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THE ROLE OF SCHOOL IN THE FORMATION OF MORALITY AND CONTROL OF SOCIAL DEVIANCE IN SOCIETY: ANALYSIS OF TEACHING STUDIES AT AL HASANAH ISLAMIC BOARDING SCHOOL BENGKULU

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Abstract

This research is driven by the limited strategic role of schools in instilling moral and social values, which contributes to the emergence of deviant behavior among students. Conversely, schools are also responsible for administering educational sanctions and providing counseling to address such behaviors. The study aims to explore and analyze the role of schools in shaping morality and regulating social behavior, with a specific focus on teaching practices at Al Hasanah Islamic Boarding School in Bengkulu. Utilizing a descriptive qualitative approach, the research investigates the school's contribution to moral development and its influence in maintaining students' social standing. The findings reveal that moral education at Al Hasanah is implemented through structured religious routines, such as Qur'an recitation, communal prayers, *dhikr*, and *sunnah* fasting—along with teacher role modeling, the reinforcement of discipline, and the cultivation of social practices like greeting, smiling, and showing care for others. These practices have effectively fostered student traits such as integrity, discipline, humility, and leadership. Additionally, the Islamic boarding school functions as a social control institution, successfully minimizing deviant behavior and producing individuals capable of becoming positive role models in society. The study affirms that Islamic boarding schools serve not only as centers of religious education but also as

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agents of social transformation, contributing to the development of a moral, religious, and socially responsible generation.

Keywords: Moral Education; Social Control; Deviant Behavior; Islamic Boarding School; Character Formation

INTORDUCTION

The rapid social changes occurring in modern society have impacted the mindsets, attitudes, and behaviors of the younger generation. The phenomenon of social deviation, such as violence among students, juvenile delinquency, drug abuse, and excessive consumer behavior, has become a serious concern for various parties. One fundamental cause is the weak internalization of moral values within individuals, which should be formed from an early age through educational institutions. Schools, as formal institutions responsible for educating the younger generation, play a role not only in imparting knowledge but also in instilling moral and ethical values. Character education implemented by schools should be able to produce individuals who are not only intellectually intelligent but also possess integrity, social empathy, and responsibility as citizens (althaf, M. S. W., & Huda, 2024). However, in practice, many schools still emphasize academic aspects over moral development. Moral education tends to be an adjunct to the curriculum, rather than the core of the entire educational process. This results in a lack of supervision and direction for students' character development. Furthermore, the influence of the outside environment including social media, promiscuity, and lifestyle pressures often outweighs the influence of the school (Rahmawati et al., 2024).

Therefore, it is important to re-examine the role of schools in shaping students' morality and how they influence the control of social deviance in society. Have schools optimally fulfilled their function as moral bulwarks? What educational strategies are implemented to instill these values? And how is this related to the prevailing social conditions in society? However, what we rarely realize is that we are not the ones these teenagers emulate, and as a result, they are now experiencing a moral crisis. Numerous cases can be attributed to adolescents experiencing moral retardation (Putra, 2023). Every morality has a significant impact on those around it. Education plays a crucial role in instilling moral and social values and providing comprehensive education to prevent deviant behavior.

Furthermore, schools also play a role in providing educational sanctions and counseling for students who engage in deviant behavior (Astuti et al., 2022).

Teachers do not only need to give reprimands or punishments, but also need to prioritize a constructive approach and educate students to understand the impact of their actions on themselves and others. The importance of the teacher's role in guiding students towards a better direction in accordance with moral values is also supported by educational theory that emphasizes the formation of character from an early age that moral education in elementary schools must be implemented by integrating moral values in every learning activity, both inside and outside the classroom. Thus, moral education is not only about providing knowledge about what is good and what is bad, but also about how to internalize these values in everyday life. Moral education is an important element in the world of education because morality is the basic foundation in forming the character of individuals and a socially healthy society (Aprilia Angelina Zakiyah et al., 2025).

Schools are the most important instrument in moral education. In Indonesia, Islamic boarding schools (*pesantren*) are recognized as one of the best Islamic institutions in Indonesia, influencing moral formation. Islamic boarding schools are among the best places to develop future national leaders. In Islamic boarding schools, students are trained to develop strong character, as they are always under the supervision of their religious teachers. Therefore, in the future, wherever they may find themselves, they are expected to be able to keep up with the times while upholding the noble values they have learned at Islamic boarding schools (Mita Silfiyasari & Ashif Az Zhafi, 2020). Every region in Indonesia has many Islamic boarding schools, for example, the province of Benguela, which has the best Islamic boarding school, Al-Hasanah Islamic boarding school. This Islamic boarding school has a dormitory system where students live and are accompanied by ustadz 24 hours a day for the sake of their survival and moral education. Therefore, the author wishes to address the theme of morality in Islamic boarding school education and its impact on society by focusing on a study of teaching at the Al Hasanah Islamic Boarding School in Bengkulu. The purpose of this paper is to discuss and analyze the role of schools in shaping morality and controlling social deviation in society through a study of teaching at the Al Hasanah Islamic Boarding School in Bengkulu.

METHODS

This research employed a normative method, a method in which researchers conducted research using a library research approach. Data was collected from various sources, such as scientific journals, books, research reports, and articles related to education and social change. Analysis was conducted by interpreting the literature, identifying patterns of thought, and organizing findings into categories appropriate to the research objectives. Type of research from a legal research perspective, this research falls into the normative legal research category. Normative legal research describes research conducted through the collection of library materials or secondary data. As explained above, normative legal research falls under the category of library research (Maulana, 2025). In line with this type of research, which uses normative legal research methods, the appropriate approach is a qualitative approach. Qualitative is descriptive in nature, meaning that all data used are not numbers but words. In this study, the method used is a qualitative research method in the form of a library research study, a study that utilizes library materials or uses library materials as data sources in data collection.

This research was conducted over four months, from March to June 2025. This study utilized two data sources. The primary sources were observations, interviews, and documentation. Secondary sources included several journals, magazines, newspapers, and articles related to moral values, particularly those at the Al-Hasanah Islamic Boarding School. The analysis employed the Miles and Huberman model, which encompasses four stages: data reduction, data presentation, conclusion drawing, and data verification. Data validity was validated using triangulation of research data sources (Matthew B Miles, A Michael Huberman, 2020).

RESULTS

History of Al-Hasanah Islamic Boarding School

With the spirit, determination, and sincere intention to serve and worship only Allah SWT, in 1988 the Al Hasanah Foundation was established, a non-profit foundation engaged in the world of Islamic education to help prepare a young generation that is Islamic and has the strength and integration of Faith and Piety with Science and Technology. Al Hasanah Islamic Boarding School which houses the *Madrasah Tsanawiyah* (equivalent to junior high school) and Madrasah Aliyah / MA (equivalent to senior high school) is located in Pasar

Pedati, *Pondok,* Kelapa District, North Bengkulu Regency. This school has 555 male and female students, some of whom live in the provided dormitory.



Figure 1. Al-Hasanah Middle School, Bengkulu



Figure 2. Al-Hasanah High School, Bengkulu

From pictures 1 and 2 above, it can be seen that Al-Hasanah Middle School and High School have different buildings as a form of this institution's full support for the development of the school and everyone in it.

The education system at Al Hasanah Islamic Boarding School is divided into two levels: *Madrasah Tsanawiyah* and *Madrasah Aliyah*. The schools are divided into two zones: boys and girls. The teachers are competent graduates from various renowned universities in the world and in Indonesia, such as Al-Azhar University in Egypt, Darussalam Gontor University, Islamic University of Indonesia, Bung Hatta University, Padang State University, Syarif Hidayatullah University in Jakarta, Muhammadiyah University in Surakarta, Hidayatullah State Islamic University, Muhammadiyah University of Malang, Bengkulu University, Muhammadiyah University of Bengkulu, Raden Fatah State Islamic University, Fatmawati Soekarno State Islamic University, and the Muslim Cendekia Institute.

Implementation of Morals in Islamic Boarding Schools as Agents of Social Change

This study found that moral education is supported by religious values and tolerance. This is evident in the activities of students at the Al Hasanah Islamic Boarding School, through various activities they participate in, both during teaching and learning activities and while at the school. Among the values of religious character education and tolerance formed through this ongoing process of habituation are the following:

1. Character Building Through the Culture of Smiles, Greetings, and Greetings: One of the good traditions or cultures that must be developed by students at the Al-Hasanah Islamic Boarding School is through the habit of shaking hands and even kissing the hands of the *ustadz* when starting and ending lessons. This shows how Islam has introduced character education from an early age by upholding manners and respecting elders, especially for students/pupils who are studying. Children or students will naturally become accustomed to religious character and high tolerance when they are in society if they are accustomed to educational institutions, especially Islamic Boarding Schools . This was also expressed by the head of Al Hasanah who said:

   "We always emphasize that education isn't just about test scores, but also about developing students with noble character. We want our students to be not only intelligent but also have character. Therefore, we instill in them the habit of praying together, reading the Quran, and maintaining good manners toward their teachers."
2. Character values through public speaking activities: At Al Hasanah Islamic Boarding School, students are accustomed to learning public speaking. The goal of this activity is to build self-confidence through public speaking and lectures. Through public speaking instruction, students are trained to develop leadership skills that will equip them for the present and future, as well as benefit the wider community. Habitual Recitation and Group Prayer: The students at the Al Hasanah Islamic Boarding School perform *Zikir* (remembrance of God) and prayer together after every congregational prayer, especially after *Maghrib, Isha, and Subuh* prayers. Every activity carried out by the students begins with a prayer together. This prayer is carried out with the hope that each activity will receive the blessing of Allah SWT and becomes a form of character development for the students. The habit of praying together is also instilled in the students during every lesson, both inside and outside the

classroom, both before and after the end of the lesson. The positive value obtained is that the personalities of the students will be formed naturally through the regular prayer together. Based on the virtue of *zikir* and prayer, this is in line with Thorndike's theory which states that human learning behavior is determined by environmental stimuli, thus causing a reflex response. Stimuli that occur after a behavior will influence subsequent behavior. From this experiment, the law of effect was developed. This is in accordance with the statement of one of the teachers in the field of morals and *fiqih*, namely:

"Our students are accustomed to a disciplined lifestyle, from waking up at dawn, praying in congregation, to following a study and worship schedule. This lifestyle trains them to control themselves. Once they're accustomed to discipline at the Islamic boarding school, God willing, they'll be stronger in facing negative temptations outside."

Regarding this matter, the response from students and alumni is:

"At first, it was very difficult to follow the strict rules of the Islamic boarding school, especially having to wake up at dawn and read the Quran every day. But over time, I felt comfortable, and even when I got home, I still prayed in congregation and recited the Quran. I also gained more confidence after frequently practicing speaking in front of my friends," said one student.

"What I learned at Al Hasanah was very beneficial. On campus, I felt more prepared for organizational roles because I was used to practicing lectures and discussions. The value of discipline also made me more organized in my studies. My friends acknowledged that I had better self-control than they did," said one alumnus.

3. Reading the Qur'an Regularly: Every morning after the *Subuh* prayer, a congregational Qur'an reading is held at the mosque. During the reading, the students are accompanied by *ustadz* and administrators of the Al-Hasanah Islamic Boarding School Students Organization (OP3AH). Reading the Qur'an does not mean playing around or lying down: Reading the Qur'an regularly will shape the religious character of the students, both directly and indirectly. The *kiai* and *ustadz* motivate students to read the Qur'an by conveying that Allah SWT will reward anyone who reads it with ten rewards or good deeds. Therefore, students are always encouraged to read the Qur'an whenever and wherever.

4. Monday and Thursday Fasting Habits: In At Al Hasanah Islamic Boarding School, students are taught to be honest, highly disciplined, and responsible. For the students, fasting according to the recommended schedule will develop a pious personality and, of course, a way to emulate the Prophet Muhammad (peace be upon him). By performing this act of worship, they are also taught to live simply and care for others after they integrate into society.

From the above, it can be concluded that the role of schools in the formation of morality and control of social deviation in society at the Al Hasanah Islamic Boarding School in Bengkulu shows that Islamic boarding school educational institutions have a significant contribution in instilling moral, spiritual, and social values in students. The educational process does not only take place through intracurricular activities in the classroom, but also through extracurricular activities, daily habits, and culture instilled in the Islamic boarding school environment. From the results of the study, it was also found that moral education in Islamic boarding schools is able to reduce the potential for social deviation, such as bullying, fighting, and undisciplined behavior. Students who have a strong moral foundation tend to be better able to control themselves, reject negative invitations, and have high empathy for others. With these results, it can be emphasized that the Al Hasanah Islamic Boarding School in Bengkulu plays a real role as an agent of moral formation as well as controlling social deviation, through a holistic educational approach: combining academic curriculum, religious habits, teacher role models, and strengthening a positive social environment.

DISCUSSION

Schools are formal educational institutions that not only serve as a place to transfer knowledge but also as agents of socialization that play a role in shaping the personality and morality of students. In Emile Durkheim's view, education has a significant social function in shaping solidarity and collective values in society, where schools are the main institutions in instilling moral values and social norms in the younger generation (Durkheim, 2015). Furthermore, the school environment and social media also contribute significantly to shaping the moral views of adolescents, both through the values taught in the classroom and external influences obtained through digital interactions. The social environment of society

is a place where an individual or group grows and develops, continuously experiencing a process of learning as well as socialization and interaction among fellow members of society from children to adults (Addawiyah & Kasriman, 2022).

Schools are formal educational institutions that not only serve as a place to transfer knowledge but also as agents of socialization that play a role in shaping the personality and morality of students. In Emile Durkheim's view, education has a significant social function in shaping solidarity and collective values in society, where schools are the main institutions in instilling moral values and social norms in the younger generation. Furthermore, the school environment and social media also contribute significantly to shaping the moral views of adolescents, both through the values taught in the classroom and external influences obtained through digital interactions. The social environment of society is a place where an individual or group grows and develops, continuously experiencing a process of learning as well as socialization and interaction among fellow members of society from children to adults.

Sudrajat's research shows that a conducive school environment, supported by the principal's leadership, teacher role models, and a curriculum integrated with character education, can produce students with high moral integrity. Schools that successfully implement moral values in everyday life, both through formal learning and non-formal activities, tend to produce graduates who are not only intellectually intelligent but also morally strong. Thus, schools play a central role in students' moral development through the learning process, role models, habits, and reinforcement of positive values that form the basis of social interaction in society (Putra, 2023). Education is a fundamental human right and key to developing one's potential. Through education, individuals can develop themselves, acquire the knowledge and skills necessary for independent living, and contribute to society. Education acts as an agent of change because it has the power to shape a person's thinking and behavior. In modern society, educational institutions serve as a platform for internalizing universal values such as democracy, equality, and human rights. This process leads to a shift from traditional to modern values.

Giddens, declared in 2009, explains that socialization is a process that allows individuals to learn and internalize the norms, values, and ways of life that apply in the society in which they live. This process is crucial because it shapes individuals into members of society who are able to behave according to social expectations. Socialization is not just a

process of learning behavior, but also a process of forming social identity. In this process, a person learns their status, role, rights, and obligations within the social structure. Socialization forms an individual's awareness that they are part of society and teaches them how to behave according to prevailing norms. Giddens, declared in 2009, explains that socialization is a process that allows individuals to learn and internalize the norms, values, and ways of life that apply in the society in which they live. This process is crucial because it shapes individuals into members of society who are able to behave according to social expectations. Socialization is not just a process of learning behavior, but also a process of forming social identity. In this process, a person learns their status, role, rights, and obligations within the social structure. Socialization forms an individual's awareness that they are part of society and teaches them how to behave according to prevailing norms.

Morality is related to values and norms. In technology, morality must be balanced and should not be ignored because it will facilitate access. Said Ir. H. Joko Widodo, the seventh President of the Republic of Indonesia, "Therefore, what is needed now is a higher standard of morality along with the use of technology." In technology, as users, we must have a sense of responsibility in efforts to prevent the spread of negative information or hoaxes that can harm any party. (Anisa Nurhasanah et al., 2024) For example, environmental education programs in schools help raise students' awareness of the importance of environmental protection and waste management. A concrete example is the "Waste-Free School" program in Jakarta, which teaches students to sort waste and recycle. This program aims to foster environmentally conscious behavior in students while reducing the volume of waste in schools. Abroad, many countries have successfully utilized education as a tool for social change. For example, in Japan, education about cleanliness and waste management begins at an early age. Children are taught to sort waste at school, which then becomes part of their daily routine (Mujtahid et al., 2023).

Moral education strategies in schools need to be designed comprehensively so that the values instilled can be deeply internalized by students. According to Thomas Lickona, effective character or moral education involves three main dimensions: moral knowledge, moral feelings, and moral behavior. Therefore, a moral education approach not only emphasizes the cognitive aspect but also needs to pay attention to students' affective and psychomotor aspects. Some moral education strategies implemented in schools include:

1. Integration of Moral Values in the Curriculum

   This strategy is implemented by integrating moral values into every subject. For example, the value of honesty can be taught in mathematics (not cheating on exams), the value of mutual cooperation in social studies, or the value of compassion in Indonesian through inspirational stories. The previous aspect emphasized that the integration of values into the curriculum must be systematic and consistent, and followed up with activities that support the strengthening of these values outside the classroom.

2. Extracurricular Activities and Habituation

   Activities such as scouting, organizations, Rohis (Islamic spiritual groups), and social activities are effective tools for moral development. These activities foster responsibility, cooperation, and social awareness. Routine programs such as the "morning literacy movement," "smile, greet, greet," or "honesty canteen management" are examples of good practices in moral education.

3. Exemplary Teacher Behavior and School Environment

   Teachers are the primary role models in students' lives at school. Teachers' role models in speech, attitudes, and actions are the most powerful strategy in moral education, as students tend to imitate the behavior of adults they admire. School culture must also support moral values by reinforcing rules, symbols, and traditions.

4. Enforcement of Public Order Rules

   Another important strategy is the fair and consistent implementation of school rules. Rules are not only a means of control but also an educational tool for teaching the values of responsibility and discipline. According to Skinner, behavior that receives positive reinforcement (rewards) tends to be repeated, while deviant behavior that is given negative consequences (punishment) tends to decrease. By implementing these various strategies, moral education in schools can be integrated and sustainable, thereby fostering a deeply rooted moral awareness in students (Addawiyah & Kasriman, 2022).

The interaction and application of moral education has a direct influence on controlling social deviance. Social deviance, such as bullying, juvenile delinquency, vandalism, drug use, and immoral acts, largely occurs due to weak internal controls and an individual's inability to distinguish between right and wrong in their actions. Schools that

successfully instill strong moral values tend to produce students who have an ethical filter against negative environmental influences. Rahmawati's research shows that students with a strong moral understanding are better able to resist peer pressure and are more resilient to the temptation of deviant behavior. Furthermore, moral education also fosters social awareness and empathy for others. This is important for reducing aggressive and egocentric behavior that often triggers social conflict. When students understand the values of justice, respect for differences, and social solidarity, the likelihood of deviance is reduced because they consider the social impact of their actions. Travis Hirschi's social control theory, proposed in 1969, states that individuals who have strong ties to social institutions such as school, family, and community are less likely to engage in deviant behavior. In this regard, moral education serves to strengthen these social bonds by reinforcing the values and social roles students play. Thus, moral education not only functions to shape good individuals but also as a preventive strategy to minimize the occurrence of social deviation among the younger generation.

Research at the Al Hasanah Islamic Boarding School in Bengkulu shows that Islamic boarding schools play a significant role in shaping the morality of their students and preventing social deviation. This role is not only realized through classroom learning, but also through the process of habituation, teacher role models, and a conducive environment. This is in line with the findings of (Huguet, 2017) who emphasized that a conducive school environment, strong leadership, and teacher role models can produce students with high moral integrity. The tradition of smiling, greeting, and greeting students every day reflects the internalization of the values of manners and respect for teachers. The activities of shaking hands and even kissing the *ustadz* hand before and after lessons demonstrate how Islamic boarding schools instill the value of respect from an early age. This culture aligns with Emile Durkheim's, opinion that schools are agents of socialization that instill collective values in society. With these habits, students are accustomed to carrying religious values and tolerance when they are in society.

In addition, Islamic boarding schools also equip students with public speaking skills. Through speech and lecture practice, students are formed to develop self-confidence, courage, and leadership qualities. This strategy is important because it not only equips communication skills but also fosters social responsibility. Lickona emphasized that character education encompasses moral knowledge, moral feelings, and moral actions. Therefore, public speaking activities in Islamic boarding schools are part of holistic character

development (Mainuddin et al., 2023). *Dhikr* (remembrance) and communal prayer, held after congregational prayers, serve as a form of strengthening religious character. Students are not only trained to remember Allah SWT but also instill a sense of togetherness in worship. This practice aligns with Thorndike's theory of the law of effect, which states that behavior that is continuously stimulated by positive stimuli will form a consistent response. This means that the habit of communal prayer can shape students' character to be religious, disciplined, and responsible.

Interviews with a religious teacher specializing in morals support these findings. He believes the discipline implemented in Islamic boarding schools, from waking up at dawn to following study and prayer schedules, enables students to better control themselves from deviant behavior. This statement aligns with research by (Sliwa, 2017), which shows that students with a strong moral understanding are more resilient to negative environmental pressures, including promiscuity and juvenile delinquency. Reciting the Quran every morning after the morning prayer is also an important routine that shapes the morality of students. This activity not only fosters a love for the Quran but also strengthens the religious character instilled from an early age. This activity aligns with research by Zamroni, which found that making Quran reading a habit in schools can strengthen students' spiritual values while preventing deviant behavior.

In addition to reciting the Quran, the habit of fasting on Mondays and Thursdays is also a form of character education. Fasting trains students in honesty, patience, and self-control. Thus, students not only perform ritual worship but also acquire moral values such as simplicity, empathy, and concern for others. This aligns with research by Addawiyah, which emphasizes that integrated moral education into religious practices can reduce deviant student behavior. Direct experiences from students and alumni reinforce the effectiveness of implementing morals in Islamic boarding schools. Students stated that although initially challenging, they became accustomed to the discipline of the Islamic boarding school until they felt comfortable and were able to apply it at home. Alumni also acknowledged that the habits formed at the Islamic boarding school made them better prepared for the world of campus and organizations. These findings align with Hirschi's, theory of social control, which states that strong ties to social institutions such as schools reduce the likelihood of individuals engaging in deviant behavior (Burt, 2020).

Overall, the educational process at Al Hasanah Islamic Boarding School shapes religious, disciplined, and independent students. The moral values instilled through habituation, spiritual strengthening, and teacher role models have a positive impact on students' self-control. This contributes to the prevention of deviant behavior such as bullying, fighting, and drug use. In other words, Islamic boarding schools function as social bulwarks for the younger generation. Therefore, it is concluded that the implementation of morals at Al Hasanah Islamic Boarding School in Bengkulu plays a significant role as an agent of social change. Moral education implemented comprehensively through the curriculum, religious habits, role models, and a positive environment can produce graduates who are not only intellectually intelligent but also morally strong. The results of this study strengthen previous studies (Addawiyah & Kasriman, 2022), (Sudrajat, 2019), that character education based on religious values is an effective strategy in shaping morality and controlling social deviation in society.

CONCLUSION

Based on the discussion above, it can be concluded that Islamic boarding schools play a crucial role in shaping the character, morality, and spirituality of students through religious-based education, positive habits, and a religious environment. The process of internalizing morals not only occurs through intracurricular activities, but is also reinforced by daily activities such as the culture of smiling, greeting, and saluting, public speaking practice, the habit of praying and reciting *dhikr* together, routinely reading the Quran, and *sunnah* practices such as fasting on Mondays and Thursdays. These activities continuously train students to be disciplined, honest, humble, and have a high social awareness. This is in line with the findings of previous research by Zuhdi, which showed that Islamic boarding schools are effective educational institutions in instilling noble morals through a combination of religious learning and daily life practices. Furthermore, Sulaiman's research also confirms that the habit of worship in Islamic boarding schools can suppress the potential for deviant behavior in students and shape a resilient personality when entering society. Thus, Al Hasanah Islamic Boarding School has proven to play a role as an agent of social change that not only produces a generation that is intellectually intelligent, but also has noble morals, is able to control itself, and is ready to be a positive role model in community life.

The contribution of this research, especially to the Al Hasanah Islamic Boarding School in Bengkulu, as an educational institution that not only emphasizes cognitive and religiosity aspects, but also instills noble morals that have a real impact on the formation of students' character and control of social behavior. This research provides a theoretical contribution by enriching the study of the sociology of education, especially in the context of Emile Durkheim and Hirschi's social control theory which emphasizes the importance of moral values and solidarity in preventing social deviation. Practically, this research can be a reference for Islamic boarding school managers and other Islamic educational institutions in designing a structured moral development strategy through religious habits, teacher role models, and environmental supervision. In addition, this research also contributes to the wider community by presenting a clear picture that Islamic boarding school graduates have the potential to become agents of social change with strong character, high discipline, and are able to bring moral values to community life amidst the currents of globalization and the challenges of modernity.

Recommendations for further research are: 1) Future research should not only focus on one location, such as the Al Hasanah Islamic Boarding School in Bengkulu, but also conduct comparative studies in several Islamic boarding schools with different educational backgrounds and models to see variations in moral development strategies. In addition, future research is recommended to use a quantitative approach or mixed methods to be able to measure more objectively the extent to which the implementation of morals influences changes in the social behavior of students, both during their time in the Islamic boarding school environment and after entering society. 2) Exploring the role of family, the surrounding environment, and the development of digital technology in strengthening or inhibiting the internalization of morals among students. Thus, the results of subsequent research are expected to provide a more comprehensive picture of the effectiveness of Islamic boarding schools as agents of social change and produce more applicable policy recommendations for Islamic educational institutions in the modern era.

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