IMPLEMENTATION OF AL-GHAZALI'S CONCEPT OF MORAL EDUCATION AT THE TAHFIDZ AN-NABA ISLAMIC BOARDING SCHOOL, SURO, BANYUMAS

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Abstract
This study aims to examine the implementation of Al-Ghazali's moral education concept at Tahfidz An-Naba Islamic Boarding School, Suro, Banyumas. Al-Ghazali is one of the most influential figures in Islamic thought who emphasized that moral education is the essence of education. Tahfidz An-Naba was chosen as the research site due to its strong commitment to character building among students. The research employs a qualitative descriptive method using field studies and documentation. The findings reveal that the pesantren applies Al-Ghazali's moral education concept through seven main methods: mujahadah (spiritual struggle), riyadhah (spiritual training), exemplary role models, habituation, advice and counsel, storytelling, and rewards. Supporting factors include parental support and strong cooperation between teachers and mentors, while obstacles include weak internal communication, the diverse backgrounds of students, and the influence of digital devices. Overall, the implementation of Al-Ghazali's moral education concept is considered effective in fostering noble character (akhlaqul karimah) among the students.
Keywords: Moral education, Al-Ghazali, pesantren, student character, implementation methods

Abstrak

Penelitian ini bertujuan untuk mengkaji implementasi konsep pendidikan akhlak menurut Al-Ghazali di Pesantren Tahfidz An-Naba, Suro, Banyumas. Al-Ghazali adalah salah satu tokoh penting dalam khazanah pemikiran Islam yang menekankan pentingnya pendidikan akhlak sebagai inti dari pendidikan. Pesantren Tahfidz An-Naba menjadi lokasi studi karena komitmennya dalam pembentukan karakter santri melalui berbagai metode pendidikan. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif dengan pendekatan studi lapangan dan dokumentasi. Hasil penelitian menunjukkan bahwa pesantren mengimplementasikan konsep pendidikan akhlak Al-Ghazali melalui tujuh metode utama: mujahadah, riyadhah, keteladanan, pembiasaan, pemberian nasehat, penyampaian kisah, dan pemberian reward. Faktor pendukung pelaksanaan program ini antara lain dukungan orang tua dan kerja sama antara ustadz dan musyrif, sementara faktor penghambatnya meliputi kurangnya komunikasi internal, latar belakang santri yang beragam, dan pengaruh teknologi (gawai). Secara keseluruhan, implementasi konsep pendidikan akhlak Al-Ghazali di pesantren ini dinilai cukup berhasil dalam membentuk akhlakul karimah para santri.
Kata kunci: Pendidikan akhlak, Al-Ghazali, pesantren, karakter santri, implementasi metode

INTRODUCTION

The journey of moral education in Islamic tradition cannot be separated from the dynamics of interaction between normative religious teachings and the development of human civilization. Moral education has developed through a long process influenced by various social, cultural, and intellectual factors in Muslim society. In this context, the development of moral education has two main dimensions, namely the normative dimension and the historical dimension. The normative dimension refers to the main sources of Islamic teachings that form the basis of moral character, namely the Qur'an and the Hadith of the Prophet Muhammad SAW. These two sources provide fundamental guidelines on how humans should behave in their personal and social lives. Meanwhile, the historical dimension shows that the concept of moral education did not develop statically, but rather through a process of interpretation, development, and actualization by Islamic scholars and thinkers in various eras and regions (Azra, 2012). Thus, moral education is a combination of transcendent revelatory teachings and the historical experiences of Muslims in building civilization.

In the history of Islamic thought, one of the figures who made a major contribution to the development of the concept of moral education was Abu Hamid Al-Ghazali. Al-Ghazali was known as a great scholar who not only mastered the fields of fiqh and theology, but also philosophy, Sufism, and education. His thoughts on morals are comprehensively described in his monumental work, Ihya' Ulum al-Din, which remains a major reference in the study of Islamic ethics and spirituality. In this work, Al-Ghazali explains that morals are a condition of the soul that is so deeply ingrained that it gives rise to spontaneous actions without the need for lengthy rational consideration (Al-Ghazali, 2011). This concept shows that morals are not merely outward behavior, but rather a manifestation of a person's inner state. Therefore, according to Al-Ghazali, moral education must be directed at the process of nurturing the soul through spiritual training, practicing good behavior, and controlling desires.

Al-Ghazali's thoughts on moral education also emphasize the importance of integrating knowledge and spiritual development. According to him, knowledge without morals will cause damage, while good morals will guide humans in using knowledge correctly. This view confirms that the main goal of education in Islam is not only to produce intellectually intelligent individuals, but also individuals with noble moral character. In the modern educational perspective, this concept is in line with the idea of character education, which places the formation of moral values as an important part of the educational process (Lubis, 2012). Thus, Al-Ghazali's thinking can be considered an important foundation in the development of a holistic moral education paradigm.

In the Indonesian context, educational institutions that play a strategic role in instilling moral values are Islamic boarding schools. Islamic boarding schools are traditional Islamic educational institutions that have developed over centuries and have become an integral part of the history of education in the archipelago. Islamic boarding schools not

only function as places to study religious knowledge but also as centers for character and moral formation for students. The education system in pesantren emphasizes the study of classical texts, the habit of worship, and collective life that allows for an intensive process of internalizing moral values (Dhofier, 2011).

Research conducted by Yahya (2016) shows that the character education model applied in pesantren is capable of shaping the personalities of santri for the better. This is reflected in various activities carried out in the pesantren environment, such as enforcing discipline, practicing religious activities, and intensive supervision by caregivers. In addition, the role of kyai and ustadz as role models is also an important factor in the moral education process. In the pesantren tradition, role modeling is a very effective educational method because students can see firsthand how moral values are applied in everyday life.

However, the reality on the ground shows that not all Islamic boarding schools are able to produce graduates with the noble character that is expected. Various social and cultural challenges also affect the effectiveness of moral education in Islamic boarding schools. One of these challenges is the emergence of stereotypes in society that view Islamic boarding schools as places to accommodate children who are considered problematic or difficult to control. Such anecdotes are certainly not entirely true, but their existence shows that there are still negative perceptions that need to be corrected. This condition is also a challenge for Islamic boarding schools to continue to improve the quality of moral education in order to prove that these institutions are truly centers for character building for the younger generation.

Based on these conditions, it can be hypothesized that if the concept of moral education is applied consistently and systematically, the negative stigma against Islamic boarding schools will gradually diminish. Effective moral education not only emphasizes cognitive aspects or knowledge about morals, but also involves the process of internalizing values through habit formation, role modeling, and continuous supervision. Thus, Islamic boarding schools can become a model of character education that is able to respond to moral challenges in the modern era.

In the general perspective of education, the term education comes from the root word "didik," which means to nurture and train. Terminologically, education can be understood as a coaching process that aims to develop human potential comprehensively, including intellectual, emotional, social, and spiritual aspects. Education not only serves to transfer knowledge, but also to shape the personality and character of individuals so that they are able to live meaningful lives in society (Tilaar, 2012). In the context of Islamic education, this process is directed at shaping individuals who are able to carry out their roles as servants of Allah and as caliphs on earth.

The concept of education in Islam emphasizes a balance between intellectual development and moral guidance. Therefore, moral education is an integral part of the overall Islamic education system. The main objective of moral education is to shape individuals who possess akhlakul karimah, or behavior that reflects values of goodness

such as honesty, responsibility, patience, and concern for others. These values are not only taught theoretically, but also internalized through various educational activities that involve direct experience (Al-Attas, 1991).

However, various studies show that religious education in many educational institutions still faces a number of weaknesses. One of the main problems is the tendency for religious education curricula to emphasize cognitive aspects rather than the formation of spiritual and moral awareness. As a result, students may have sufficient knowledge of religious teachings, but are not necessarily able to apply them in their daily lives. This condition shows a gap between religious knowledge and practice (Muhaimin, 2012).

In addition, the learning methods used in religious education are often unable to encourage students to internalize moral values deeply. Learning that is too oriented towards memorization and one-way delivery of material tends to make students passive. In fact, moral education requires a more participatory and reflective approach so that students can understand the meaning of moral values personally. In this case, teachers have an important role as facilitators who are able to create a conducive learning environment for character building.

Another weakness relates to the limited availability of learning resources and teaching materials for religious education. Many textbooks still focus on conveying normative concepts without providing concrete examples of how these values can be applied in everyday life. As a result, students often find it difficult to connect the theory they learn with the reality of their lives. Therefore, innovation is needed in the development of curricula and teaching materials that are able to integrate moral values with the context of real life. In addition to the factors of curriculum and learning methods, the competence of teachers is also an important factor in the success of moral education. Teachers are not only required to master the subject matter, but must also be able to set an example for students. In Islamic education, role modeling is a very effective method because students tend to imitate the behavior of people they respect. Therefore, improving the quality of teachers, both in terms of academic competence and moral integrity, is an important step in strengthening moral education.

Considering these various factors, it can be concluded that strengthening moral education requires a comprehensive and integrative approach. Islamic boarding schools, as Islamic educational institutions, have great potential to develop effective moral education models because the educational system they implement allows for intensive internalization of values. Through a combination of classical text learning, worship practices, and role modeling by caregivers, Islamic boarding schools can become laboratories for character education that are relevant to the needs of modern society.

METHOD

This study uses a qualitative approach with a case study type of research to gain an in-depth understanding of the implementation of Imam Al-Ghazali's concept of moral education at the Tahfidz An-Naba Islamic boarding school in Suro, Banyumas. A

qualitative approach was chosen because this study seeks to explore the meaning, process, and practice of moral education as applied in everyday life in the boarding school environment. This approach allows researchers to gain a comprehensive understanding of the moral values taught and how these values are internalized by students through various educational activities (Creswell & Creswell, 2018).

The type of research used was a case study, because this study focused on one particular educational institution as the object of study to obtain an in-depth picture of the phenomenon that occurred contextually. Case studies allow researchers to examine moral education practices in detail in the social, cultural, and religious context of Islamic boarding schools (Yin, 2018). This research was conducted at the Tahfidz An-Naba Islamic Boarding School, Suro, Banyumas, with research subjects including boarding school caregivers, ustadz or ustadzah, and students who are directly involved in the moral education process.

The data collection techniques in this study used several methods, namely observation, in-depth interviews, and documentation. Observations were conducted to directly observe the practice of moral education applied in daily activities at the pesantren, such as learning activities, worship practices, and interactions between teachers and students. In-depth interviews were conducted with pesantren administrators and ustadz to obtain information about the concept of moral education applied and its relevance to the thoughts of Imam Al-Ghazali. In addition, documentation was used to supplement the research data in the form of activity records, pesantren curricula, and various documents related to the moral education process (Sugiyono, 2019).

Data analysis in this study was carried out in several stages, namely data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and focusing on data relevant to the research objectives. The data was then presented in the form of a narrative description to facilitate the researcher's understanding of the patterns of moral education implementation in Islamic boarding schools. The final stage was drawing conclusions, which was done continuously throughout the research process to obtain a deep understanding of the implementation of Al-Ghazali's concept of moral education in Islamic boarding schools (Miles et al., 2014).

RESULTS AND DISCUSSION

Research on the implementation of Imam Al-Ghazali's concept of moral education at the An-Naba Tahfidz Islamic Boarding School in Suro, Banyumas, produced several important findings related to how moral values are instilled in students through the boarding school education system. The findings of this study show that moral education in Islamic boarding schools is not only carried out through formal learning in the classroom, but also through habituation, exemplary behavior, and supervision in daily life in the boarding school environment. This moral education process is in line with Imam Al-Ghazali's thinking, which emphasizes the importance of character building through good habits, self-control, and spiritual closeness to Allah SWT (Al-Ghazali, 2005).

The first finding shows that moral education at the Tahfidz An-Naba Islamic boarding school is carried out through the internalization of moral and spiritual values sourced from the Qur'an and Hadith. These values are instilled through the study of classical books that discuss morals and Sufism, such as the book *Ihya Ulumiddin* by Imam Al-Ghazali. Through the study of these books, the students are introduced to the concept of morals as a trait embedded in the soul that encourages a person to do good deeds spontaneously without the need for lengthy consideration. This understanding is an important foundation in shaping the character of santri so that they are able to live their lives in accordance with Islamic teachings. This is in line with Al-Ghazali's view that morals are a condition of the soul that gives rise to actions easily without going through a complicated thought process (Al-Ghazali, 2005).

In addition to learning from books, moral education is also carried out through a system of habits applied in daily life at the pesantren. Santri are accustomed to carrying out various religious activities on a regular basis, such as praying five times a day in congregation, reading the Qur'an, attending religious lectures, and participating in dzikir and prayer activities together. This habit formation aims to shape a strong religious character in the students so that moral values are not only understood theoretically but also manifested in real behavior. Habit formation is one of the methods of moral education that is strongly emphasized by Imam Al-Ghazali because through continuous habits, a person can shape a good character within themselves (Al-Ghazali, 2005).

The second finding shows that the exemplary behavior of the kyai and ustadz plays a very important role in the process of moral education in Islamic boarding schools. The students view the kyai and ustadz as figures who must be respected and emulated in their daily lives. The simplicity, discipline, patience, and gentleness shown by the teachers serve as real examples for the students in living a virtuous life. This exemplary behavior is one of the main factors influencing the success of moral education in Islamic boarding schools because students not only receive verbal advice but also see the practice of moral values in their daily lives. Exemplary behavior is a very effective educational method in shaping the character of students. In the context of Islamic education, exemplary behavior has a very important position because the Prophet Muhammad himself is known as uswah hasanah or the best example for mankind.

Therefore, the kyai and ustadz in Islamic boarding schools strive to exemplify behavior that is in accordance with Islamic teachings so that students can imitate and internalize these values in their lives. This process shows that moral education cannot be separated from the interpersonal relationship between educators and students. The third finding shows that the disciplinary system implemented in Islamic boarding schools is an important means of shaping students' morals. Pesantren have various rules that must be obeyed by all students, such as the obligation to attend classes, maintain environmental cleanliness, and respect fellow students and teachers. Violations of these rules will result in educational sanctions, such as additional Quran recitation, cleaning the pesantren environment, or other tasks aimed at fostering a sense of responsibility.

The application of this discipline is in line with the concept of moral education proposed by Al-Ghazali, which emphasizes the importance of self-control in shaping good character. According to Al-Ghazali, humans have desires that can lead to negative behavior if not properly controlled. Therefore, moral education must be able to direct these desires to develop positively through continuous training and supervision.

The fourth finding shows that social interaction among students also plays an important role in the process of moral character formation. Communal life in Islamic boarding schools allows students to learn to respect each other, work together, and help one another in various activities. This interaction creates a social environment that supports the formation of good character because students learn to develop empathy, solidarity, and social responsibility. A conducive social environment is one of the important factors in moral education. In Al-Ghazali's view, the environment has a huge influence on a person's moral development. Therefore, Islamic boarding schools as Islamic educational institutions strive to create a religious and conducive environment so that students can develop optimally, both intellectually and spiritually.

The findings also show that the process of moral education in Islamic boarding schools is inseparable from the role of continuous supervision by teachers. This supervision aims to ensure that students carry out their activities in accordance with the rules and values established by the boarding school. Supervision is carried out not only in learning activities but also in daily life in dormitories, places of worship, and the surrounding environment of the boarding school. Through intensive supervision, teachers can provide direct guidance to students who have difficulty adjusting to life at the pesantren. This guidance is carried out using a persuasive and educational approach so that students can understand their mistakes and try to correct behaviors that are not in line with moral values.

Other findings show that moral education at the An-Naba Tahfidz Islamic Boarding School also faces several challenges in its implementation. One of the challenges faced is the differences in the family backgrounds and social environments of the students before they enter the boarding school. Some students have habits that are not in line with the values applied at the boarding school, requiring a lengthy adaptation process. In addition, technological developments and social media also pose their own challenges to moral education. Wide access to various information through the internet can influence the students' mindset and behavior. Therefore, the boarding school strives to provide guidance to students so that they are able to use technology wisely and maintain moral values in their daily lives.

Nevertheless, in general, the implementation of Al-Ghazali's concept of moral education at the Tahfidz An-Naba Islamic Boarding School has shown positive results. The students have demonstrated improved behavior after undergoing the educational process at the boarding school. They have become more disciplined, have a high awareness of worship, and show respect to their teachers and parents. These changes indicate that moral

education, which is systematically applied through learning, habituation, exemplary behavior, and supervision, can have a significant impact on the character formation of students. This also shows that the concept of moral education developed by Imam Al-Ghazali is still very relevant to be applied in the context of Islamic education in the modern era.

Overall, the findings of this study indicate that the success of moral education in Islamic boarding schools is greatly influenced by several key factors, namely the existence of a curriculum that emphasizes moral and spiritual values, role models from teachers, a consistent disciplinary system, a conducive social environment, and continuous supervision. The combination of these various factors creates an education system that is capable of shaping the character of students holistically. Thus, Islamic boarding schools can serve as educational institutions that not only teach religious knowledge but also shape noble character. Moral education based on the thoughts of Imam Al-Ghazali provides a strong philosophical foundation for the development of an Islamic education system oriented towards character building. Therefore, the concept of moral education can be used as an important reference in efforts to improve the quality of Islamic education in Indonesia.

DISCUSSION

The results of research on the implementation of Imam Al-Ghazali's concept of moral education at the An-Naba Tahfidz Islamic Boarding School in Suro, Banyumas, show that moral education at Islamic boarding schools has distinctive characteristics, namely combining cognitive, affective, and spiritual dimensions in the process of shaping students' character. The discussion of the research results will be analyzed by linking the field findings with the concept of moral education according to Al-Ghazali and the views of other Islamic education experts. Through this approach, it can be understood that moral education is not only related to the mastery of moral knowledge but also to the formation of personality as reflected in daily behavior.

One of the main findings of this study is that moral education in Islamic boarding schools is carried out through the internalization of moral values sourced from the Qur'an and Hadith. This internalization process is carried out through the study of classical books containing Sufi and moral teachings, particularly the works of Imam Al-Ghazali such as *Ihya Ulumiddin*. In Al-Ghazali's perspective, morals are qualities embedded in the soul that encourage a person to act easily without the need for lengthy consideration (Al-Ghazali, 2005). This definition emphasizes that morals are not merely outward actions, but manifestations of a deeply formed inner state. Therefore, moral education cannot be achieved solely through the delivery of theory, but must be through a continuous process of habituation so that these moral values become part of an individual's personality.

Research findings show that learning moral books is one of the main means of instilling moral values in students. This learning process not only emphasizes conceptual understanding but also instills spiritual awareness of the importance of maintaining a

relationship with Allah SWT and with fellow human beings. This is in line with the views of Islamic education experts who state that the main objective of Islamic education is to shape individuals who have a balance between intellectual, spiritual, and moral dimensions (Nata, 2010). Thus, learning moral books in Islamic boarding schools serves as a means to build a deep moral awareness in students.

In addition to learning from books, the results of the study also show that the method of habituation plays a very important role in moral education in Islamic boarding schools. Habituation is carried out through various religious activities that are part of the daily life of students, such as praying in congregation, reading the Qur'an, attending religious lectures, and carrying out other worship activities. These activities are carried out routinely so that they form a consistent pattern of behavior in the students. In the perspective of Islamic education, habituation is a very effective method in shaping character because behaviors that are repeated will become part of an individual's habits (Marimba, 1989).

This concept of habituation is also strongly emphasized by Imam Al-Ghazali in his thoughts on moral education. According to Al-Ghazali, humans have the potential to do good and bad, and this potential can be developed through continuous practice. Therefore, moral education must be carried out through a continuous process of practice so that good behavior can be instilled in a person. Through consistent habituation in Islamic boarding schools, students learn to control themselves and develop moral awareness in their lives.

The findings also show that the exemplary behavior of the kyai and ustadz is a very important factor in the process of moral education. Students not only learn from the material presented by teachers, but also from the behavior demonstrated by teachers in their daily lives. This exemplary behavior covers various aspects, such as simplicity, discipline, patience, and humility in interacting with others. Through this exemplary behavior, students obtain real examples of how moral values can be realized in life.

In the perspective of Islamic education, exemplary behavior is a very effective educational method because humans have a tendency to imitate the behavior of people they respect. The Prophet Muhammad himself is known as the best example for humanity, as mentioned in the Qur'an that he is a good example for believers. Therefore, educators in Islamic boarding schools strive to exemplify behavior that is in accordance with Islamic teachings so that students can emulate these attitudes in their lives. This is in line with Tafsir's (2013) view that exemplary behavior is the most effective educational method in shaping the character of students.

In addition to exemplary behavior, the disciplinary system implemented in Islamic boarding schools also plays an important role in shaping the character of students. Research shows that Islamic boarding schools have various rules that must be obeyed by all students, such as the obligation to attend classes, maintain environmental cleanliness, and respect fellow students and teachers. These rules are applied consistently, creating an orderly and conducive environment for the educational process.

The implementation of discipline can be understood as part of the character-building process that aims to foster a sense of responsibility in students. In Al-Ghazali's view, moral education must be able to guide humans to control their desires and impulses that can lead to negative behavior. Therefore, the implementation of rules and discipline in Islamic boarding schools is a form of training for students to develop self-control. Through this process, students learn to obey rules and understand the consequences of their actions.

The results of the study also show that the social environment of Islamic boarding schools has a significant influence on the moral development of students. Life in a boarding school, which is communal in nature, allows students to interact intensively with their peers in various daily activities. This interaction creates a social learning process that enables students to develop attitudes of mutual respect, cooperation, and helping one another. This positive social environment is an important factor in character building because individuals tend to be influenced by the values that develop in their surroundings. From an Islamic educational perspective, the environment plays a very important role in shaping a person's personality. Al-Ghazali emphasized that humans are greatly influenced by the environment in which they live. Therefore, creating a conducive educational environment is one of the important requirements for successful moral education. Islamic boarding schools, as Islamic educational institutions, have an advantage in this regard because they are able to create a religious environment that supports the comprehensive character building of students.

However, the results of the study also show that the implementation of moral education in Islamic boarding schools faces several challenges. One of the challenges faced is the differences in the social and family backgrounds of the students before they enter the boarding school. Some students have habits that are not in line with the values applied in the boarding school, so they need a fairly long adaptation process. This adjustment process often requires a patient and attentive approach from teachers so that students can adapt to life at the boarding school.

In addition, the development of information technology also poses a challenge in moral education. Wide access to the internet and social media can have a diverse influence on the mindset and behavior of the younger generation. Therefore, Islamic boarding schools need to develop educational strategies that equip students with the ability to use technology wisely without abandoning the moral and spiritual values that form the basis of Islamic education. This is in line with Azra's (2012) view that Islamic educational institutions need to adapt to the times without losing their identity and the basic values that form their foundation.

Overall, the discussion of the research results shows that the implementation of Al-Ghazali's concept of moral education at the Tahfidz An-Naba Islamic Boarding School is effective through the integration of book learning, worship habits, teacher role models, the application of discipline, and the creation of a conducive social environment. The

combination of these various methods creates an educational system that is able to comprehensively shape the character of students. Moral education is not only taught as a subject, but also manifested in daily practices within the pesantren environment. These findings reinforce the view that pesantren play a very important role in shaping a generation with noble character. Through an educational system that emphasizes a balance between knowledge and character building, pesantren are able to produce individuals who not only have a good understanding of religion but also have noble personalities. Therefore, the concept of moral education developed by Imam Al-Ghazali is still very relevant to be applied in the context of Islamic education in the modern era. By integrating spiritual, moral, and social values into the educational process, Islamic boarding schools can continue to contribute to building a society with noble character based on Islamic teachings.

CONCLUSION

The implementation of Imam Al-Ghazali's concept of moral education at the An-Naba Tahfidz Islamic Boarding School can generally be said to have been successful. This is reflected in various educational activities involving ustadz and musyrif in guiding and nurturing the character of the students so that they have good morals. The role of educators at the boarding school is not limited to delivering religious material, but also includes fostering attitudes, behaviors, and developing the spiritual awareness of students in their daily lives. Through a structured and continuous educational process, students not only learn and understand moral values in theory, but also strive to practice them in real life, both within the pesantren and when interacting with the community outside the pesantren. Thus, the moral education implemented at the An-Naba Tahfidz Islamic Boarding School is not only oriented towards cognitive aspects, but also emphasizes the formation of character and habits that reflect Islamic moral values.

In its implementation, Imam Al-Ghazali's concept of moral education in this pesantren is applied through several complementary educational methods. These methods include mujahadah and riyadhah, which emphasize spiritual training and self-control to form a pure and disciplined soul in worship. In addition, the method of exemplary behavior is also an important part of the moral education process, in which the ustadz and musyrif strive to set a good example for the santri to emulate. The method of habituation is also applied through various routine activities such as congregational worship, reading the Qur'an, and other religious activities that are carried out consistently. In addition, educators also use methods of giving advice and exemplary stories that contain moral values to strengthen students' understanding of the importance of good character. As a form of motivation, Islamic boarding schools also implement a reward system for students who demonstrate positive behavior and good achievements in both academic and moral fields.

The successful implementation of moral education cannot be separated from various supporting factors that strengthen the process of character building for students. One of

the most influential factors is the support of the students' parents, who entrust the pesantren to educate their children in a religious and disciplined environment. In addition, good cooperation between teachers and supervisors is also an important factor in creating an integrated and effective education system. However, in practice, there are several factors that pose obstacles, such as a lack of communication between some teachers and supervisors, which can affect coordination in the guidance of students. Furthermore, the diverse backgrounds and characters of the students also pose a challenge in the process of moral education. The influence of the use of gadgets or digital technology is also a factor that can affect the behavior and concentration of students, requiring supervision and a more adaptive educational approach.

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