

Reconstruction of the Management of Moral Development of Santri from the Perspective of Islamic Education Management for the Prevention of Deviant Sexual Behavior

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Abstract:

This study aims to analyze the reconstruction of moral development management for Islamic boarding school students from the perspective of Islamic education management as an effort to prevent deviant sexual behavior. The rapid development of information technology and shifts in social interaction patterns in the digital era have introduced complex moral challenges, requiring a more systematic and adaptive approach to character education. This research employs a qualitative approach with a case study design to explore in depth the practices and strategies of moral development within Islamic educational environments. Data were collected through in-depth interviews, observation, and documentation, and analyzed using data reduction, data display, and interpretive conclusion drawing. The findings reveal that the reconstruction of moral development management is implemented through the integration of core management functions, including structured planning of character education programs, effective organization of mentors and educators, implementation of dialogic and participatory learning activities, and continuous evaluation of students' behavioral development. In addition, strengthening preventive strategies through moral education, moral literacy, and Islamic-based digital literacy significantly enhances students' ethical awareness in navigating modern challenges. This study contributes theoretically by offering a conceptual framework for integrated and systematic moral development management within Islamic education. Practically, it provides a value-based preventive model that can guide Islamic educational institutions in designing adaptive and context-relevant character development programs in response to the moral complexities of the digital era.

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INTRODUCTION

Social developments and advances in information technology in the digital era have brought about major changes in the lifestyle patterns of the younger generation, including students in Islamic boarding schools (Hamduuna et al., 2023; Maulida, 2024). Increasingly widespread access to digital media, the internet, and various modern communication platforms opens up great opportunities for the development of science, but on the other hand, it also presents quite serious moral challenges (Enginkaya & Saglam, 2025; Solechan et al., 2023). One of these challenges is the emergence of various forms of deviant sexual behavior influenced by uncontrolled exposure to information, changes in social patterns, and weak supervision in educational environments (Haryono et al., 2025). This situation demands that Islamic educational institutions, particularly Islamic boarding schools (pesantren), strengthen their moral development systems to protect students from the various negative influences prevalent in society.

Islamic boarding schools as Islamic educational institutions have a strategic role in shaping the character and morals of the younger generation. (Ruhdiyanto et al., 2024) Since its inception, Islamic boarding schools have been known as institutions that not only emphasize the mastery of religious knowledge, but also the formation of the morals and personalities of their students (Ansori et al., 2023; Hafidz & Islam, 2023). The educational process in Islamic boarding schools generally takes place through the inculcation of religious values, the exemplary behavior of the kiai and ustadz, supervision of the students' lives in the dormitory, and intensive religious activities (Swinkels et al., 2025). Through these various processes, Islamic boarding schools are expected to be able to shape students who possess moral integrity, discipline, and the ability to control themselves in social life.

However, the dynamics of modern developments indicate that the moral development system in Islamic boarding schools faces increasingly complex challenges. Changing patterns of social interaction, the increasing use of digital technology, and the influence of global culture can influence the behavior of students, including aspects of morality and social ethics. In some cases, various phenomena of sexual deviance have emerged within educational environments, both directly and through digital media (Hastasari et al., 2022; Zamroni et al., 2023). This phenomenon shows that moral development cannot rely solely on traditional approaches, but requires more systematic, planned, and adaptive management to current developments.

From the perspective of Islamic education management, the development of students' morals is not only understood as a moral education activity alone, but also as a managerial process that involves planning, organizing, implementing, and ongoing supervision (Awaliah S et al., 2025). Islamic educational management emphasizes the importance of integration between spiritual values, ethics, and an effective educational management system (Hasanah & Sain, 2025). With the right managerial approach, moral development programs can be designed in a more structured manner, thus providing a more optimal impact in shaping students' behavior in accordance with Islamic teachings.

Unlike previous studies, which generally focused only on moral education or a normative approach to fostering the morals of Islamic boarding school students, this study offers a novelty in the form of a comprehensive reconstruction of the

management of moral development in Islamic boarding school students, examined from an Islamic educational management perspective, emphasizing a preventive approach to sexual deviance. This study positions moral development not only as an educational activity but also as a management system involving strategic planning, strengthening the monitoring system, integrating spiritual values, and developing more systematic prevention mechanisms within the Islamic boarding school environment. Thus, this study seeks to formulate a more contextual model of moral development management, responsive to the challenges of the digital era, and oriented towards strengthening the character of Islamic boarding school students in a sustainable manner.

Based on this background, a study on the reconstruction of the management of moral development in Islamic boarding schools (pesantren) is crucial to strengthen the role of Islamic boarding schools (pesantren) as character education institutions. This research seeks to examine how the concept of Islamic educational management can be used to formulate a more effective model for moral development in Islamic boarding schools (pesantren) in preventing sexual deviance. Therefore, the results of this study are expected to provide theoretical and practical contributions to the development of a more adaptive, systematic, and morally sound Islamic boarding school education system.

RESEARCH METHOD

This research uses a qualitative approach with a case study to gain a deeper understanding of the reconstruction process of moral development management in Islamic boarding schools (santri) from the perspective of Islamic education management as an effort to prevent sexual deviance. A qualitative approach was chosen because this research seeks to explore the meaning, practices, and dynamics of moral development management within the context of Islamic boarding schools (pesantren) and Islamic boarding school-based higher education institutions. Through this approach, researchers can gain a comprehensive understanding of how moral development management systems are designed, implemented, and evaluated within Islamic educational environments.

This research was conducted at Nurul Jadid University, a pesantren-based higher education institution located within the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo. The research location was chosen based on the institution's characteristics, which integrate the higher education system with the culture and values of the pesantren. The academic environment, which is also part of the pesantren education system, lends this university a unique character and moral development system, making it relevant for study in the context of reconstructing the management of santri moral development.

The research subjects in this study consisted of several key informants selected through purposive sampling, namely parties deemed to have knowledge and experience related to the moral development of students from Islamic boarding schools. These informants included university leaders, lecturers, caretakers or managers of Islamic boarding schools, dormitory supervisors, and students or students directly involved in character development activities. The purposive selection of informants aimed to obtain more relevant and in-depth data in accordance with the

research focus.

Data collection techniques in this study were conducted through in-depth interviews, observation, and documentation. In-depth interviews were used to obtain information related to the concepts, strategies, and practices of character development management implemented in universities and Islamic boarding schools. Observations were conducted to directly observe various character development activities, interactions between instructors and students, and supervision patterns in academic life and the dormitory. Meanwhile, documentation was used to supplement the research data through various documents such as institutional policies, character development programs, disciplinary guidelines, and archives of activities related to character development.

Data analysis in this study was conducted through several stages: data reduction, data presentation, and conclusion drawing. Data reduction was achieved by simplifying and grouping data relevant to the research focus. The data were then presented in narrative descriptions to facilitate understanding of the patterns and relationships between findings. The final stage was drawing conclusions, which was carried out gradually and continuously throughout the research process, thus obtaining a comprehensive picture of the reconstruction of the management of moral development of students from an Islamic education management perspective.

To maintain data validity, this study employed source and method triangulation techniques. Source triangulation was conducted by comparing information obtained from various informants, while method triangulation was conducted by comparing data from interviews, observations, and documentation. Through this process, it is hoped that the data obtained will have a high level of validity and credibility, thus providing an accurate picture of moral development management practices in the Islamic educational environment at Nurul Jadid University.

RESULT AND DISCUSSION

This section discusses the research findings obtained from the field data collection and analysis process. The discussion is conducted by linking the research findings to concepts in Islamic educational management and relevant theoretical studies. Through this analytical process, this study seeks to explain the meaning and implications of each finding related to the reconstruction of the management of moral development of Islamic boarding school students as an effort to prevent sexual deviance in Islamic educational environments.

Result

Systematic Integration of Moral Development Management

Research results indicate that the development of Islamic students' morals will be more effective if managed through a structured and integrated management system within the framework of Islamic education management. The results of a study at Nurul Jadid University, which is integrated with the Islamic boarding school system, show that moral development is not only carried out through normative approaches such as

lectures or moral advice, but is directed towards systematic management through the stages of planning, organizing, implementing, and evaluating the development program. This condition indicates that strengthening the character of students does not depend solely on religious learning activities, but also on how the educational institution manages the development program strategically and sustainably.

Field data shows that the moral development planning process is carried out through the development of a program of activities that integrates moral values into academic activities and dormitory life. This program includes activities to encourage worship, study moral books, character development through student activities, and strengthening regulations that emphasize ethical social interactions and student discipline. One informant explained that moral development is not only the responsibility of the boarding school supervisor, but also involves lecturers, dormitory supervisors, and student organization administrators, thus creating more focused coordination in the implementation of the development program.

By demonstrating a clear organizational mechanism for implementing moral development, each element of the institution has a distinct yet complementary role in creating an educational environment conducive to the development of students' character. Islamic boarding school administrators play a role in providing guidance and role models, lecturers integrate moral values into the learning process, and dormitory supervisors provide guidance and supervision over the students' daily lives. Through this division of roles, the moral development process can be more effective, supported by a clear coordination system between institutional elements.

Furthermore, field data analysis indicates that the moral development program is implemented sustainably through various activities that foster positive habits in the students' lives. Activities such as congregational prayer, religious study, organizational activities, and strengthening dormitory discipline serve as a vehicle for character development that directly impacts daily life. One informant stated that the integrated Islamic boarding school environment with academic life provides a broader scope for development, as the educational process occurs not only in the classroom but also in the social interactions and collective life of the students in the dormitory.

Furthermore, evaluations of the moral development program are conducted periodically to ensure its effectiveness. This evaluation involves monitoring student behavior, enforcing institutional rules, and conducting joint reflections between Islamic boarding school management and the university regarding student character development. Based on the various data obtained, it can be concluded that the integration of Islamic education management functions in moral development can create a more systematic, focused, and sustainable development system in shaping student character. This demonstrates that the reconstruction of moral development management is a crucial step in strengthening the role of Islamic educational institutions in developing a generation with noble character.

Strengthening the Supervision and Mentoring System for Students

The reconstruction of the management of the moral development of students is carried out by strengthening a more systematic and dialogical development approach. Moral development is carried out not only through formal activities such as lectures or

religious studies, but also through mentoring and group discussions involving lecturers, mentors, and students/students. This approach aims to build a more reflective moral awareness in students so they can understand Islamic moral values and apply them in their daily lives.

Moral development activities are often conducted in the form of discussion forums and group guidance, addressing various moral issues, social ethics, and self-control in the lives of students. In these activities, mentors not only provide normative guidance but also encourage students to share their views and experiences regarding the moral challenges faced in modern life, including the influence of digital media and social interactions. This participatory approach makes the development process more interactive and allows students to understand moral values more contextually.

Furthermore, the coaching activities focus on strengthening the values of politeness, responsibility, and self-control as part of a preventative measure against potential sexual deviance. Through intensive discussions and guidance, students are guided to understand the ethical boundaries of Islam and the importance of maintaining self-respect (iffah) in social life. The instructors emphasize that moral development is not only about obeying rules, but also about developing a moral awareness born from an understanding of Islamic values.

As empirical evidence of the guidance practice, research documentation shows that there are guidance activities and group discussions between the mentor and students which take place in an informal but still educational atmosphere.



Figure 1. Discussion Activities and Moral Development of Students

The image above depicts a discussion and mentoring session between the instructor and students in a character development forum. The students are seen sitting in a circle with the instructor in a dialogic atmosphere, reflecting an interpersonal communication-based development approach. This interaction pattern demonstrates that the moral development process is not a one-way process, but rather involves dialogue and shared reflection. This conducive and interactive environment allows students to share their perspectives and experiences regarding various moral issues they face.

Interpretatively, these activities reflect the implementation of a more participatory and educational reconstruction of moral development management. This approach demonstrates that moral development, from an Islamic educational management perspective, focuses not only on enforcing rules but also on the process

of mentoring, communicating, and internalizing moral values. Through this development model, students are expected to develop a strong ethical awareness, thereby avoiding various forms of deviant behavior, including sexual misconduct, and developing character based on Islamic values.

Preventive Approach Based on Islamic Values and Moral Literacy

Efforts to prevent sexual deviance at Nurul Jadid University are carried out through strengthening a preventive approach based on Islamic values and integrated moral literacy into educational activities. These efforts focus not only on enforcing regulations but also on developing ethical awareness among students through a deeper understanding of the values of politeness, responsibility, and self-control in social life. This approach aims to ensure that students go beyond simply complying with prevailing norms to internalizing moral principles as part of their personal character.

The implementation of this approach is evident in various development programs that combine moral education with an understanding of social etiquette and healthy digital literacy. In several development activities, students are taught the importance of maintaining self-respect (iffah), building social relationships in accordance with Islamic teachings, and avoiding various forms of digital content that have the potential to trigger deviant behavior. Supervisors emphasize that the development of information technology requires students to have the ability to filter information and a strong moral awareness when using digital media.

Furthermore, strengthening moral literacy is also carried out through various educational activities such as religious studies, discussion forums on social ethics, and character development programs involving lecturers and Islamic boarding school mentors. These activities provide a space for students to reflectively understand moral values, enabling them to develop a critical attitude toward the influence of popular culture and digital media that are inconsistent with Islamic principles.

The empirical data obtained shows that the integration of moral education with moral literacy and digital literacy has positively contributed to increasing students' ethical awareness. Most informants reported that the development program helped them understand the boundaries of social interactions, improve their self-control, and strengthen their commitment to maintaining behavior in accordance with Islamic values. To support the research data, the following is a summary of the preventive activities implemented in the student development system at Nurul Jadid University.

Table 1. Program for Preventing Deviant Behavior through Moral Education and Moral Literacy

Development Program	Form of Activity	Objective
Study of Morals and Social Ethics	Study of moral books, discussion of values of politeness and social etiquette	Instilling an understanding of social ethics in Islam
Character Development for Students	Group guidance, moral dialogue, mentoring by mentors	Develop moral awareness and personal responsibility
Islamic Digital Literacy	Educate on the wise and selective use of social media	Prevent exposure to negative content that

		triggers deviations
Strengthening Iffah Values	Learning about self-control and maintaining honor	Encourage behavior that is in accordance with the values of self-purity
Dormitory Environmental Supervision	Mentoring and guidance by dormitory supervisors	Maintaining a social environment that is conducive to character building

Based on this data, it is clear that preventing sexual deviance is not solely achieved through a repressive approach, but through educational strategies that emphasize the development of moral awareness, the reinforcement of Islamic values, and the promotion of responsible digital literacy. This integrated preventive approach is a crucial strategy in developing an educational environment capable of developing students with noble character and moral resilience to face the challenges of modern life.

DISCUSSION

The results of the study show that the reconstruction of the management of moral development of students from the perspective of Islamic education management has a strategic role in building a prevention system against sexual behavior deviations(Kircaburun et al., 2024; Rozi et al., 2024). The findings of this study demonstrate that systematically managed moral development through educational management functions can create a more conducive educational environment for the development of student character. In this context, the process of planning development programs, organizing the roles of mentors, implementing character-building activities, and evaluating student behavior are integral parts of building an educational system that emphasizes not only cognitive aspects but also moral and spiritual aspects(Lestari & Salminawati, 2023).

The managerial approach to moral development shows that the success of character formation does not only depend on religious education material, but also on how educational institutions manage the development process in a structured manner(Ressy Resviati Putri et al., 2025; Zenaida et al., 2023). Management involving various institutional elements such as lecturers, dormitory supervisors, and Islamic boarding school managers strengthens coordination in creating an educational environment that supports the internalization of moral values(Nasution et al., 2025; Tamam et al., 2021). This is in line with the concept of Islamic educational management, which emphasizes the integration of spiritual values, moral leadership, and effective management of educational organizations in shaping students with noble character.

In addition, the dialogical and participatory coaching approach as found in discussion activities and mentoring of students shows that the moral education process becomes more effective when students or students are actively involved in understanding moral values(Latifah Nur Faidzah & Ike Junita Triwardhani, 2023). Open interaction between the instructor and the students allows for a deeper process of moral reflection so that the students not only accept values normatively, but are also

able to understand the relevance of these values in everyday life.(Tambunan & Hafidz, 2024). Thus, moral development is not only instructive, but also educational and transformative.

Furthermore, strengthening moral literacy and digital literacy is an important aspect in efforts to prevent sexual deviant behavior among Islamic boarding school students(Nadiroh et al., 2024; Novita Sari et al., 2023). The development of information technology has opened up wide access to various forms of digital content that can influence the behavior of the younger generation(Qushwa & Baharun, 2024). Therefore, integrating moral education with digital literacy is a strategic step to build critical awareness in students in filtering the information they receive(Cuprianto & Firmansyah, 2023; Cynthia & Sihotang, 2023). This approach shows that moral development in the modern era cannot be separated from efforts to improve digital literacy skills based on Islamic values.

Thus, the results of this study confirm that a comprehensive reconstruction of the management of student moral development requires integration between the educational management system, a participatory development approach, and the strengthening of moral and digital literacy. This integrated development model can strengthen the moral resilience of students in facing various social and cultural challenges in the modern era. Therefore, developing an adaptive and sustainable moral development management system is a crucial step for Islamic educational institutions in developing a generation that excels not only academically but also possesses strong moral integrity.

CONCLUSION

This research demonstrates that reconstructing the management of moral development of Islamic boarding school students from an Islamic educational management perspective plays a crucial role in building an educational system capable of preventing sexual deviance. Through structured management of moral development, from planning, organization, implementation, and evaluation, the process of character formation among students can be more systematic and sustainable. Integration of academic activities, dormitory development, and mentoring by lecturers and mentors is a crucial factor in creating an educational environment conducive to the internalization of moral and spiritual values in the lives of students.

Furthermore, strengthening preventive approaches through moral education, moral literacy, and digital literacy based on Islamic values has been proven to increase the ethical awareness of Islamic boarding school students (santri) in facing social challenges in the modern era. This dialogic, participatory, and moral awareness-based approach provides students with the opportunity to understand the ethical boundaries of social interaction and the importance of maintaining self-respect (iffah). Therefore, the reconstruction of moral development management serves not only as a behavioral control mechanism but also as a comprehensive character education strategy in shaping a generation of students with noble character, moral resilience, and the ability to adapt wisely to changing times.

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