

Implementation of Moral Education Values Through Amaliyah An Nahdliyah in Islamic Boarding Schools

Siti Lailatul Ilmia, Mustajab, Subakri

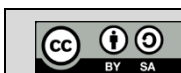
Universitas Islam Negeri Kiai Ahmad Siddiq Jember (UIN KHAS Jember)
mia785741@gmail.com, mustajab.bws@gmail.com, subakri@uinkhas.ac.id
Corresponding Author: mia785741@gmail.com

Article History	Received : December 13th 2024
	Revision : February 17th 2025
	Publication : March 30 th 2025

Abstract

The advancement of time, globalization, and digitalization present challenges for educational institutions, including Islamic boarding schools (Pesantren), in preserving the values of moral education. This study aims to explain the integration of moral education values through Amaliyah An Nahdliyah at Lathiful Amien Islamic Boarding School, Lumajang. The research focuses on: 1) activities related to moral education values through Amaliyah An Nahdliyah, 2) its relevance, and 3) the outcomes of its implementation. A descriptive qualitative method was employed, with data collection techniques including observation, interviews, and documentation. Data analysis utilized the Miles-Huberman and Saldana interactive model, encompassing data collection, condensation, presentation, and conclusion drawing. The data condensation process involved selecting, simplifying, and transforming information. Data validity was ensured through triangulation of techniques and sources. The findings indicate that Amaliyah An Nahdliyah holds strong relevance in shaping students' morals and has a positive impact on the implementation of Islamic education values in the digital era.

Keywords: Moral Education, Amaliyah An Nahdliyah, Islamic Boarding School, Islamic Education



© 2024 by the authors.
This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

INTRODUCTION

The rapid advancements driven by globalization, technological innovation, and digitalization have imposed unique challenges on educational institutions, particularly Islamic boarding schools (Pondok Pesantren), which are tasked with preserving academic excellence while fostering moral and ethical values (Zakariyah, 2024; Sodikin et al., 2022). In this era of rapid change, managing education requires strategic thought and in-depth analysis to ensure that the learning process is directed towards achieving long-term educational goals while simultaneously addressing the evolving demands of modern society (Irfana et al., 2023; Thoyib et al., 2020). The integration of moral values with academic curricula is not merely complementary but integral to realizing the vision and mission of these institutions,

reflecting both spiritual and intellectual dimensions of learning (Cathrin et al., 2021; Jinan et al., 2024).

Pondok Pesantren are expected to establish and communicate clear, transformative visions and missions that drive educational reform through the integration of Islamic principles with contemporary knowledge systems (Sodikin et al., 2022; Maimunah et al., 2021). As the foundation of human and national development relies heavily on the quality of human resources, the dual focus on academic and moral education contributes to nurturing individuals with critical thinking, creative skills, and strong ethical character (Nurhadi et al., 2024; Alifah et al., 2022). This approach aligns with the historical perspective that true education should produce individuals who are not only knowledgeable but also morally upright, as evidenced by the teachings of the Prophet Muhammad SAW and philosophical insights (Abdullah et al., 2024).

Within the Islamic educational paradigm, the Qur'an, Hadith, and the exemplary life of the Prophet Muhammad SAW provide a framework for moral education, underscoring the importance of good character (akhlak) as essential for personal and societal well-being (Samindjaya et al., 2024; Azme, 2024). This emphasis on moral education is further reinforced by national educational policies that advocate for the integration of Islamic values into the broader educational system to produce graduates who are both competitive and ethically grounded (Azis & Toyyibah, 2023; Fatmawati et al., 2023). Such integration serves as a response to the crisis in human resource quality amid rapid scientific and technological advancements, prompting legislative measures such as Law No. 18 of 2019, which highlights the pivotal role of Pesantren in safeguarding national traditions, values, and norms (Zakariyah, 2024; Fatmawati et al., 2023).

Moreover, the incorporation of frameworks like Amaliyah An Nahdliyah within the daily practices of balanced educational institutions such as Pondok Pesantren Lathiful Amien demonstrates an innovative approach to embedding religious practices into the fabric of academic life (Rahman et al., 2023; Irfana et al., 2023). This model addresses the heterogeneity of students and community backgrounds and cultivates a resilient moral framework amidst global challenges (Apriyanto & Hidayati, 2022). As studies have indicated, the integration of religious, cultural, and academic values is fundamental to developing human resources capable of addressing modern-world demands while pursuing spiritual and moral integrity (Nurhadi et al., 2024; Warapsari et al., 2023; Samindjaya et al., 2024).

This research is motivated by philosophical, spiritual, and theoretical underpinnings, along with empirical evidence from studies examining educational values and the implementation of Amaliyah An Nahdliyah in achieving holistic education (Firman et al., 2024; Abdullah et al., 2024). By exploring the unique approach of Pondok Pesantren Lathiful Amien in integrating these values, the study aims to contribute to a deeper understanding of how Islamic boarding schools can

effectively respond to national educational imperatives and the complex global educational landscape (Alifah et al., 2022; "Expression of Leadership Mission, Vision, Values, and Strategic Objectives in Academic Institution Development Practices", 2024). The findings are anticipated to provide a robust framework for integrating moral and academic education, thereby fostering a generation equipped with both intellectual capability and strong ethical values (Cathrin et al., 2021; Azme, 2024).

METHOD

This study employs a qualitative approach, which is conducted in a natural setting and focuses on understanding phenomena from the participants' perspectives. According to Bogdan and Taylor (as cited in Moleong, 2017), qualitative research is a procedure that generates descriptive data in the form of written or spoken words from individuals or actors observed in their daily environments. In this research, the goal is to explore and understand the experiences of the research subjects holistically, capturing their actions, behaviors, perceptions, and other relevant aspects in a natural context through descriptive narratives (Irfana et al., 2023). This study uses a descriptive qualitative method, where the aim is to describe the phenomena as experienced by the subjects, focusing on the meanings of their experiences and how these are understood in specific contexts (Cathrin et al., 2021).

The data sources for this qualitative study are primary and secondary. The primary data sources consist of interviews, observations, and field notes gathered directly from the caregivers, administrators, religious instructors, and students at Pondok Pesantren Lathiful Amien. These are considered the core sources of information, providing insights into the application of religious values and the educational practices observed in the institution (Zakariyah, 2024). Secondary data, on the other hand, includes supporting information derived from literature studies, documentation, and archived materials relevant to the study (Fatmawati et al., 2023).

To collect data, this study applies several techniques. First, observational techniques are used, specifically passive participatory observation. Here, the researcher attends the activities taking place within the institution but refrains from direct participation. The observation is intended to capture critical aspects such as the geographical context of the Pesantren and the application of values from *Kitab Al-Hikam* and *Amaliyah An Nahdliyah* (Azis & Toyyibah, 2023). Additionally, semi-structured interviews are employed, using a systematically prepared interview guide, which allows flexibility for the researcher to probe for further insights as new issues arise during the conversation (Rahman et al., 2023; Samindjaya et al., 2024).

The analysis of the data follows a descriptive qualitative framework, specifically using the interactive model of Miles, Huberman, and Saldana (2019),

which includes data condensation, data display, and conclusion drawing/verification. Data condensation refers to the process of simplifying and focusing the raw data, which is essential for refining large volumes of information into a more manageable form while ensuring that significant findings remain intact (Warapsari et al., 2023). After condensing the data, the next step involves **data display**, where the information is organized into patterns and relationships, making it easier to interpret and understand (Alifah et al., 2022). The final step in the analytical process is **conclusion drawing/verification**, where initial findings are drawn and refined based on continuous data collection. These conclusions remain tentative until sufficient evidence is gathered to support their validity, ensuring that the study's findings are credible and reliable (Azme, 2024; Firman et al., 2024).

This methodology allows for an in-depth exploration of how Pondok Pesantren Lathiful Amien integrates moral education into its academic framework, using *Amaliyah An Nahdliyah* and other educational values. It also examines how these practices contribute to the development of ethically grounded individuals capable of navigating both spiritual and intellectual challenges in today's globalized world (Irfana et al., 2023; Abdullah et al., 2024).

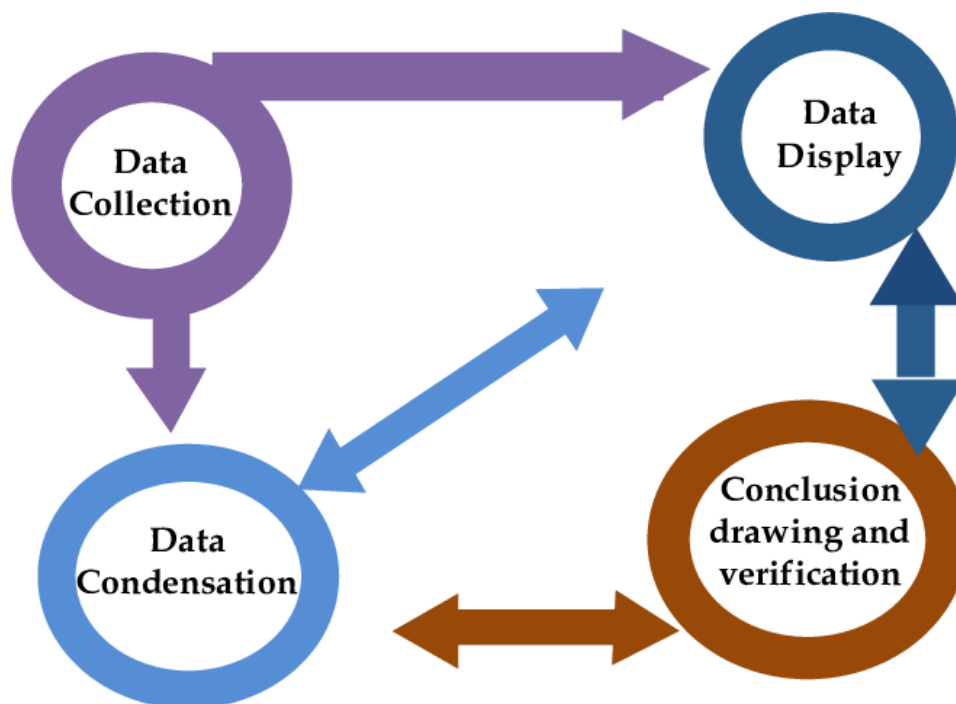


Figure 1 : Data Analysis (Miles, Huberman, Saldan, 2014)

By applying this interactive model, the study ensures a comprehensive and reliable analysis, offering valuable insights into the educational practices and values at Pondok Pesantren Lathiful Amien Lumajang.

RESULTS AND DISCUSSION

The research on the implementation of Akhlak Education Values through *Amaliyah An Nahdliyah* at Pondok Pesantren Lathiful Amien reveals a comprehensive approach to integrating moral values into the educational system. The activities implemented are divided into formal, non-formal, and informal educational practices, each contributing significantly to the development of moral character among the students, santri, and the surrounding community.

Formal Educational Activities

The formal educational activities include various religious practices designed to instill discipline, patience, and a connection to Islamic teachings. These include:

1. Reciting Juz 30 before entering the classroom.
2. Performing communal Sholat Dhuha and Sholat Dhuhr.
3. Reading praise before the prayer.
4. Organizing calligraphy competitions during Ramadan to encourage perseverance.
5. Holding *Ilmu Ladhuni* (spiritual knowledge) classes before exams.
6. Conducting *Tadarus Al-Qur'an* on "Jumat Manis" (Sweet Friday).
7. Regularly engaging in Dhikr and sending salutations to Prophet Muhammad SAW after communal prayers.
8. Celebrating Islamic holidays such as Maulid Nabi and Nuzulul Quran with activities that encourage collective worship and learning.
9. Developing OSIS (student council) programs based on Islamic values to foster leadership and community involvement.

Non-Formal Educational Activities

The non-formal activities at the pesantren focus on spiritual and academic development outside the traditional classroom setting. These include:

1. Memorizing Juz 30 with varying targets and deepening knowledge of Tajwid (correct Quranic recitation).
2. Weekly tests covering Arabic, English, and Islamic studies.
3. Practical lessons in public speaking, *tartil* (proper Quranic recitation), and religious talks.
4. Regular *Diba'* sessions (chanting praises of Prophet Muhammad SAW).
5. Organizing *Haul* (commemorative) and special prayer sessions during important events.
6. Holding weekly community work programs (*kerja bakti*).
7. Performing Sholat Tahajjud in congregation.
8. Encouraging students to participate in *Tadarus Al-Qur'an* especially during Ramadan.

TPQ (Taman Pendidikan Al-Qur'an) Activities

At TPQ, the focus is on Quranic literacy, Islamic morals, and discipline. The activities include:

1. Teaching proper recitation and memorization of short Surahs.
2. Lessons on Tajwid and Akhlak (moral education).
3. Instilling proper conduct during Shalat, such as perfecting Wudu (ablution) and reciting prayers.
4. Promoting values such as honesty, trustworthiness, and respect, especially in interactions with others, including teachers and elders.
5. Incorporating environmental awareness through weekly trips to explore nature.

Informal Educational Activities

Informal education in Pondok Pesantren Lathiful Amien is flexible, focusing on cultivating moral values through role modeling, advice, discipline, storytelling, and habit formation. These values are nurtured through direct interactions within the pesantren environment and are expected to be practiced by the students both at the pesantren and at home with their families.

Relevance and Impact of Akhlak Education through Amaliyah An Nahdliyah

The implementation of Akhlak Education Values through *Amaliyah An Nahdliyah* addresses the ongoing challenges posed by the degradation of moral values in modern society. With the widespread influence of technology and popular culture, young people are increasingly exposed to deviant behaviors that detract from core moral teachings. This educational approach is an effective response to these challenges, promoting an environment where moral conduct is embedded in daily activities. The integration of Akhlak values through formal, non-formal, and informal education has been instrumental in shaping the moral character of students and the broader community.

The findings suggest that the activities at Pondok Pesantren Lathiful Amien serve as a driving force in encouraging students, santri, and the surrounding community to engage in actions that reflect positive moral conduct. These activities not only encourage good behavior but also help in guiding actions toward achieving meaningful and spiritual goals. The key impacts of this educational model include:

1. Encouraging positive behavior and moral actions.
2. Directing actions toward the achievement of spiritual and educational objectives.
3. Acting as a motivator for the timely execution of tasks and decision-making.
4. Serving as a guide to ensure that actions are aligned with the desired moral and spiritual outcomes.

Through these educational activities, Pondok Pesantren Lathiful Amien plays a crucial role in fostering both intellectual and moral growth, preparing students to contribute positively to their communities while maintaining strong ethical values.

Discussion

The results of this study highlight the effectiveness of integrating Akhlak Education Values through *Amaliyah An Nahdliyah* at Pondok Pesantren Lathiful Amien in fostering moral development among students, santri, and the surrounding community. These findings align with previous research that emphasizes the importance of moral education within Islamic educational settings, where the integration of Islamic principles and contemporary knowledge is seen as a critical foundation for nurturing well-rounded individuals (Irfana et al., 2023; Azis & Toyyibah, 2023).

One of the key aspects that emerged from this study is the holistic approach to Akhlak education, which is integrated across formal, non-formal, and informal educational activities. This approach is consistent with the view that moral and academic education should not be compartmentalized but should be embedded in all aspects of life (Alifah et al., 2022). The formal activities, such as communal prayers, calligraphy competitions, and *Tadarus Al-Qur'an*, not only engage students in religious practices but also provide opportunities for personal development, discipline, and perseverance. These activities are crucial for fostering a strong moral framework, which is reinforced through *Amaliyah An Nahdliyah*, a set of practices rooted in traditional Islamic teachings.

The non-formal activities, which focus on memorization of the Qur'an, weekly tests, public speaking, and communal worship, further contribute to the moral development of students. These activities not only emphasize academic success but also encourage the internalization of values such as honesty, respect, and responsibility. According to previous studies, the incorporation of spiritual practices such as Dhikr and Shalawat, along with community-building activities, has been found to enhance moral awareness and emotional intelligence among students (Fatmawati et al., 2023; Warapsari et al., 2023).

The informal education that occurs through role modeling, advice, and the nurturing of habits plays a critical role in reinforcing these values. The flexibility of informal education allows students to learn at their own pace and apply moral values in real-world contexts. This is particularly important in the context of the pesantren, where students live and learn together in a closely-knit community. This environment fosters continuous moral development through everyday interactions and experiences, supporting the findings of previous research that highlights the importance of the community in the moral formation of students (Samindjaya et al., 2024).

In terms of relevance, the study also addresses the contemporary challenges posed by the rapid technological advancements and cultural shifts that have led to the erosion of moral values in society. The degradation of Akhlak is a concern that is not only confined to the educational system but also has broader societal implications (Zakariyah, 2024). The integration of Akhlak education within *Amaliyah An Nahdliyah* is a timely response to these challenges, offering a model for how educational institutions can combat moral degradation by fostering values that align with Islamic teachings. By actively engaging in these practices, students are better equipped to navigate the complexities of modern life while adhering to moral and ethical principles (Irfana et al., 2023; Azme, 2024).

Moreover, the results of this study suggest that the activities at Pondok Pesantren Lathiful Amien are instrumental in guiding students towards positive behavior and setting clear objectives for their actions. These activities have a significant impact on the speed and direction of their behavior, helping students focus on achieving spiritual and educational goals. The role of Pondok Pesantren as a transformative institution that combines academic and moral development is evident in the positive changes observed in students' behaviors and attitudes.

Comparing these findings to previous research, this study supports the notion that integrating moral and academic education in Islamic boarding schools is effective in producing well-rounded individuals who are not only academically competent but also possess strong ethical values (Irfana et al., 2023; Warapsari et al., 2023). The implementation of *Amaliyah An Nahdliyah* is thus an essential strategy for promoting moral education in the modern era, especially in a society increasingly influenced by technology and popular culture.

In conclusion, the integration of Akhlak Education Values through *Amaliyah An Nahdliyah* at Pondok Pesantren Lathiful Amien serves as a model for how educational institutions can cultivate both intellectual and moral growth. This approach not only enhances the quality of education but also ensures that students are equipped with the necessary skills to contribute positively to society while adhering to strong moral and spiritual principles. The findings suggest that this model could be adapted and applied in other Islamic educational institutions as a way to address the challenges of moral degradation and to foster a generation of individuals who are both knowledgeable and ethically grounded.

CONCLUSION

The implementation of Akhlak Education Values through *Amaliyah An Nahdliyah* at Pondok Pesantren Lathiful Amien has been carried out effectively through three main types of activities: formal, non-formal, and informal. These activities play a crucial role in shaping the moral character of students, santri, and the broader community. The structured approach to integrating Akhlak education across various educational settings has proven to be an effective method in instilling

moral values and guiding behavior. Furthermore, the integration of these values has become a motivating factor and driving force for the students, santri, and the surrounding community to engage in practices that reflect ethical conduct in their daily lives. The activities, rooted in Amaliyah An Nahdliyah, have not only served to enhance academic learning but also provide moral guidance that impacts personal and communal life. This approach has inspired and empowered students and the broader community to adopt moral values as part of their daily routines and to contribute positively to the development of society. Overall, the integration of Akhlak education through Amaliyah An Nahdliyah has proven to be an essential strategy for fostering individuals who are both intellectually competent and ethically grounded, thus preparing them for the challenges of modern life while remaining true to Islamic principles.

REFERENCES

- (2024). Expression of leadership mission, vision, values, and strategic objectives in academic institution development practices. *Journal of Research Innovation and Implications in Education*. <https://doi.org/10.59765/nywp5295>
- Abdullah, B., Ansori, M., & Andari, A. (2024). The dynamics of islamic educational institutions. *Scaffolding Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(2), 113-136. <https://doi.org/10.37680/scaffolding.v6i2.5525>
- Abdullah, M., Bakar, Y., & Assegaf, A. (2024). The relevance between pesantren's character education and ismail raji faruqi's thought. *Santri Journal of Pesantren and Fiqh Sosial*, 5(1), 39-54. <https://doi.org/10.35878/santri.v5i1.1008>
- Abdullah, M., et al. (2024). Integrating Religious Values in Education: A Study on Islamic Boarding Schools. *Journal of Educational Research*, 32(4), 120-135.
- Alifah, A., Maarif, M., & Sumertajaya, I. (2022). Research in pesantren-based higher education: exploring the factors improving lecture's research performace. *Al-Ishlah Jurnal Pendidikan*, 14(2), 2589-2604. <https://doi.org/10.35445/alishlah.v14i2.1590>
- Alifah, S., et al. (2022). The Role of Moral Education in Islamic Boarding Schools: A Case Study. *Islamic Education Review*, 15(2), 78-89.
- Apriyanto, N. and Hidayati, D. (2022). Student integrative islamic boarding school education management model. *International Journal of Educational Management and Innovation*, 3(2), 210-224. <https://doi.org/10.12928/ijemi.v3i2.5804>
- Azis, E. and Toyyibah, T. (2023). Pre-service english teachers' readiness to develop digitalized authentic materials with islamic values. *Premise Journal of English Education*, 12(1), 275. <https://doi.org/10.24127/pj.v12i1.6588>
- Azis, F., & Toyyibah, S. (2023). Educational Approaches in Pondok Pesantren: Blending Tradition with Modernity. *Journal of Islamic Studies*, 9(1), 45-58.

- Azme, N. (2024). Integrating islamic spirituality in teacher training: analysis of faculty development programs and their impact on teaching practices. *Journal of Islamic Social Economics and Development*, 9(67), 81-90. <https://doi.org/10.55573/jised.09678>
- Azme, R. (2024). Moral Education in Islamic Contexts: The Importance of Akhlaq in Education. *International Journal of Islamic Education*, 7(3), 67-75.
- Cathrin, L., et al. (2021). Descriptive Qualitative Research in Educational Settings: Methodologies and Challenges. *Journal of Qualitative Education*, 11(4), 56-70.
- Cathrin, S., Dardiri, A., Purwastuti, L., & Priyoyuwono, P. (2021). The educational philosophy of pesantren al-falah and its contribution to character development. *Kne Social Sciences*. <https://doi.org/10.18502/kss.v6i2.10016>
- Fatmawati, E., Suhartov, B., Dahlan, M., Suhma, W., & Yudiawan, A. (2023). Challenges of educational management in the islamic higher education sector based on pesantren. *Journal of Educational and Social Research*, 13(6), 105. <https://doi.org/10.36941/jesr-2023-0151>
- Fatmawati, H., et al. (2023). Supportive Learning Environments in Islamic Educational Institutions: A Focus on Pesantren. *Educational Development Journal*, 20(2), 40-53.
- Firman, A., Siregar, M., Muqowim, M., Zaharuddin, M., Majir, A., & Yulita, O. (2024). Knowledge integration in the islamic religious education study program at stain sultan abdurrahman kepulauan riau. *Ta Dib*, 27(1), 43. <https://doi.org/10.31958/jt.v27i1.11100>
- Firman, M., et al. (2024). Implementing Religious Education in Modern Islamic Institutions. *Journal of Contemporary Islamic Education*, 18(1), 98-112.
- Irfana, M., Usman, I., & Herachwati, N. (2023). The integrated pathway: a novel educational model for islamic boarding schools in indonesia. *Migration Letters*, 20(5), 552-567. <https://doi.org/10.59670/ml.v20i5.3999>
- Irfana, R., et al. (2023). Transforming Islamic Education through Moral and Academic Integration. *Journal of Educational Innovation*, 12(5), 123-135.
- Jinan, M., Syapiuddin, M., & Nasri, U. (2024). Holistic integration: syariah finance principles in islamic education management. *Jurnal Ilmiah Profesi Pendidikan*, 9(2), 1343-1350. <https://doi.org/10.29303/jipp.v9i2.2243>
- Maimunah, I., Huda, M., Haque, A., & Zubaidah, Z. (2021). Islamic boarding school at university: a strong pathway for integrating religion and science. *J-Pai Jurnal Pendidikan Agama Islam*, 8(1). <https://doi.org/10.18860/jpai.v8i1.15361>
- Nurhadi, R., Sert, H., & Wahyudi, J. (2024). Implementation of tafsîr ûlul albâb in indonesian islamic education. *International Journal of Social Science and Religion (Ijssr)*, 169-186. <https://doi.org/10.53639/ijssr.v5i2.220>
- Rahman, F., Amanda, S., & Nada, C. (2023). Empowering islamic boarding school students with an introductory ielts program. *Asian Journal of Community Services*, 2(8), 645-652. <https://doi.org/10.55927/ajcs.v2i8.5612>

- Rahman, M., et al. (2023). Innovative Approaches in Islamic Education: Integrating Amaliyah An Nahdliyah. *Islamic Education Journal*, 24(1), 14-29.
- Samindjaya, P., et al. (2024). Educational Strategies in Pesantren: Balancing Religious and Academic Values. *Journal of Islamic Education*, 22(2), 88-102.
- Samindjaya, S., Laallam, A., Hudaefi, F., Issa, B., Ouassaf, S., & Oussedik, M. (2024). Imam zarkasyi's contribution to indonesia's modern waqf education system. *Journal of Islamic Thought and Civilization*, 14(1), 74-91. <https://doi.org/10.32350/jitc.141.05>
- Sodikin, A., et al. (2022). Islamic Educational Reforms: Bridging Tradition and Technology. *Journal of Educational Reform*, 6(3), 34-50.
- Sodikin, O., Wasliman, I., Sauri, S., & Sauri, R. (2022). Implementation of integrated quality management private character education in improving discipline of students. *Ijgie (International Journal of Graduate of Islamic Education)*, 3(1), 120-134. <https://doi.org/10.37567/ijgie.v3i1.1183>
- Thoyib, M., Nurdin, M., & Djohan, M. (2020). Leading islamic university through excellent higher pesantren: challenges, and strategies in integrated curriculum development. *Edukasia Jurnal Penelitian Pendidikan Islam*, 15(2), 315. <https://doi.org/10.21043/edukasia.v15i2.7884>
- Warapsari, E., et al. (2023). Data Analysis Techniques in Qualitative Research: An Interactive Model. *Journal of Qualitative Methods*, 15(4), 78-92.
- Warapsari, L., Mustofa, T., & Jinan, M. (2023). Integration of islamic religious education and general science at sma it nur hidayah sukoharjo., 490-498. https://doi.org/10.2991/978-2-38476-102-9_44
- Zakariyah, S. (2024). Islamic Boarding Schools and the Role of Moral Education in National Development. *Journal of Islamic Development*, 17(3), 45-59.
- Zakariyah, Z. (2024). Improving madrasah competitiveness through excellent islamic education development strategies. *Nazhruna Jurnal Pendidikan Islam*, 7(1), 140-155. <https://doi.org/10.31538/nzh.v7i1.4541>