

## The Implementation Model of Syed Muhammad Naquib Al-Attas' Moral Education Concept in 9th-Grade Santri at Pesantren Ar-Raudlatul Hasanah

Yunus, UIN Syahada Padangsidempuan, [Yunusanaksintua@gmail.com](mailto:Yunusanaksintua@gmail.com)

Yulia rinti, UIN Syahada Padangsidempuan, [Yuliariyanti48@gmail.com](mailto:Yuliariyanti48@gmail.com)

Yuliza murni, UIN Syahada Padangsidempuan, [Yulizamurni78@gmail.com](mailto:Yulizamurni78@gmail.com)

Yusnah, UIN Syahada Padangsidempuan, [lbuyusnah14@gmail.com](mailto:lbuyusnah14@gmail.com)

Yulianti, UIN Syahada Padangsidempuan, [yuliantimahpudin@gmail.com](mailto:yuliantimahpudin@gmail.com)

### Abstract:

This study examines the implementation model of the moral education concept proposed by Syed Muhammad Naquib al-Attas in 9th-grade santri at Pesantren Ar-Raudhatul Hasanah. Moral education is a fundamental aspect of the Islamic education system, aiming to shape students' character and morality in accordance with Islamic values. Al-Attas emphasizes that true education is not merely the transfer of knowledge but a process of instilling adab, which encompasses knowledge, practice, and wisdom. According to him, the primary goal of education is to produce individuals who achieve a balance between intellectual and spiritual development while understanding the essence of truth. This study employs a qualitative method with a case study approach. Data were collected through observations, interviews with educators and santri, as well as document analysis related to the curriculum and educational policies of the pesantren. The findings reveal that the implementation of Al-Attas' moral education concept in this pesantren is carried out through three main aspects: structured religious teachings, habituation of moral values in daily life, and exemplary conduct demonstrated by educators and the pesantren environment. The combination of these three aspects forms an effective educational pattern in instilling noble moral values in santri. In conclusion, the moral education model based on Al-Attas' concept, as implemented at Pesantren Ar-Raudhatul Hasanah, has proven effective in shaping santri with noble character, discipline, and a sense of responsibility. Therefore, this moral education concept can serve as a model for other Islamic educational institutions in cultivating a generation that is knowledgeable and well-mannered.

**Keywords:** Moral Education, Syed Muhammad Naquib al-Attas, Pesantren, Adab, Santri, Islamic Character.

### INTRODUCTION

Moral education is one of the essential aspects of the Islamic education system, aiming to shape students' character so that they possess good morals and ethics. In the context of Islamic education, morality is not only related to individual behavior but also reflects human relationships with Allah, fellow human beings, and the surrounding environment.

One of the Muslim scholars who placed great emphasis on the concept of moral education is Syed Muhammad Naquib al-Attas. According to Al-Attas, true education is a process of instilling adab, which encompasses knowledge, practice, and wisdom. He emphasized that education is not merely the transfer of knowledge but also the internalization of values that shape an individual into a cultured and morally upright person (Al-Attas, 2020).

Moral education within Islamic education perfects this process because possessing good morals means thinking, willing, and acting in accordance with one's fitrah (innate disposition) to continuously serve Allah. Thus, the goal is not just to create good, well-mannered individuals but also those with noble character. Based on this foundation, Adian Husaini also offers ta'dib—a concept popularized by Syed Muhammad Naquib al-Attas. As the keynote speaker at The First World Conference on Muslim Education held in Jeddah by King Abdul Aziz University, Mecca, from March 31 to April 8, 1977, Al-Attas argued that terms like tarbiyah (upbringing) and ta'lim (teaching) are not entirely accurate or suitable to describe Islamic education. He asserted that Islamic education should use terminology that conveys the true essence of education and all its processes. According to him, the correct term is ta'dib, as stated in the hadith of the Prophet:

*"My Lord has educated me, and thus, He perfected my education."* (Hadith narrated by Al-Askari from Ali r.a.)

According to Wan Mohd Nor Wan Daud, Al-Attas was the first scholar to interpret and translate the word "addabani" as "educated me". Previous scholars associated ta'dib directly with morality (akhlak). The fact that Prophet Muhammad's education was divinely perfected is reinforced by the Qur'an, which affirms the noble status (akram) of the Prophet as the best role model:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*"And We have not sent you, [O Muhammad], except as a mercy to the worlds."*  
(QS. Al-Anbiya': 21)

**Research Objectives and Significance.** In line with the ta'dib concept, this study explores its implementation at Pesantren Ar-Raudlatul Hasanah, an Islamic educational institution in Medan, Indonesia. This research is significant for several reasons: Islamic boarding schools (pesantren) play a strategic role in instilling moral values in their students. Pesantren Ar-Raudlatul Hasanah, as one that focuses on shaping Islamic character, implements various methods of moral education, particularly for 9th-grade santri, who are in a critical transition phase toward adulthood. The moral education framework developed by Al-Attas serves as a fundamental reference in shaping santri with both knowledge and adab.

In reality, in this era of globalization, many young people experience moral degradation due to external cultural influences and uncontrolled technological advancements. Therefore, a robust educational system is needed to provide solutions to these challenges. This study aims to examine how Syed Muhammad Naquib al-Attas' moral education model is implemented at Pesantren Ar-Raudlatul Hasanah. Additionally, it seeks to identify strategies used in the moral education process and its impact on santri character development. The findings of this research are expected to contribute to the development of a more effective Islamic education system, producing generations with noble character, broad knowledge, and a strong sense of responsibility. Ultimately, this study may serve as a reference for other Islamic educational institutions in implementing moral education concepts relevant to contemporary challenges.

## METHODS

This study employs a qualitative approach using a case study method to explore in depth the implementation of Syed Muhammad Naquib al-Attas' moral education concept among 9th-grade santri at Pesantren Ar-Raudhatul Hasanah. The qualitative approach was chosen as it allows the researcher to understand the phenomenon holistically within its

natural context. Primary Data: Obtained through participant observation and in-depth interviews with key informants, including pesantren caregivers, teachers (ustadz/ustadzah), and 9th-grade santri. Participant observation was conducted to directly observe the daily activities of santri in the context of moral education. In-depth interviews aimed to explore the perceptions, experiences, and understanding of informants regarding the applied moral education concept. Secondary Data: Collected through document analysis, including curricula, teaching modules, pesantren regulations, and records of activities related to moral education.

#### Data Collection Techniques

Participant Observation: The researcher actively engaged in pesantren activities to observe santri interactions, behaviors, and the implementation of moral education programs. In-depth Interviews: Conducted using a semi-structured interview guide to allow flexible exploration of relevant topics. Document Analysis: Examination of official pesantren documents to understand the structure and content of the implemented moral education programs. Data Analysis Techniques The collected data were analyzed using Miles and Huberman's interactive model, consisting of three main stages:

Data Reduction: Selecting, simplifying, and transforming raw data into a more organized format. Data Presentation: Organizing data in matrices, diagrams, or narratives to facilitate understanding and conclusion drawing. Conclusion Drawing and Verification: Interpreting the meaning of presented data and verifying findings to ensure validity.

Data Validity. To ensure data validity, source and method triangulation were applied: Source Triangulation: Comparing information from different informants. Method Triangulation: Using multiple data collection techniques, including observation, interviews, and document analysis. Member Checking: Seeking confirmation from informants regarding preliminary findings to ensure data accuracy and representation. By employing this methodology, the study aims to provide a comprehensive understanding of the implementation of Syed Muhammad Naquib al-Attas' moral education concept at Pesantren Ar-Raudhatul Hasanah and its impact on the character development of 9th-grade santri.

## RESULTS

This study aims to explore the implementation of Syed Muhammad Naquib al-Attas' concept of moral education among 9th-grade students at Pesantren Ar-Raudhatul Hasanah. Using a qualitative research method with a case study approach, data were collected through participatory observation, in-depth interviews, and document analysis. The main findings of this study are as follows:

Curriculum Integration: Pesantren Ar-Raudhatul Hasanah integrates the national curriculum with its own distinctive curriculum that emphasizes moral education. This aligns with Al-Attas' concept, which stresses the importance of *adab* in education. This integrated curriculum is designed to shape students' noble character (Abdullah, 2016; Abidin, 2017).

Role of Caregivers and Teachers: Caregivers and teachers serve as role models in applying moral values. They not only teach but also demonstrate behavior that reflects good *adab* and morals, in accordance with Al-Attas' educational principles (Ahmad, 2018; Al-Attas, 1980).

Extracurricular Activities: The pesantren provides various extracurricular activities that support students' moral development, such as religious discussions, social activities, and leadership programs. These activities are designed to instill values such as responsibility, cooperation, and social awareness (Amran, 2019; Anwar, 2015).

Pesantren Environment: A conducive pesantren environment supports the implementation of moral education. The established rules and culture create an atmosphere that encourages students to behave in accordance with the moral values taught (Arifin, 2017; Azra, 2013).

**Evaluation and Feedback:** The pesantren regularly evaluates students' moral development through observation and discussions. Feedback is provided to ensure that students understand and apply moral values in their daily lives (Basri, 2018; Daud, 1998).

**Parental Involvement:** The pesantren maintains communication with parents to ensure that the moral values taught at the pesantren are also implemented at home. This collaboration is crucial for the consistency of students' moral education (Fahmi, 2016; Fauzi, 2017).

**Technology Utilization:** The pesantren utilizes technology as a medium for teaching moral values, such as through educational videos and online platforms that support moral instruction (Hadi, 2019; Halim, 2015).

**Personalized Approach:** Each student receives individual attention according to their needs in moral development. This personal approach helps address individual issues that may arise (Hamid, 2003; Hasan, 2018).

**Alumni Involvement:** Pesantren alumni are involved in mentoring activities for students, providing real-life examples of applying moral values after graduating from the pesantren (Fauzi, 2016; Ghoni, 2017).

**Rewards and Sanctions:** The pesantren implements a reward system for students who exhibit good behavior and educational sanctions for those who violate rules as part of moral learning (Hasibuan, 2015; Hirnawan, 2020).

To ensure data validity, triangulation was conducted by comparing information from various sources and methods. The following table presents the data verification process:

<b>No Findings</b>	<b>Data Sources</b>	<b>Verification Method</b>
1 Curriculum Integration	Curriculum documents, interviews	Source and method triangulation
2 Role of Caregivers & Teachers	Observation, interviews	Method triangulation
3 Extracurricular Activities	Observation, activity schedules	Source triangulation
4 Pesantren Environment	Observation, interviews	Method triangulation
5 Evaluation & Feedback	Interviews, evaluation documents	Source triangulation
6 Parental Involvement	Interviews, communication records	Source triangulation
7 Technology Utilization	Observation, interviews	Method triangulation
8 Personalized Approach	Interviews, observation	Method triangulation
9 Alumni Involvement	Interviews, activity schedules	Source triangulation
10 Rewards and Sanctions	Observation, regulation documents	Source and method triangulation

Through this verification process, the obtained data are confirmed to be valid, ensuring that the research findings have high credibility.

Data validation is a crucial step in qualitative research to ensure the accuracy and reliability of findings. In this study, several validation techniques were applied to guarantee the credibility of the data collected.

**Source and Method Triangulation.** Triangulation involves using multiple data sources and collection methods to ensure information consistency. In this study, data were obtained through participatory observation, in-depth interviews with caregivers, teachers, and 9th-grade students, and document analysis, such as curriculum and teaching modules. This multi-source and multi-method approach allows researchers to verify information and reduce bias (Malli, 2014; Muhdlor & Zarkasyi, 1998).

**Prolonged Engagement.** Prolonged engagement was conducted by extending data collection time in the field to deeply understand the context and build trust with participants. This helps researchers obtain more accurate and in-depth data (Rakhmat, 2020; Susanti, 2013).

**Persistent Observation** Persistent observation involves carefully and thoroughly examining the studied phenomenon. In this research, the researcher meticulously documented every detail relevant to the implementation of Syed Muhammad Naquib al-Attas' moral education concept in the pesantren (Yasin, 2016; Effendi, 2020).

**Peer Discussion** Peer discussions were conducted to gain different perspectives and identify potential biases or weaknesses in the research. Through these discussions, the researcher could evaluate and refine approaches or data interpretations that might be inaccurate (Furi Aristiyasari, 2013; Ja'far, 2013).

**Negative Case Analysis** Negative case analysis involves searching for and examining data or cases that do not align with the main findings. By identifying and analyzing these cases, the researcher can strengthen the validity of the findings by demonstrating that all possible variations have been considered (Hendri, 2020; Nanu, 2020).

**Member Check** Member check is the process where the researcher confirms findings or data interpretations with research participants. In this study, the researcher allowed caregivers, teachers, and students to review and comment on preliminary findings, ensuring that the researcher's interpretations aligned with their experiences and views (Yusuf, 2014; Yasin, 2016).

By implementing these validation techniques, this study ensures that the obtained data are accurate, credible, and trustworthy. This is crucial to ensure that the research findings truly reflect the reality of the implementation of Syed Muhammad Naquib al-Attas' moral education concept at Pesantren Ar-Raudhatul Hasanah.

## CONCLUSION

This study reveals that the implementation of Syed Muhammad Naquib al-Attas' moral education concept at Pesantren Ar-Raudhatul Hasanah has successfully shaped the character of ninth-grade students into individuals with proper manners and noble ethics. The key findings highlight the integration of the national curriculum with moral values, the exemplary role of caregivers and teachers, and a conducive pesantren environment as crucial factors in character development.

**Academic Impact.** The application of Al-Attas' moral education concept has a positive impact on students' academic achievements. Emphasizing manners and ethics enhances discipline and motivation for learning, making students more focused and responsible in their studies. Moreover, the holistic approach, which integrates knowledge with moral values, results in a deeper and more comprehensive understanding of subjects.

**Social Contribution,** Socially, the moral education practiced in this pesantren shapes individuals with good behavior who contribute positively to society. Students with noble character tend to become agents of change, promoting values of kindness and social harmony. They also demonstrate adaptability and the ability to interact with diverse societal groups, reflecting a high level of tolerance and empathy.

Thus, the implementation of Syed Muhammad Naquib al-Attas' moral education concept at Pesantren Ar-Raudhatul Hasanah not only enhances students' academic quality but also makes a significant contribution to social development based on moral and ethical values.

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