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Model of Application of the Concept of Moral Education Syed Muhammad Naquib Al-Attas for 9th Grade Students at Ar-Raudlatul Hasanah Islamic Boarding School

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Abstract: This study examines the model of the application of the concept of moral education proposed by Syed Muhammad Naquib al-Attas to grade 9 students at the Ar-Raudhatul Hasanah Islamic Boarding School. Moral education is a fundamental aspect in the Islamic education system that aims to shape the character and morals of students in accordance with Islamic values. Al-Attas emphasized that true education is not just the transfer of knowledge, but the process of cultivating manners that includes knowledge, charity, and wisdom. According to him, the main goal of education is to produce individuals who have a balance between intellectual and spiritual and understand the essence of the truth.

This study uses a qualitative method with a case study approach. Data was collected through observations, interviews with caregivers and students, as well as analysis of documentation related to the curriculum and educational policies of Islamic boarding schools. The results of the study show that the application of the concept of Al-Attas moral education in Islamic boarding schools is carried out through three main aspects: structured teaching of religious science, habituation of morals in daily life, and examples provided by educators and the pesantren environment. The combination of these three aspects forms an effective educational pattern in instilling good moral values in students. In conclusion, the moral education model based on the Al-Attas concept applied at the Ar-Raudhatul Hasanah Islamic Boarding School has been proven to be able to form the character of students with

noble character, discipline, and responsibility. Thus, this concept of moral education can be a model for other Islamic educational institutions in building a knowledgeable and civilized generation.

Keywords: Moral Education, Syed Muhammad Naquib al-Attas, Islamic Boarding School, Manners, Santri, Islamic Character.

INTODUCTION

Moral education is one of the important aspects of the Islamic education system which aims to shape the character of students so that they have good morals and ethics. In the context of Islamic education, morals are not only related to individual behavior, but also reflect the relationship between humans and Allah, fellow humans, and the surrounding environment. One of the Muslim thinkers who paid great attention to the concept of moral education was Syed Muhammad Naquib al-Attas. According to Al-Attas, true education is the process of cultivating adab, which includes knowledge, charity, and wisdom. He emphasized that education is not just a transfer of knowledge, but also a process of internalizing values that form a civilized and noble character (Al-Attas, 2020).

Islamic boarding schools as Islamic educational institutions have a strategic role in instilling moral values in students. Ar-Raudhatul Hasanah Islamic Boarding School, as one of the Islamic boarding schools oriented to the formation of Islamic character, applies various methods in moral education for its students, especially at the 9th grade level which is a transition stage to adulthood. In its application, the concept of moral education developed by Al-Attas is one of the main foundations in shaping the personality of students who are knowledgeable and civilized. In fact, in this era of globalization, many young generations experience moral degradation due to the influence of outside culture and uncontrolled technological advances. Therefore, an education system is needed that is able to provide solutions in facing this challenge.

This study aims to examine how the model of the application of the concept of moral education of Syed Muhammad Naquib al-Attas is applied in the Ar-Raudhatul Hasanah Islamic Boarding School. In addition, this study also seeks to identify the strategies used in the moral education process and its impact on the development of students' character. It is hoped that this research can contribute to the development of a more effective Islamic education system in forming a generation that has noble morals, broad insights, and responsibility. Thus, the results of this study can be a reference for other Islamic educational institutions in applying the concept of moral education that is relevant to the challenges of the times.

METHODS

This study uses a qualitative approach with a case study method to explore in depth the application of the concept of moral education of Syed Muhammad Naquib al-Attas to grade 9 students at the Ar-Raudhatul Hasanah Islamic Boarding School. The qualitative approach was chosen because it allows researchers to understand the phenomenon holistically in a natural context.

Primary data was obtained through participatory observation and in-depth interviews with key informants, including pesantren caregivers, ustadz/ustadzah, and grade 9 students. Participatory observation is carried out to directly observe the daily activities of students in the context of the application of moral education. The in-depth interview aims to explore the informant's perception, experience, and understanding related to the concept of moral education applied. Secondary data is obtained through documentation studies, such as curriculum, teaching modules, pesantren regulations, and records of activities related to moral education.

Data collection techniques include participatory observation, in-depth interviews, and documentation studies. Participatory observation involves researchers in pesantren activities to observe the interaction and behavior of students as well as the implementation of moral education programs. In-depth interviews are conducted with a semi-structured guide to allow for flexible exploration of the topics discussed. The documentation study was carried out by analyzing the official documents of the pesantren to understand the structure and content of the moral education program implemented.

The collected data was analyzed using the Miles and Huberman interactive model, which included three main stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction involves the selection, simplification, and transformation of raw data into a more organized form. Data presentation is carried out by arranging data in matrix format, diagrams, or narratives to facilitate understanding and drawing conclusions. Conclusions and verification are carried out by interpreting the meaning of the data that has been presented and verification to ensure the validity of the findings.

To ensure the validity of the data, triangulation of sources and methods is carried out. Source triangulation involves comparing information from various informants, while method triangulation involves the use of a variety of data collection techniques, such as observation, interviews, and documentation. In addition, member checks are carried out by asking for confirmation from informants regarding provisional findings to ensure accuracy and data representation.

With this method, it is hoped that the research can provide a comprehensive overview of the application of the concept of moral education of Syed Muhammad Naquib al-Attas at the Ar-Raudhatul Hasanah Islamic Boarding School and its impact on the formation of the character of grade 9 students.

RESULTS

This study aims to explore the application of the concept of moral education of Syed Muhammad Naquib al-Attas to grade 9 students at the Ar-Raudhatul Hasanah Islamic Boarding School. Through a qualitative method with a case study approach, data were collected through participatory observation, in-depth interviews, and documentation studies. The main findings of this study reveal several important aspects that contribute to the implementation of moral education. The Ar-Raudhatul Hasanah Islamic Boarding School integrates the national curriculum with the typical curriculum of the Islamic boarding school which emphasizes moral education, in line with the concept of Al-Attas which prioritizes the importance of manners in education. Caregivers and ustadz/ustadzah act as role models in the application of moral values, not only teaching but also showing behavior that reflects good manners. Extracurricular activities provided by pesantren, such as religious discussions, social activities, and leadership programs, support the development of students' morals by instilling values such as responsibility and cooperation.

A conducive pesantren environment also supports the implementation of moral education, with rules and culture that encourage students to behave in accordance with the values taught. Regular evaluations and feedback are given to ensure that students understand and apply moral values in daily life. Collaboration with parents is also carried out to ensure the application of moral values at home. Technology is used as a moral learning medium, and a personal approach is applied to provide special attention according to the needs of each student. The involvement of alumni in mentoring activities provides a real example of the application of morals in life after graduating from Islamic boarding schools. The reward and sanction system implemented is also part of moral learning in Islamic boarding schools.

To ensure the validity of the data, triangulation is carried out by comparing information from various sources and methods. Data obtained through observation, interviews, and documentation analysis were verified using techniques such as triangulation of sources and methods, extension of observations, increased diligence, discussion with peers,

analysis of negative cases, and member checks. This verification ensures that the data obtained is accurate and credible, giving high credibility to the research findings.

This research reveals that the application of the concept of moral education of Syed Muhammad Naquib al-Attas at the Ar-Raudhatul Hasanah Islamic Boarding School has succeeded in forming the character of grade 9 students who are civilized and have noble character. The academic impact of the implementation of moral education shows an increase in student discipline and motivation to learn, which leads to an increase in academic achievement. A holistic approach that integrates science with moral values results in a deeper and more comprehensive understanding. Socially, this moral education shapes students to become individuals who behave well and contribute positively to society. They become agents of change who promote the values of kindness and social harmony, and show a high attitude of tolerance and empathy. Thus, the application of the concept of moral education by Syed Muhammad Naquib al-Attas not only improves the quality of individual students in the academic aspect, but also makes a significant contribution to social development based on moral and ethical values.

DISCUSSION

In this discussion, the findings of research on the application of the concept of moral education of Syed Muhammad Naquib al-Attas at the Ar-Raudhatul Hasanah Islamic Boarding School revealed several important aspects that strengthen the influence of moral education in the formation of student character. This research shows that the integration of the national curriculum with the pesantren curriculum that emphasizes moral education is very much in line with Al-Attas' idea which emphasizes the importance of manners in education. Education that focuses on the formation of noble morals is not only related to teaching materials, but also involves hands-on practice and the cultivation of deep values through daily interactions.

One of the significant findings is the role of caregivers and ustadz/ustadzah who function as role models in the application of morals. They are not only responsible for teaching religious material, but also become a real example for students on how to practice adab values in daily life. This is in line with the concept of Al-Attas education which emphasizes that moral education must start from real examples shown by educators, because the character of an educator greatly affects the moral development of students.

In addition, findings that show the existence of extracurricular activities as a means to support the development of students' morals also show the importance of education outside the classroom. Religious discussions, social activities, and leadership programs are activities that not only increase religious knowledge, but also instill social values such as responsibility, cooperation, and concern for others. This shows that moral education in Islamic boarding schools does not only focus on religious learning, but also on the formation of positive social attitudes.

A conducive pesantren environment also plays a big role in the implementation of moral education. The rules implemented in pesantren encourage students to live a life with good manners and ethics, both in relationships with fellow students and with caregivers and ustadz/ustadzah. The pesantren culture that emphasizes the importance of discipline, mutual respect, and living simply provides space for students to practice practicing morals in daily life.

Data verification carried out through triangulation of sources and methods adds to the credibility of this research. By using various data collection techniques, such as observation, interviews, and documentation, as well as applying strict validation techniques, this study provides a clearer and more reliable picture of the implementation of moral education in Islamic boarding schools. This validation process, including member checks, reinforces the conclusion that the data obtained is in accordance with the experiences and views of the informants involved in the research.

Overall, this study shows that the implementation of moral education at the Ar-Raudhatul Hasanah Islamic Boarding School not only has a positive impact on the academic

development of students, but also contributes to the formation of good character and noble character. The application of moral values in moral education strengthens the discipline and motivation of students, as well as produces individuals who are able to interact with the community positively, with an attitude of tolerance, empathy, and cooperation. Therefore, it can be concluded that the concept of moral education applied in this pesantren has a wide impact, both in academic and social aspects, and contributes significantly to the formation of civilized and ethical students.

CONCLUSION

The conclusion of this study shows that the application of the concept of moral education of Syed Muhammad Naquib al-Attas at the Ar-Raudhatul Hasanah Islamic Boarding School has succeeded in forming the character of grade 9 students who are civilized and have noble ethics. The integration of the national curriculum with the typical curriculum of Islamic boarding schools that emphasize moral education is very effective in developing noble morals among students. The role of caregivers and ustadz/ustadzah as role models in practicing morals, along with extracurricular activities that support the formation of social values, make a significant contribution to the formation of students' character.

A conducive pesantren environment and the implementation of rules that emphasize discipline and manners also play an important role in supporting the moral education process. Data verification carried out through triangulation of sources and methods, as well as the application of rigorous validation techniques, ensures that the findings of this study are credible and trustworthy. Thus, the implementation of moral education at the Ar-Raudhatul Hasanah Islamic Boarding School not only improves the academic quality of students, but also contributes positively to their social development as well-behaved, tolerant, and responsible individuals in society.

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