3608.

Conclusion

Based on statistical analyses, it is possible to conclude that the Islamic boarding school environment and the management's aspect of moral development have a substantial positive effect on the students' morals. This indicates that an improvement in the quality of moral development management is associated with a positive trajectory in students' moral development. Conversely, a decline in students' morals can be predicted if the management of students' development is not conducted professionally. In the same way, the student's moral development will improve if the Islamic boarding school environment is more conducive and excellent; conversely, a decline in moral development will result from an unfavorable Islamic boarding school environment.

The statistical tests indicate that 52% of the students' morals are influenced by moral development management and the Islamic boarding school atmosphere, with the remaining 48% being affected by unexamined elements. Researchers discovered that parenting and social media are influential factors in forming the morality of students, despite the presence of other influences. This variable has the potential to be utilized in scientific investigations by future researchers focusing on student moral characteristics.

The research data were acquired using questionnaires, thus the answers offered are responses to answer choices for the questions/questions presented, so one potential drawback is that respondents are not careful or do not answer attentively. This study was undertaken at the Integrated Islamic Boarding School in Bireuen Regency. To acquire more thorough results, the researcher recommends that additional researchers undertake it on a larger scale, particularly in Aceh, so that there are more respondents and the scope of generalization is bigger, allowing for comparisons between each Islamic boarding school in each district/city.

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