

## MORAL EDUCATION MODELS IN TRADITIONAL AND MODERN PESANTRENS: A COMPARATIVE ETHNOGRAPHY OF CHARACTER BUILDING IN BANTEN

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### Abstract

Islamic boarding schools shape students' character through intensive education, exemplary leadership (*uswah hasanah*), religious practices, and comprehensive moral development. This study analyzes the moral education models in two types of *Pesantrens*, encompassing guidance systems, implementation factors, and the internalisation of spiritual values. Employing a qualitative ethnographic approach, data were gathered through interviews, observations, and documentation. The analysis followed the stages of data condensation, display, and conclusion drawing, with validity ensured through triangulation. The findings reveal that: (1) The moral education model instills *adab* (etiquette), piety, and responsibility through worship, spiritual guidance, and social habituation grounded in the Quran and Hadith. (2) The educational process—comprising ritual worship, Quranic memorization, classical text (*Kitab Kuning*) studies, and methods such as exemplary behavior, counseling, and dialogue—plays a pivotal role in fostering discipline and deepening spiritual understanding. (3) The outcomes demonstrate significant positive behavioral shifts, including enhanced politeness, spiritual awareness, independence, and empathy. (4) Implementation is supported by routine worship and a conducive environment, though challenged by educator coordination gaps and external cultural influences via technology. (5) Comparative analysis indicates that while traditional (*Salafiyah*) *Pesantrens* focus heavily on *adab* and classical texts, modern *Pesantrens* integrate moral values systematically into the broader curriculum. Both models effectively cultivate religious character through discipline, respect, and social concern.

**Keywords:** *Moral Education; Traditional Pesantren; Modern Pesantren.*



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## Abstrak

*Pondok pesantren membentuk akhlak santri melalui pendidikan intensif, teladan, praktik keagamaan, dan pengembangan moral serta karakter. Penelitian ini menganalisis model pendidikan akhlak di dua pesantren, mencakup bimbingan, faktor pelaksanaan, dan penanaman nilai spiritual. Penelitian ini menggunakan pendekatan kualitatif etnografi dengan wawancara, observasi, dan dokumentasi. Analisis data melalui kondensasi, penyajian, kesimpulan, dan uji keabsahan melalui triangulasi. Hasil penelitian: (1) Model pendidikan akhlak: menanamkan adab, ketakwaan, dan tanggung jawab santri melalui ibadah, bimbingan spiritual, serta pembiasaan sikap sosial yang berlandaskan Al-Qur'an dan hadis. (2) proses pendidikan akhlak: kegiatan ibadah, membaca dan menghafal Al-Qur'an, kajian kitab klasik, serta metode keteladanan, nasihat, diskusi, dan konseling berperan dalam melatih kedisiplinan, memperkuat spiritualitas, dan memperdalam pemahaman serta pembinaan akhlak santri. (3) hasil pendidikan akhlak: perubahan positif dalam perilaku santri, seperti peningkatan disiplin, sopan santun, tanggung jawab, kesadaran spiritual, kualitas ibadah, kemandirian, empati, serta penerapan nilai-nilai Islam dalam kehidupan sehari-hari. (4) faktor pelaksanaan: ibadah rutin dan lingkungan kondusif, serta tantangan seperti kurangnya koordinasi antarpendidik, ketidaktegasan aturan, dan pengaruh budaya luar melalui teknologi, namun berhasil merancang strategi optimal dalam pembinaan akhlak. (5) perbandingan: pesantren tradisional fokus pada adab, ibadah, dan kitab kuning, sementara pesantren modern mengintegrasikan nilai akhlak dalam kurikulum dan kehidupan sehari-hari, menghasilkan peningkatan disiplin, tanggung jawab, dan kedewasaan spiritual santri. Model pendidikan akhlak berdampak pada pembentukan karakter religius santri melalui keteladanan, nasihat, ibadah, disiplin, penghormatan, dan kepedulian sosial.*

**Kata Kunci:** Pendidikan Akhlak; Pesantren Tradisional; Pesantren Modern.

## INTRODUCTION

Moral education is a critical societal concern because it underpins ethical behavior, social responsibility, and spiritual awareness among individuals (Chen & Shih, 2025; Fioravante, 2024; Marshall, 2025; Shaukat et al., 2024). Communities face challenges such as declining discipline, moral disengagement, and weakened social cohesion, which can undermine societal stability and development. Research on effective moral education in formative institutions is therefore crucial. Evidence shows that early moral training shapes lifelong behavior, social interactions, and decision-making, highlighting the societal relevance of structured moral education programs (Lockwood et al., 2025; Meyer, 2024; Nurwidyaningrum et al., 2022; Nuryadi et al., 2025; Tambun et al., 2025; Thoyib et al., 2024). Consequently,

studying how educational institutions implement moral education provides insights that benefit both students and society at large.

Despite its importance, moral education often faces implementation challenges in society. Many young individuals struggle to internalize ethical values and spiritual teachings, leading to gaps between theoretical knowledge and actual behavior. These inconsistencies contribute to reduced discipline, ethical lapses, and social conflicts, which highlight the need for research that examines effective moral education approaches in institutions that serve as character-building environments, such as pesantren (Irfani et al., 2025; Kisbiyanto, 2025; Purwanto et al., 2020; Zul et al., 2026).

In practice, Islamic boarding schools (pesantren) have shown diverse approaches to moral education. Observations indicate that traditional pesantren emphasize classical texts, ritual worship, and social etiquette, whereas modern pesantren integrate contemporary curricula, leadership development, and systematic value-based programs. These variations produce different outcomes in students' discipline, spiritual awareness, and social behavior, suggesting that an in-depth comparative study is necessary to understand how pesantren shape student character effectively (Basori et al., 2023; Halimah et al., 2024).

Previous studies have documented various moral education models in Indonesian pesantren. Traditional models focus on classical texts, teacher role-modeling, and habituation through worship and social practices (Putro et al., 2019; Rizal et al., 2018). Modern models integrate religion with science, technology, and leadership training to produce holistic development (Halimah et al., 2024; Jusubaidi et al., 2024). While these studies provide valuable insights, most research addresses only isolated practices or specific pesantren types, lacking a systematic comparative perspective. This creates a research gap in understanding the differential impacts of moral education across traditional and modern pesantren.

Furthermore, literature reviews show that previous research often overlooks integrative analyses of moral education processes, implementation factors, and measurable behavioral outcomes. Few studies systematically investigate how daily routines, curricular and extracurricular activities, and teacher-student interactions contribute to the internalization of moral and spiritual values (Ar et al., 2025; Firmansyah et al., 2025). Addressing this gap is essential to develop evidence-based recommendations for optimizing moral education strategies in pesantren, ensuring both theoretical advancement and practical relevance.

The novelty of this study lies in its ethnographic, comparative approach, which examines moral education models, processes, and outcomes in both traditional and modern pesantren. By using qualitative methods such as interviews, observations,

and documentation, this research captures the complexities of moral education in context, identifies factors that facilitate or hinder its effectiveness, and assesses the tangible impacts on students' character. This approach contributes to state-of-the-art understanding of moral pedagogy in religious educational institutions and offers strategies for bridging traditional and contemporary practices (Bahri et al., 2026; Basori et al., 2023).

This study addresses the research problem of how pesantren effectively implement moral education and what factors influence student character formation. The objectives are to analyze the models, implementation processes, supporting and inhibiting factors, and their impact on student moral and spiritual development. The study argues that combining traditional and modern pedagogical approaches results in more comprehensive character formation, offering empirical evidence for educational policy and practice, while enriching theoretical frameworks in Islamic moral education (Irfani et al., 2025; Purwanto et al., 2021).

## RESEARCH METHODS

This study employed a qualitative approach using ethnographic methods to analyze moral education models at Pondok Pesantren Salafiyah Madarijul Ulum Tegal Pelamunan and Pondok Pesantren Modern Darel Azhar Rangkasbitung, Banten. The Salafiyah pesantren was selected for its emphasis on classical knowledge through *Kitab Kuning* teaching, a closed culture, high discipline, and continuity through the founder's family. Students were grouped by age and gender, following instruction in *fiqh*, *hadith*, and *Islamic tools* knowledge, with limited formal education, focusing primarily on character development and mastery of Islamic sciences. Conversely, the Modern pesantren integrates religious education with general knowledge and technology, fostering an open and adaptive culture, emphasizing leadership, creativity, and innovation. Students participate in formal education and a 24-hour boarding program, inspired by international values, aiming to produce morally upright and intellectually capable graduates.

The research was conducted from November 10, 2024, to February 28, 2025, over 141 days, with observation intensity covering educational activities, learning processes, and daily routines of students in both pesantren. In the Salafiyah pesantren, informants included the boarding supervisors (Ust. Aqel, Ust. Makin, H. Abdullah, and others), teachers (Ust. Munib, Ust. Hatami, Ust. Wahyu, Ust. Rohmat), and five students. At the Modern pesantren, informants consisted of boarding heads (Ust. H. Ahmad Balya, Ust. Zaky El Bistomy Hadiyyin, Ust. Asyifa Ardi Irawan, Ust. Aqilla Riya'an Syahputra), LPTQ & Ethics instructors (Ust. Iwan Setiawan, Ust. Willy Andika Pradana, Ust. Fajri Arwansyah), and five students.

Data collection was conducted using structured interviews, participatory observation, and documentation. Interviews aimed to obtain detailed information regarding guidance processes and methods for instilling moral values. Participatory observation captured students' daily activities, interactions with supervisors, and implementation of rules, providing an in-depth understanding of moral education practices. Documentation included notes, photographs, recordings, and curriculum documents to support data validity. Data validity was ensured through methodological and source triangulation, prolonged observation, and tests for credibility, transferability, dependability, and confirmability. These strategies allowed the researchers to verify data from multiple perspectives, assess consistency of findings, and ensure the objectivity of results, accurately reflecting moral education practices in both pesantren.

Data analysis followed a descriptive process in three stages: condensation, data display, and conclusion drawing/verification. During the condensation stage, interview, observation, and documentation data were summarized to highlight main themes, such as moral education models, implementation factors, outcomes, and differences between Salafiyah and Modern pesantren. Next, data display was conducted narratively to present students' activities, interactions, and application of moral values, providing readers with a clear understanding of the educational practices. The final stage involved drawing conclusions and verification, evaluating key findings, identifying patterns, approaches, and values that shape moral education in both pesantren.

## **RESULTS AND DISCUSSION**

### **Result**

#### **Moral Education Model at Pondok Pesantren Salafiyah Madarijul Ulum**

The moral education model at Pondok Pesantren Salafiyah Madarijul Ulum is structured through boarding care, discipline management (*Kadispon*), and mosque management. Boarding care guides students in manners, worship, and positive habits, while discipline management ensures adherence to spiritual activities such as congregational prayers, Quranic recitation, and religious instruction. The mosque management oversees the smooth conduct of prayers and religious studies. The pesantren leadership serves as the main figure in spiritual guidance, grounded in the Qur'an, Hadith, and scholars' teachings. As Ust. Aqel explained:

*"It includes boarding supervision, Kadispon (head of dormitory discipline), and the person in charge of mosque management. Boarding care guides students in manners, worship, and positive habits, while Kadispon ensures discipline in spiritual activities such*

*as congregational prayers, Quran recitation, and religious guidance. The mosque management ensures smooth worship and religious studies at the mosque. The pesantren leadership is the main figure in spiritual guidance based on the Qur'an, Hadith, and qaulul ulama."* (Ust. Aqel, Salafiyah Pesantren)

The pesantren emphasizes character building through spiritual guidance and exemplary leadership by the pondok's leaders, teachers, and surrounding community. Core values include cooperation, mutual respect, and social solidarity, reinforced through spiritual advice. H. Abdullah stated:

*"The pesantren plays a role in shaping students' character through spiritual guidance and role modeling from the pondok leaders, teachers, and surrounding community. The main values taught include cooperation, teamwork, mutual respect, and helping one another to strengthen brotherhood and social care. Spiritual advice is an important part of moral guidance, for example: 'Improve your prayers, and Allah will improve your life,' which emphasizes that the quality of worship affects character formation."* (H. Abdullah, Salafiyah Pesantren)

The process of moral education involves regular advice, spiritual guidance, and study of moral texts. Students are habituated to respect teachers and peers while applying Islamic values in daily life. Spiritual reinforcement focuses on students' hearts, as moral behavior reflects inner spirituality. Ust. Makin emphasized:

*"This is carried out through regular advice, spiritual guidance, and learning moral books. In addition, students are habituated to respect teachers, peers, and apply Islamic values in daily life. Spiritual strengthening focuses on the heart of the student, because a good heart reflects good behavior. Pondok leaders, teachers, and mentors have a major responsibility in providing direction and serving as role models. The most effective time for spiritual guidance is after obligatory prayers, optional prayers, or Quran study sessions, when students are more receptive."* (Ust. Makin, Salafiyah Pesantren)

Observations indicated that daily routines include congregational Maghrib prayer, followed by Quran and classical text study until 22:00 WIB to deepen religious knowledge and moral understanding (Campus observation, January 10, 2025).

### **Moral Education Model at Pondok Pesantren Modern Darel Azhar**

At Pondok Pesantren Modern Darel Azhar, teachers, supervisors, and student administrators play a role in developing students' spiritual loyalty and instilling care

and mutual assistance as fundamental social values. Ust. Aqilla Riya'an Syahputra noted:

*"Teachers, supervisors, and administrators play a role in developing students' spiritual loyalty at the pesantren by instilling care and mutual assistance as the basis of social life." (Ust. Aqilla Riya'an Syahputra, Modern Pesantren)*

Leadership emphasizes the principle of *al-ihsan*, which encourages students to act well consistently in all aspects of life. Ust. Iwan Setiawan explained:

*"The pondok leaders and supervisors are responsible for directing students' spiritual aspects based on the principle of al-ihsan, which is awareness to always do good in every aspect of life. Students are taught that the main source of good character is the Qur'an and Hadith, which form the foundation for developing virtuous morals." (Ust. Iwan Setiawan, Modern Pesantren)*

The moral education process is integrated into daily routines through curricular, extracurricular, and co-curricular activities. Habits are built within the dormitory environment, supported by guidance, practical application, and counseling. Ust. Zaky El Bistomy Hadiyyin described:

*"The development process occurs through daily interaction and routine activities using several main strategies. These strategies include strengthening the spiritual curriculum through intramural, extracurricular, and co-curricular activities, providing guidance, training, and direction so that students can develop their potential optimally. Good habits are built in the dormitory, which is the primary environment for moral development and social interaction. The approach includes dialogue, practical application, and counseling to help students understand and practice moral values. Teachers, supervisors, and senior students act as role models, providing real examples in attitude and behavior. They instill the understanding that good morals are not merely social norms but part of worship. Periodic evaluation is conducted to assess student development and program effectiveness. The pesantren also applies role modeling and educational sanctions so that students understand the consequences of actions that do not align with Islamic values." (Ust. Zaky El Bistomy Hadiyyin, Modern Pesantren)*

Observations revealed that moral guidance is provided during school activities and after Dhuhr prayers, where dormitory monitors deliver advice on rule compliance and cultivating a strong student spirit (Observation, December 17, 2024).

**Tabel 1. Matrik Hasil Penelitian**

No	Focus	Findings
1	Moral Education Model	Pondok Pesantren Salafiyah Madarijul Ulum emphasizes manners above knowledge, guiding students through congregational prayers, Quran recitation, <i>dhikr</i> , and voluntary fasting, instilling discipline, patience, piety, and social values such as cooperation and teamwork. Pondok Pesantren Modern Darel Azhar develops students' character through guidance by leaders, teachers, and supervisors, using the principle of <i>al-ihsan</i> as the foundation for obedience, discipline, and responsibility according to the Qur'an and Hadith.
2	Education Process	Pondok Pesantren Salafiyah Madarijul Ulum prioritizes adab over knowledge ( <i>Al-Adabu Fauqol Ilmi</i> ), guiding students through congregational prayers, voluntary fasting, <i>dhikr</i> , Quran recitation, <i>talaqqi</i> , lectures, role modeling, and self-reflection, supported by the mosque, dormitory, and classical texts such as <i>Ta'lim al-Muta'allim</i> . In contrast, Pondok Pesantren Modern Darel Azhar develops students' morals holistically through classes, mosque activities, social interaction, role modeling, advice, discussion, routine activities, counseling, student organizations, leadership training, and the <i>Dirasah Islamiyah</i> curriculum, reinforced by a reward and sanction system and a disciplined, religious environment.
3	Outcomes	At Salafiyah, students demonstrate discipline, independence, politeness, and spiritual maturity, shown by positive behavior; active participation in religious and social activities, and application of Islamic values in daily life. At Modern, students show discipline, politeness, responsibility, and obedience to Islamic teachings, with program effectiveness reflected in fewer rule violations, improved social interaction, and awareness in performing religious obligations.
4	Implementation Factors	Both pesantren develop students' character through routine worship, a conducive environment, and pesantren rules. Challenges include limited educator coordination, external cultural influences, and student noncompliance. Strategies applied include teacher role modeling, intensive communication, periodic evaluation, and educational sanctions. At Modern Darel Azhar, discipline is reinforced through rule enforcement, communal work ( <i>kerja bakti</i> ), and the roles of mentors and family. Both pesantren consistently emphasize moral and spiritual development.
5	Comparative Findings	Pondok Pesantren Salafiyah Madarijul Ulum emphasizes moral formation through worship, social habituation, <i>dhikr</i> , classical texts, and <i>talaqqi</i> and teacher role modeling methods. Pondok Pesantren Modern Darel Azhar forms students' morals systematically through integration of Islamic values in the curriculum, student activities, and <i>Dirasah Islamiyah</i> . Both successfully produce religious, disciplined, and responsible students, with a religious environment and structured discipline as supporting factors, and technology and partial noncompliance as challenges.

## Discussion

### Moral Education Models in Salafiyah and Modern Pesantren

The moral education model at Pondok Pesantren Salafiyah Madarijul Ulum is based on the principle of *al-adabu fauqol ilmi* (“manners above knowledge”), placing adab as the foundation before mastery of knowledge. Moral education is implemented through habitual worship practices, including congregational prayers, Quran recitation, *dhikr*, and voluntary fasting, aimed at developing discipline, patience, and piety among students. Social values such as cooperation and teamwork are also instilled to strengthen brotherhood and social care. Students are encouraged to emulate the behavior and values demonstrated by teachers, although the consistent implementation of these methods faces challenges, such as inconsistent student behavior and limited parental involvement (Irfani et al., 2025).

Moral education at Pondok Pesantren Modern Darel Azhar Rangkasbitung, Banten, represents a planned character development process carried out by pondok leaders, teachers, and supervisors, aiming to enhance students’ quality of worship, discipline, and responsibility. Education is based on the principle of *al-ihsan* and teachings from the Qur’an and Hadith, guiding students to become morally upright and responsible individuals. Moral education is applied holistically in students’ lives, including classroom learning, extracurricular activities, and daily routines, where values such as honesty, responsibility, and justice are taught through classical Islamic texts and exemplified by teachers’ behavior, thereby forming students’ character comprehensively (Ar et al., 2025).

### Moral Education Process in Salafiyah and Modern Pesantren

At Pondok Pesantren Salafiyah Madarijul Ulum Tegal Pelamunan, Serang, Banten, moral education aims to cultivate students’ religiosity, discipline, and independence through worship habituation and pesantren life embedded with spiritual values. Practices such as congregational prayer foster discipline and togetherness, voluntary fasting on Mondays and Thursdays develops self-control, while *dhikr* and prayers strengthen spirituality. Quranic memorization serves as a moral guideline for daily behavior. Regular study of classical texts and routine *tausyiah* deepens Islamic understanding, while *mahasabah* provides continuous self-evaluation. Moral education is delivered through value transformation, transactional interactions, and internalization supported by lectures, role modeling, practical exercises, and reward-and-punishment systems (Firmansyah et al., 2025). The goal is to guide students toward moral living, emphasizing moral development through lived experience rather than mere knowledge transmission (Jie, 2022). Effective moral education emphasizes values such as compassion, responsibility,

perseverance, and justice, utilizing traditional culture and emotional education to shape moral behavior (Mao, 2021).

Moral education at Pondok Pesantren Salafiyah Madarijul Ulum is implemented through complementary and integrated methods aligned with students' daily lives, aiming to develop individuals with noble character, closeness to Allah SWT, and harmonious relationships with others. First, the *talaqqi* method is applied through religious activities such as Islamic holidays, regular *pengajian*, *yasinan*, and *hadorotan*, serving as spiritual reflection and faith reinforcement while habituating students to practice ritual and non-ritual worship in social life. Second, moral development is delivered through role modeling, where kyai, ustadz, and teachers consistently exhibit Islamic behavior, providing tangible examples for students. Third, lectures provide understanding of *hablum minallah* and *hablum minannas*, ensuring moral guidance is both vertical and horizontal. Fourth, the *sorogan* or individual guidance method is applied through routine Quranic and classical text recitation, combined with obligatory and optional prayers, such as congregational prayer, *tahajud*, *duha*, voluntary fasting, recitation, and *dhikr*, particularly at effective times after obligatory prayers or before sleep. Fifth, continuous advice strengthens motivation, patience, and steadfast faith. Sixth, these processes are supported by teaching classical moral texts such as *Ta'lim al-Muta'allim*, *Nasaih al-Ibad*, *Akhlak li al-Banin*, and similar texts, serving as primary references for instilling and internalizing noble moral values comprehensively in students' lives.

At Pondok Pesantren Modern Darel Azhar Rangkasbitung, Banten, moral education is implemented comprehensively through integrated spaces and methods, including classrooms, mosques, dormitories, and daily social interactions. Education emphasizes six main approaches: role modeling, advice, discussion, routine activities, integration of values into the curriculum, and counseling. Classrooms serve as academic spaces for systematic delivery of Islamic knowledge and ethics, while dormitories function as primary spaces for character formation and practical application of Islamic teachings. Mosques play a crucial role in spiritual guidance through congregational prayers, lectures, and regular studies.

First, role modeling serves as the foundation, where teachers and supervisors demonstrate Islamic attitudes in daily behavior, teaching that good morals are part of worship. Second, advice is given as spiritual guidance sourced from the Prophet and companions, motivating students to emulate noble morals and improve academic and moral performance. Third, discussions allow students to exchange ideas and deepen moral understanding, enhancing critical thinking and Islamic communication skills. Fourth, routine activities such as *halaqah* and Quranic study

instill Islamic values continuously, reinforcing students' commitment to applying these values. Fifth, moral integration into the curriculum occurs through intramural, extracurricular, and co-curricular activities, with *Dirasah Islamiyah* subjects such as Qur'an, Tajwid, Tafsir, Hadith, Fiqh, Tauhid, and Islamic History serving as primary sources for moral guidance. Sixth, counseling helps students overcome spiritual and emotional challenges, strengthening mental resilience and moral quality. Seventh, intra-pondok organizations train responsibility, leadership, teamwork, and application of Islamic values. Eighth, regular training and workshops deepen students' spiritual and moral awareness, reinforcing commitment to moral practice. Ninth, a system of rewards and sanctions fosters behavioral awareness, supported by a conducive pesantren environment, ensuring students understand, internalize, and apply moral values optimally in daily life, reflecting effective, structured, and continuous character education.

### **Results of Moral Education Models at Pondok Pesantren Salafiyah and Pondok Pesantren Modern**

The moral education at Pondok Pesantren Salafiyah, has produced significant behavioral changes among students. These include increased discipline in worship, improved politeness, heightened sense of responsibility, and a more mature spiritual awareness, accompanied by consistency in performing voluntary acts of worship. Students also demonstrate independence, empathy, wisdom in facing life challenges, and the ability to apply Islamic values in both pesantren and external environments. The primary goal of Islamic moral education is to elevate human character through the cultivation of virtuous behavior. Moral education also aims to form individuals who possess noble character, a pure soul, strong motivation, high aspirations, knowledge of obligations, and obedience to Allah SWT.

The effectiveness of moral education at Pondok Pesantren Salafiyah Madarijul Ulum is evident in the transformation of students' character and behavior. This includes adherence to religious teachings, enhanced politeness such as lowering the head when meeting kyai, and improved social interactions. Students actively participate in religious and social activities, such as Quranic study groups and scholarly discussions, indicating that spiritual guidance and moral education successfully develop students with integrity, noble character, and readiness to face life based on Islamic values. Integration of moral education with peer dynamics and entrepreneurial activities has significantly influenced students' independence and entrepreneurial spirit (Wahono et al., 2025).

At Pondok Pesantren Modern Darel Azhar, moral education outcomes are reflected in students' positive changes in attitude and behavior. Students exhibit

greater friendliness, politeness, discipline, responsibility, and respect for teachers, such as lowering the head when meeting kyai. They increasingly comply with Islamic teachings, and their faith and piety are strengthened, as reflected in improved behavior. In modern pesantren, students are trained to become leaders, starting with small roles such as dormitory administrators.

The success of moral education programs at Pondok Pesantren Modern Darel Azhar can be measured by reduced rule violations, students' comfort within the pesantren, and the application of moral values by alumni after graduation. Spiritual support and educational guidance also enhance students' care for one another, foster sharing habits, and strengthen the application of Islamic values in daily life. Program effectiveness is demonstrated by improvements in rule adherence, social interactions, and students' awareness in fulfilling religious obligations. Modern pesantren aim to educate students using an approach that combines traditional and modern methods. Formal teaching is developed from classical models with classroom instruction, complemented by an integrated curriculum. The separation between religious and general knowledge is removed, with both taught equally, although religious education remains a priority.

### **Implementation Factors of Moral Education**

The implementation of moral education at Pondok Pesantren Salafiyah Madarijul Ulum Tegal Pelamunan is supported by routine worship, such as congregational prayers, voluntary fasting, and optional prayers (*rawatib*), which consistently shape students into disciplined, patient, and morally upright individuals. The pesantren's conducive environment, including mosques and religious study assemblies (*majelis taklim*), further strengthens the internalization of moral values. However, challenges include limited support and coordination among teachers, inconsistencies in rule enforcement, and the uncontrolled influence of technology and external cultural trends. To overcome these challenges, the pesantren applies strategies such as teacher role modeling, enhancing educator communication and synergy, implementing *ibda' binafsik* principles, conducting periodic evaluation and motivation programs, organizing mentoring and spiritual reflection programs, and applying educational sanctions.

Meanwhile, at Pondok Pesantren Modern Darel Azhar Rangkasbitung, moral education is supported by students' awareness and obedience in practicing Islamic values, clearly defined pesantren rules to enforce discipline, and students' respect toward kyai. The main challenge is the indifference of some students toward the rules. The pesantren addresses this by tightening regulations, enforcing discipline, promoting positive activities such as communal work (*kerja bakti*) to foster

responsibility, strengthening mentor-student relationships, building synergy with families and the wider environment, and providing advice from senior students as part of moral guidance.

### **Comparative Moral Education between Salafiyah and Modern Pesantren**

Pondok Pesantren Salafiyah Madarijul Ulum emphasizes adab as the foundation before knowledge acquisition, employing a traditional approach based on religious rituals and social habituation. Moral education is conducted through routine worship such as congregational prayers, Quranic recitation, *dhikr*, voluntary fasting, and night prayers (*tahajud*), combined with classical text study through methods such as *talaqqi* and individual guidance (*sorogan*). Role modeling by teachers and spiritual advice are the main strategies for developing religiosity, independence, and discipline. The outcomes include positive student behavior, enhanced religious observance, politeness, responsibility, and spiritual maturity. Supporting factors include a religious environment and consistent worship routines, while challenges involve weak teacher coordination and negative influences from technology. Strategies applied include reinforcing teacher role modeling, intensive communication, mentoring, and educational sanctions.

In contrast, Pondok Pesantren Modern Darel Azhar Rangkasbitung implements moral education systematically and structurally through the integration of Islamic values into the formal curriculum and students' daily lives. Moral education is carried out through role modeling, advice, discussion, counseling, and strengthening Islamic studies (*Dirasah Islamiyah*), taking place in classrooms, mosques, dormitories, and student organizations. The principles of *al-ihsan*, along with Qur'an and Hadith teachings, serve as the foundation for instilling discipline, responsibility, and social care. Observed outcomes include improved politeness, discipline, religious awareness, and decreased rule violations. Key supporting factors are student compliance, clear discipline systems, and respect toward kyai, while challenges include partial noncompliance by some students. To address these, the pesantren enforces discipline strictly, increases positive activities, strengthens mentor-student relationships, and builds synergy with families and the wider environment.

### **CONCLUSION**

Moral education at Pondok Pesantren Salafiyah Madarijul Ulum and Pondok Pesantren Modern Darel Azhar has proven effective in shaping students who are religious, disciplined, and morally upright. Both pesantren prioritize adab as the main foundation, although their approaches differ. Salafiyah emphasizes habitual

worship, spiritual strengthening, and classical text study to internalize moral values, while Modern pesantren employs a systematic and integrative approach through the formal curriculum, dormitory activities, and guidance based on the Qur'an and Hadith. The moral education process in both pesantren is comprehensive, involving routine worship, teacher role modeling, advice, religious study sessions, discussions, counseling, and controlled social interactions. These strategies foster discipline, responsibility, independence, and social care among students. Positive outcomes are observed in students' behavior, including increased politeness, rule compliance, spiritual awareness, and the ability to apply Islamic values in daily life. Implementation strategies such as strict discipline enforcement, periodic evaluation, and family involvement further support the effectiveness of moral education. The balance between traditional and modern methods is key to the success of these programs. While Salafiyah focuses on ritual habituation, classical texts, and adab, Modern pesantren integrates Islamic values systematically into the curriculum and daily routines. Both approaches successfully produce students who are religious, disciplined, and socially responsible, demonstrating that moral education can be effective when structured and contextually integrated.

This study is limited to two pesantren and does not fully consider local cultural variations, technological influences, and differences in student character, making generalization of findings cautious. The results encourage other pesantren to integrate traditional and modern approaches, emphasizing adab, routine worship, teacher role modeling, and reinforcement of a religious environment to foster students' character. Future studies may investigate the impact of pesantren moral education on alumni's social adaptation and professional competence, as well as explore effective strategies to address external cultural and technological influences. Moral education in the future should adopt a holistic approach that considers individual development and environmental factors, aiming to support healthy growth and well-being of students

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balanced moral education models that integrate tradition and modernity, providing practical guidance for improving character education quality in pesantren and other Islamic educational institutions.

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