



The Role of Islamic Boarding Schools in Enhancing Adolescents' Resilience to Moral Crises in Sapeken District

Lukman Habibi ¹, Hayumuti ², Asrori ³

¹ Universitas Muhammadiyah Surabaya; hambepapuu@gmail.com

² Universitas Muhammadiyah Surabaya; hayumuti@um-surabaya.ac.id

³ Universitas Muhammadiyah Surabaya; asrori2@um-surabaya.ac.id

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Abstract

Sapeken District is a remote archipelagic area with limited transportation access and educational infrastructure, resulting in unequal youth development services. Low public awareness of the importance of education further exacerbates adolescents' vulnerability to the negative impacts of globalization and unfiltered information technology. In recent years, moral degradation among adolescents in this region has intensified due to weak value-based guidance and limited moral supervision. This study aims to analyze the role of Abu Hurairah Islamic Boarding School in strengthening adolescents' moral resilience in Sapeken District, Sumenep Regency. The research employs a qualitative descriptive approach using a case study design. Data were collected through in-depth interviews, participant observation, and documentation involving teachers, students, and relevant stakeholders. The findings reveal that Abu Hurairah Islamic Boarding School plays a strategic role in enhancing adolescents' moral resilience through intensive religious education, exemplary role modeling by teachers and caregivers, personal mentoring approaches, and the enforcement of firm rules and sanctions against deviant behavior. These efforts effectively foster adolescents' moral resilience and promote the internalization of moral values in daily life.

Kata kunci:

Islamic Boarding School, moral Resilience, Adolescents, Moral Crises, Sapeken District

Abstrak

Penelitian ini bertujuan untuk mengkaji peran pesantren dalam membentuk resiliensi moral remaja di Kecamatan Sapeken, khususnya di Pesantren Abu Hurairah, di tengah pengaruh negatif lingkungan sosial. Mengingat meningkatnya krisis moral di kalangan remaja yang disebabkan oleh pengaruh media sosial dan perilaku menyimpang, pesantren diharapkan dapat memberikan pendidikan agama dan moral yang kuat untuk mengatasi tantangan ini. Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif dengan studi kasus, yang mengandalkan wawancara mendalam dan observasi partisipatif. Hasil penelitian menunjukkan bahwa Pesantren Abu Hurairah berhasil menerapkan berbagai strategi, seperti kolaborasi dengan organisasi Islam lainnya, program dakwah dan pelatihan moral rutin, penugasan santri ke daerah terpencil untuk pengalaman nyata, serta penanganan khusus bagi santri yang terpengaruh narkoba. Pendekatan-pendekatan ini terbukti efektif dalam membentuk ketahanan moral remaja, yang tidak hanya mengandalkan ilmu agama, tetapi juga pada penerapan nilai-nilai moral dalam kehidupan sehari-hari. Pesantren Abu Hurairah memainkan peran penting dalam membentuk karakter remaja yang tangguh, dengan membekali mereka dengan ketahanan moral yang kuat untuk menghadapi pengaruh negatif di sekitar mereka.

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Corresponding Author:

Lukman Habibi

Universitas Muhammadiyah Surabaya; hambepapuu@gmail.com.

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INTRODUCTION

The development of globalization and advances in information technology have had a significant impact on adolescents' lives, particularly in terms of morality and social values. On the one hand, adolescents benefit from easier access to information; however, on the other hand, they are increasingly vulnerable to negative influences such as hedonism, individualism, and consumerism, as well as behavioral deviations including free social interaction, drug and substance abuse, and pornography (Purbanto & Hidayat, 2023). This phenomenon indicates a moral crisis affecting the younger generation, including those in remote areas such as Sapeken District, Sumenep Regency. Although geographically distant from urban centers, these areas remain exposed to the flow of global information (Biantoro & Arifuddin, 2025).

According to data from the National Population and Family Planning Board (BKKBN), cases of juvenile delinquency have continued to increase in recent years at the national level, including in archipelagic regions. (Zein & Siregar, 2024). Reports from village authorities and community leaders in Sapeken District also indicate growing concerns over the decline of social ethics and respect for local and religious values among adolescents. This condition demonstrates that the moral crisis is not limited to urban areas but has also extended to regions that were previously considered to possess strong social control through customary and religious institutions, such as coastal villages (Maylinda, 2024).

Adolescence is a critical transitional phase from childhood to adulthood, marked by significant changes in physical, cognitive, emotional, and social development, which shape individuals' identity formation and patterns of social behavior (Afrita & Yusri, 2023). Physically, adolescents experience accelerated bodily growth and changes associated with sexual maturation. In the cognitive domain, their capacity for abstract thinking and problem-solving skills develops significantly. Meanwhile, emotional development is characterized by emotional instability and ongoing efforts to form a sense of identity. From a social perspective, adolescents begin to establish more intensive relationships with peers and explore the dynamics of romantic relationships. Various internal and external factors, including the family environment, peer interactions, and the influence of social media, play a substantial role in shaping developmental processes during this phase (Hayatuddin & Hamid, 2024).

Therefore, Islamic boarding schools constitute one of the most appropriate environments for adolescents to avoid maladaptive expressions of emotional instability during this critical transitional period. This is because Islamic boarding schools function not only as formal educational institutions but also as social and spiritual therapeutic spaces (Rohman et al., 2025). It serves as a formative environment capable of responding wisely to adolescents' psychosocial dynamics and functions as an effective value-based safeguard against moral crises and deviant behavior among the younger generation. In an increasingly complex social context, Islamic boarding schools demonstrate their continued

relevance as moral fortresses and centers for the development of resilient adolescent character (Nurmila et al., 2025).

Based on a study conducted by Feny Bobbyanti (2023), the factors contributing to juvenile delinquency are diverse and interrelated. One of the most influential factors is the social environment, particularly peer interactions, which often play a decisive role in shaping adolescents' behavior. Peer pressure can encourage adolescents to engage in behaviors that deviate from prevailing social norms. In addition, a lack of parental attention and supervision is identified as a significant trigger for such behavior. Easy access to negative content and uncontrolled use of social media can also substantially influence adolescents' patterns of thinking (Bobbyanti, 2023).

In this context, Islamic boarding schools as traditional Islamic educational institutions play a highly strategic role. Islamic boarding schools are not merely centers for religious instruction but also arenas for the formation of character, spirituality, and social values that strengthen individual resilience in confronting moral crises. As part of the social system, Islamic boarding schools consist of interconnected elements, structures, and social dynamics that actively operate to maintain social equilibrium (Rahman, 2025). In its capacity as a social system, the existence of Islamic boarding schools requires transformative interactions directed toward clear and sustainable goals. The high intensity of relationships between the community and the Boarding School environment reflects the continuous preservation of shared values. The concept of moral resilience refers to an individual's ability to withstand pressure and remain committed to moral values amid increasingly destructive environmental influences (Khaira, 2024).

Various previous studies have examined the role of Islamic boarding schools in moral development, character education, and the prevention of juvenile delinquency. (Sabiq, 2022) positions Islamic boarding schools as strategic institutions in building national morality toward Indonesia Emas 2045; however, the study remains conceptual in nature and has not empirically examined adolescents' resilience within specific local contexts. Silfiyasari and Az Zhafi (2020) emphasize the role of Islamic boarding schools in character education in the era of globalization through the internalization of moral values and the exemplary leadership of kiai; however, their study primarily focuses on normative character formation and does not address the dimension of adolescents' resilience in confronting moral crises resulting from technological penetration (Silfiyasari & Zhafi, 2020). Meanwhile, studies by (Suyono, 2013) dan (Azhari, 2019) highlight the role of Islamic boarding schools in addressing and preventing juvenile delinquency through moral guidance, discipline, and religious habituation. However, both studies tend to view Boarding School primarily as instruments of moral and social control, without linking their roles to the strengthening of adolescents' internal capacities (resilience) in responding to increasingly complex and diverse moral crises.

Based on these four previous studies, a research gap remains in the absence of specific

and contextual analyses examining the role of Islamic boarding schools in enhancing adolescents' moral resilience in the face of moral crises, particularly in remote archipelagic regions. Sapeken District possesses unique characteristics, including limited transportation access that contributes to geographical isolation, low levels of education and public awareness regarding the importance of education, and an increasing incidence of juvenile delinquency in recent years, encompassing alcohol consumption, immoral behavior, drug abuse, and other forms of deviant conduct resulting from the negative impacts of globalization and unbalanced technological penetration without adequate knowledge and guidance. Therefore, this study focuses on Abu Hurairah Islamic Boarding School in Sapeken as a strategic actor in fostering adolescents' resilience to enable them to withstand, adapt to, and recover from moral crises amid social, geographical, and educational constraints. This research is expected to provide empirical and contextual contributions to the development of studies on Islamic boarding schools and character education in remote archipelagic areas.

This study fills the existing research gap by specifically examining the role of Islamic boarding schools in enhancing adolescents' resilience to moral crises in remote archipelagic regions, while also offering a new perspective on the effectiveness of Boarding School-based education in responding to the challenges of globalization beyond urban contexts. Accordingly, this research holds not only academic relevance in the fields of education and sociology of religion but also practical urgency in supporting efforts to prevent moral degradation among the younger generation through the optimization of the role of Islamic boarding schools, particularly in the Sapeken District.

RESEARCH METHODS

This study employs a descriptive qualitative approach with a case study method to explore the role of Islamic boarding schools in shaping adolescents' moral resilience in Sapeken District. Data were collected through in-depth interviews and participant observation involving key informants, including Boarding School leaders, teachers, and adolescent students, and were complemented by documentation analysis. Data analysis was conducted thematically through stages of data reduction, narrative data presentation, and inductive conclusion drawing based on patterns and themes identified in the field. This study aims to understand the meanings and processes involved in adolescents' character development within the Boarding School in response to moral challenges in their social environment. Data validity was ensured through source and method triangulation, as well as member checking, to confirm the consistency between the collected data and the researcher's interpretations, thereby ensuring the credibility and trustworthiness of the research findings (Kusumastuti & Khoiron, 2019).

RESEARCH RESULTS AND DISCUSSION

The Role of Islamic Boarding School in Developing Moral Resilience Among Adolescents

Adolescents in the Sapeken Archipelago, despite being geographically located in a remote area, are not entirely detached from social dynamics that trigger deviant behavior. Field findings indicate that interactions between students (*santri*) and peers who do not continue their education and work in urban areas, as well as with peers who attend schools in cities, introduce values, lifestyles, and behavioral patterns that differ from the norms upheld by the Boarding School and the local community. These influences emerge through shared personal experiences, direct social interactions during visits back to the village, and communication via digital media. In several cases, such exposure encourages students to imitate less disciplined behavior, weakens adherence to institutional regulations, and fosters a tendency to experiment with lifestyles that are inconsistent with religious values.

This condition underscores that the geographical remoteness of the Sapeken Archipelago does not automatically function as a moral safeguard for adolescents; rather, it presents distinct challenges that necessitate the strengthening of the role of Islamic boarding schools in character development and in enhancing students' moral resilience against external peer and environmental pressures.

Abu Hurairah Islamic Boarding School applies a range of methods and strategies that contribute to the development of students' moral resilience. In this context, the role of the Boarding School goes beyond the transmission of religious knowledge by emphasizing the practical application of moral and religious values in everyday life. Through structured guidance and attentive mentoring, the Boarding School facilitates students' development not only as religious individuals but also as adolescents who demonstrate the capacity to cope with, adapt to, and navigate social pressures within their surrounding environment.

The following are several key aspects concerning the role of Islamic boarding schools in shaping adolescents' moral resilience in Sapeken District, which will be discussed further in the subsequent subsections:

a. Personal Approach in Students Moral Development

One of the key strategies employed by Abu Hurairah Islamic Boarding School in shaping students' moral resilience is the implementation of a personal approach known as *silaturahmi*. This approach forms the foundation of moral guidance by fostering close and empathetic relationships between caregivers, teachers, and students. According to Ustadz Dailami, the founder of the Boarding School, *"Our Boarding School does not emphasize affiliation with any particular organization, but rather focuses on disseminating universal Islamic teachings through a personal approach to each student."* This statement highlights that moral education in the Boarding School is grounded in personal interaction rather than formal instruction alone.

The *silaturahmi* approach creates an environment in which students feel valued and supported, enabling moral and religious values to be internalized through daily interactions and exemplary conduct. This personal engagement also encourages

students to be more open in expressing their difficulties, allowing teachers to identify moral and behavioral issues at an early stage. As one teacher explained, *"In mentoring adolescent students, we do not rely solely on classroom instruction. When a student shows behavioral changes or is influenced by external peer interactions, we approach them individually to understand the problem, which makes moral guidance more effective."* Thus, silaturahmi not only strengthens social bonds within the Boarding School but also serves as a strategic mechanism for fostering students' moral resilience in responding to external social and moral pressures.

b. The Role of Teachers as Role Models in Daily Life

Teachers at Abu Hurairah Islamic Boarding School play a crucial role in shaping adolescents' moral resilience. They function not only as instructors but also as role models who demonstrate the practical application of religious and moral values in everyday life. Ustadz Dailami emphasized that one of the key factors in character formation is positioning teachers as figures worthy of emulation by students. As he stated, *"Teachers in our Boarding School do not merely teach religious knowledge but also demonstrate through their daily behavior how Islamic teachings are applied in real life."*

As living role models, teachers at the Boarding School perform a dual function: conveying religious and moral teachings while simultaneously embodying these values in their conduct. They are expected to internalize the values they teach in all aspects of life, including worship practices, social interactions, and daily work routines. Given that adolescents are in a formative stage of character development, students tend to closely observe and imitate their teachers' behavior, making exemplary conduct a central element of moral education (Masrur, 2017).

Ustadz Dailami further explained that consistency between instruction and behavior is essential for effective role modeling. Practices taught in the classroom must be reflected in teachers' actions both within and beyond the Boarding School environment, such as discipline in performing religious obligations and demonstrating respect, courtesy, and social responsibility. A teacher involved in student mentoring affirmed this, stating, *"We strive to be role models for students in daily life, because what they observe is often more easily imitated than verbal advice alone."*

Overall, the role of teachers as consistent role models has a significant impact on students' character formation at Abu Hurairah Islamic Boarding School. Through exemplary behavior grounded in religious values, teachers provide concrete moral guidance that supports students in developing resilience when facing moral challenges beyond the Boarding School environment.

c. Establishing a Strong Religious and Moral Foundation

The establishment of a strong religious and moral foundation constitutes a fundamental step in shaping students' character at Abu Hurairah Islamic Boarding School. One of the Boarding School's primary focuses is providing in-depth religious

education as a foundation for strengthening adolescents' morality, which is essential in responding to various moral crises within society. Ustadz Dailami explained that the process of moral development begins with equipping students with solid religious foundations, enabling them to possess clear moral guidance in their lives. As he stated, *"We begin by providing strong religious foundations, because religion serves as the primary guide in a student's life."*

The formation of this religious foundation involves learning Islamic teachings related to both acts of worship and moral conduct (akhlaq). At Abu Hurairah Islamic Boarding School, religious education is not limited to theoretical understanding but is integrated into daily practices. By equipping students with strong religious foundations, the Boarding School fosters appropriate spiritual and moral attitudes that serve as the basis for sound decision-making amid negative environmental influences.

Moreover, the strengthening of moral foundations is reinforced through the internalization of core moral values embedded in religious teachings, such as honesty, responsibility, simplicity, social concern, and discipline. These values are taught integratively with religious instruction, enabling students not only to understand moral principles but also to apply them in their daily lives (Mediawati, 2023). Ustadz Dailami further emphasized, *"Through proper religious education, we aim for students not only to be knowledgeable in religious matters but also to act wisely in accordance with the moral values they have learned."*

With a strong religious and moral foundation, students at Abu Hurairah Islamic Boarding School are expected to maintain moral principles despite various social pressures. This foundation equips them with the capacity to confront moral challenges and crises while serving as positive role models within their communities. As a result, the Boarding School contributes to the development of students who are not only formally religious but also possess reliable moral resilience in navigating life's challenges (Saputra, 2024).

Strategies and Approaches Implemented by Abu Hurairah Islamic Boarding Schools in Strengthening Adolescents' Moral Resilience amid Negative Environmental Influences

Amid the increasingly complex challenges faced by adolescents, particularly in responding to negative influences from their social environment, Abu Hurairah Islamic Boarding School in Sapeken District has developed various strategies to strengthen students' moral resilience. Contemporary adolescents are exposed to multiple pressures, including the influence of social media, hedonistic lifestyles, and the growing prevalence of deviant behaviors. Therefore, it is essential for educational institutions such as Islamic boarding schools to adopt effective approaches in equipping adolescents with the capacity to withstand external pressures and remain committed to strong moral values (Atqia & Zuhriyah, 2021).

As a religious-based educational institution, Islamic boarding schools play a strategic role

in addressing this moral crisis. By integrating religious and moral education, Abu Hurairah Islamic Boarding School focuses not only on teaching religious knowledge but also on developing students' character and mental resilience. Through holistic guidance, the Boarding School aims to cultivate individuals who are not only spiritually knowledgeable but also capable of adapting to and resisting external temptations with steadfastness (Sabiq, 2022).

The approach implemented by the Boarding School extends beyond classroom instruction to include daily activities that shape students' mindset and behavior. Through collaboration with various Islamic organizations, structured da'wah programs, and opportunities for students to apply the values they have learned in practical settings, Abu Hurairah Islamic Boarding School provides comprehensive guidance and preparation for its students. (Mukhlis, 2023). The following sections will further discuss several strategies employed by the Boarding School to enhance adolescents' moral resilience.

a. Collaboration with Other Islamic Organization

Abu Hurairah Islamic Boarding School recognizes the importance of collaboration with other Islamic organizations to expand the positive impact it can have on students and the surrounding community. Ustadz Dailami explained that the Boarding School does not operate in isolation in its efforts to strengthen adolescents' moral resilience but rather establishes partnerships with major organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and Persis. This collaboration aims to broaden the network of religious outreach and moral education while reinforcing the Boarding School's role in providing positive influence within the community.

Cooperation with these organizations enables the Boarding School to more effectively disseminate moral and religious values. Each organization brings unique strengths and resources that complement one another in fostering adolescents' moral resilience. For instance, Muhammadiyah is known for its modern educational approach, NU for its extensive social and cultural networks, and Persis for its strong focus on religious education and da'wah. Through this synergy, Abu Hurairah Islamic Boarding School can optimize the potential of each organization to support students' moral development.

Moreover, such collaboration provides access to broader resources, including funding, training, and expanded networks. For example, these organizations can assist the Boarding School in da'wah training, providing teaching materials, and supporting social and community activities involving students. As Ustadz Dailami stated, *"By collaborating, the Boarding School can not only strengthen students' morality but also expand the reach of religious outreach in the community, allowing the Boarding School to play a greater role in addressing the moral crisis in society."*

Collaboration with Islamic organizations also enriches the da'wah methods applied in the Boarding School. The diverse perspectives and approaches brought by each organization provide variety in moral guidance, enabling the Boarding School to

employ multiple strategies that suit the needs of students and the community (MAYLINDA, 2025). This approach allows the Boarding School to remain responsive to contemporary developments while maintaining adherence to the moral principles embedded in Islamic teachings.

b. Regular Da'wah and Moral Training Program

One of the primary strategies employed by Abu Hurairah Islamic Boarding School to strengthen adolescents' moral resilience is through regular da'wah programs and moral training. Da'wah at the Boarding School is not limited to theoretical religious instruction but also teaches students to apply moral values in their daily lives. Ustadz Dailami explained that these da'wah activities are crucial, as they guide students to become agents of change capable of transmitting moral values to the surrounding community.

The da'wah programs include various activities such as speeches, lectures, and practical da'wah exercises conducted twice a week. These activities aim to reinforce students' understanding of Islamic teachings while developing their communication skills to convey moral messages to others. By involving students directly in da'wah activities, the Boarding School not only imparts religious knowledge but also hones their ability to serve as promoters of goodness within society.

Ahmad, a student at Abu Hurairah Islamic Boarding School, shared his experience participating in speech forums, discussions, and Q&A sessions at the Boarding School. According to him, these activities are very important as they train students to think critically, argue scientifically, and respect the opinions of their peers.

"At the Boarding School, we are always given the opportunity twice a week to participate in speech forums, discussions, and Q&A sessions. I believe these activities are very important because they help us learn to think critically and express our opinions effectively. Every student is encouraged to argue scientifically and respect the viewpoints of others," Ahmad explained.

When asked whether he thought these activities would influence how he interacts with people outside the Boarding School, he smiled and replied, *"They have a significant impact. Since we are accustomed to structured and scholarly dialogue and debate at the Boarding School, when we go out and interact with the general community, we can adapt easily. We become more confident and able to express our opinions without fear of being wrong."*

In addition, structured moral training is an integral part of this program. Students are not only taught the importance of moral values such as honesty, responsibility, simplicity, and social concern, but are also given opportunities to practice these values in their daily lives. This training includes activities such as congregational prayers, post-prayer lectures, and community service projects that directly involve students in improving their surrounding environment.

The regular da'wah and moral training programs also emphasize the importance of role modeling in every aspect of life. Ustadz Dailami stated, *"By frequently participating in da'wah activities, students learn that morality is not only about what we teach but also about how we live in accordance with those teachings."* This demonstrates that the Boarding School focuses not only on teaching moral theory but also on character development that is reflected in students' everyday actions.

Overall, these regular da'wah and moral training programs not only strengthen students' religious understanding but also enhance their ability to contribute positively to society.

c. Assignments Outside the Region as Real-Life Experience

Abu Hurairah Islamic Boarding School also implements a unique approach to strengthen adolescents' moral resilience by assigning students to areas outside the Boarding School. This approach aims to provide students with direct experience in applying the values they have learned in real-life situations beyond the Boarding School environment. Ustadz Dailami explained that by sending students to regions facing greater social and moral challenges, the Boarding School can test and reinforce their moral resilience amid more complex and tempting environments.

"By sending students outside the region, they learn to face real challenges, adapt to different social conditions, and apply the religious knowledge they received at the Boarding School in a broader context," Ustadz Dailami stated. This assignment program focuses not only on developing da'wah skills but also on strengthening students' character and moral values when facing social pressures different from those at the Boarding School.

These experiences provide students with opportunities to disseminate the moral and spiritual values they have learned in real-life contexts and to engage in social and community activities that enrich their understanding of life outside the Boarding School. Additionally, such experiences help students develop independence, leadership, and adaptability, which are crucial for facing life's challenges. The assignment program not only introduces students to the external world but also allows them to witness firsthand the impact of da'wah and the moral values they uphold.

Overall, assignments outside the region serve as an effective strategy for enhancing students' moral resilience, as they allow them to directly observe and experience how moral and religious values are applied in real-life contexts. Additionally, these experiences strengthen their awareness of social responsibility as individuals who carry religious and moral values into the community (Nasir, 2024). Thus, Abu Hurairah Islamic Boarding School not only equips students with religious knowledge but also with the ability to face social challenges beyond the Boarding School with strong moral resilience.

d. Firm Stance of Abu Hurairah Islamic Boarding School in Addressing Various

Forms of Adolescent Misconduct

Abu Hurairah Islamic Boarding School Sapeken asserts that it is not a “reception center” for problematic students but an educational institution that upholds strict moral standards and regulations to maintain a conducive learning environment. This stance is based on the view that education at the Boarding School requires mental readiness, discipline, and students’ commitment to adhere to prevailing religious values (Dawa’al Ayana et al., 2025). Consequently, the Boarding School seeks to preserve an internal environment that supports character formation, ensuring that educational objectives are not disrupted by deviant behavior that could undermine the students’ development.

Based on the experience of the Boarding School’s management, students with a history of drug use or involvement are not accepted. This policy is grounded in the understanding that drug abuse constitutes a severe deviation that is difficult to rectify in a short time through standard educational mechanisms. Furthermore, there is concern that such students could exert negative influence and transmit deviant behaviors to others, either through daily interactions or social networks within the Boarding School environment.

To maintain consistency with established rules, the Boarding School also implements strict sanctions, including immediate expulsion for students caught possessing or using drugs during their education. Similar measures are applied to students engaging in sexual misconduct, as such behavior directly contradicts the moral values and ethical norms foundational to Boarding School life. The enforcement of strict sanctions serves not only as rule implementation but also as a preventive measure to maintain moral stability and order within the boarding school.

On the other hand, Abu Hurairah Islamic Boarding School Sapeken provides opportunities for rehabilitation for adolescents suspected of consuming alcoholic beverages. The Boarding School views this behavior, although deviant, as amendable through educational approaches, strict supervision, and continuous moral guidance. This approach illustrates that the Boarding School is not purely repressive but prioritizes education and character formation as long as students’ behaviors can be positively redirected.

Overall, the policies of Abu Hurairah Islamic Boarding School Sapeken in addressing various forms of adolescent misconduct reflect an effort to balance educational and preventive functions. By establishing clear boundaries between behaviors that can still be guided and those deemed potentially harmful to the learning environment, the Boarding School strives to create a safe, orderly, and conducive climate for character development and the enhancement of students’ moral resilience.

CONCLUSION

Abu Hurairah Islamic Boarding School in Sapeken District has demonstrated a crucial role in shaping adolescents' moral resilience, particularly amid the growing challenges and moral crises in society. Through a comprehensive, value-based approach, the Boarding School successfully integrates religious education, character development, and emotional support to cultivate students with strong moral resilience.

By collaborating with other Islamic organizations, the Boarding School expands its da'wah network and moral education outreach, thereby enhancing positive impacts on both students and the surrounding community. Regular da'wah programs and moral training provide students with opportunities not only to understand religious values but also to apply them in their daily lives. Furthermore, assignments to remote areas offer real-life experiences for students to face social challenges and strengthen their character in broader contexts.

The Boarding School also implements strict and selective policies to maintain a moral and conducive learning environment, rejecting and sanctioning serious violations such as drug use and sexual misconduct. At the same time, Abu Hurairah Islamic Boarding School Sapeken prioritizes guidance for deviant behaviors that can still be corrected, thereby effectively contributing to character formation and reinforcing students' moral resilience.

Overall, Abu Hurairah Islamic Boarding School plays a vital role in shaping adolescents with strong character who uphold moral values and are prepared to face social pressures and temptations. Through various strategies and approaches, the Boarding School succeeds in creating a generation that is not only religiously knowledgeable but also morally resilient, capable of making positive contributions to society.

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