IMPLEMENTATION OF ISLAMIC EDUCATION IN FORMING KARIMAH IMACLES AT NURUL JADID ISLAMIC BOARDING SCHOOL

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Abstract:

This research uses a qualitative approach with a case study design to understand the implementation of Islamic education in forming morals at the Syekh Nawawi Al-Bantani dormitory. The research subjects consisted of Islamic Religious Education teachers, students, and families involved in the educational process, with data collection through in-depth interviews, direct observation, and documentation. Data analysis was carried out qualitatively through steps of reduction, presentation, and conclusion, as well as by applying triangulation techniques to ensure data validity. The research results show that Islamic education in this dormitory focuses on spiritual aspects and developing tolerance and good character through various methods, such as teacher examples and dormitory activities that strengthen Islamic values. Supporting and inhibiting factors in the implementation of education were also identified, which included student motivation, teacher quality, and a supportive social environment. Thus, this research provides an in-depth understanding of Islamic education's contribution to forming morals among students.

Keywords: *Implementation, Islamic education, morals.*

INTRODUCTION

Islamic education has a very fundamental role in forming morals in individuals, especially among the younger generation (Zamroni et al., 2022). In the context of education, morals are not only understood as good behavior, but also as a manifestation of the spiritual and moral values taught in Islamic teachings. Islamic education aims to create individuals who are not only intellectually intelligent, but also have strong character and noble morals (Purnamasari et al., 2023). In Islamic teachings, good morals are considered an indicator of a person's faith. The Qur'an and Hadith emphasize the importance of good character and behavior as an integral part of a Muslim's life. For example, the Prophet Muhammad SAW said, "Indeed, I was sent to perfect noble morals" (Najiburrahman et al., 2024). This shows that moral education must be the main focus in Islamic education. By understanding the moral values taught in Islam, it is hoped that students can apply them in everyday life.

The implementation of Islamic education in forming morals can be done through various methods, including formal learning in institutions, teaching at home by parents, as well as involvement in social and religious activities (Romlah & Rusdi, 2023). The Islamic education curriculum often includes material on morals and ethics, which is taught in an integrated manner with other subjects. Apart from that, a learning approach that involves discussion, reflection and real practice is also very important to strengthen

students' understanding of moral values.

However, there are still many educational institutions that have not formulated the formation of good morals, such as in the Syekh Nawawi Al-Bantani dormitory, there are still many students who lack good morals in the dormitory, this is caused by the social environment, for example peers who show negative behavior or lack of concern for religious values and a lack of awareness for them about morals.

The role of teachers in the educational process is also very crucial. As educators and role models, teachers have the responsibility to instill moral values through examples of daily behavior. Research shows that teachers who apply the principles of character education can have a positive impact on students' moral development (Dini, 2022). Therefore, it is important for institutions to provide training and support to teachers so that they can implement moral education effectively.

Discussions about Islamic education are already familiar, such as the results of research by Yunan et al., (2023) which explains: Firstly, tazkiyatun Nafs education has been running in the Tarbiyah Islamiyah Private Madrasah Aliyah with students always being pressured to pray before studying, reading Asmaul Husna, reading the Koran as self-control.

Apart from that, the discussion about akhlakul karimah Susiatik & Sukoco, (2022) concluded that: the cultivation of akhlakul karimah values at the Tahfidz Darul Islah Sindang Sari Natar House, South Lampung Regency has gone well. instilling morals in students by being a role model, giving advice, habituation, and punishment.

Research on character implementation has also been discussed by Akhmad, (2020). Based on the presentation of the results of the discussion above, it was found that the effectiveness of character education programs in the Muhammadiyah education concept needs to be improved in terms of integration between education in the school environment and the family environment.

In the increasingly complex context of globalization, challenges to the morals of the younger generation are increasing (Mundiri et al., 2022). The influence of foreign culture, information technology and social media can erode the moral values that have been instilled through education. Therefore, it is important to explore how Islamic education at the Syekh Nawawi Al-Bantani dormitory can be implemented effectively to shape akhlakul karimah amidst this current of change. This research aims to analyze the methods and strategies used in Islamic education and their impact on the character of students.

The implementation of Islamic education at the Syekh Nawawi Al-Bantani dormitory covers various aspects, starting from a curriculum that integrates the teachings of the Koran and Hadith to dormitory activities that support character formation. A holistic approach that combines academic and moral aspects is the key to success in creating a young generation with good morals (Hosaini et al., 2024). The involvement of parents and the community is also an important factor in supporting this educational process, so collaboration between dormitories, families and the social environment is very necessary.

The Sheikh Nawawi Al-Bantani dormitory is a dormitory under the auspices of the Nurul Jadid Islamic boarding school. In terms of teaching and learning activities, especially in the study of morals, Sheikh Nawawi Al-Bantani's boarding house uses the Banin akhlakulil book. Even though teaching and learning activities include learning about morals, there are still many students who still lack morals.

It is hoped that the results of this research will provide a clear picture of how Islamic education can be a solution in facing moral and ethical challenges in the modern era. Thus, this research seeks to make a significant contribution to the development of Islamic education and the formation of the character of the younger generation at the Syekh Nawawi Al-Bantani dormitory.

RESEARCH METHODS

This research uses a qualitative approach with a case study design to understand the implementation of Islamic education in forming morals at the Syekh Nawawi Al-

Bantani dormitory. The research subjects consisted of Islamic Religious Education teachers, students and families involved in the educational process at the Syekh Nawawi Al-Bantani dormitory, with subject selection carried out by purposive sampling. Data collection was carried out through in-depth interviews, direct observation in classes and dormitories, as well as collecting related documentation such as curriculum and dormitory activities.

The data collection technique in this research was carried out circularly using three main approaches, namely: 1) participant observation, 2) in-depth interviews with the Head of the Jumadil Kubro central region, the head of the Syekh Nawawi Al-Bantani dormitory Nurul Jadid Islamic Boarding School, dormitory security, teaching teachers, and dormitory management members, as well as 3) documentation studies. Data analysis is carried out through the stages of data reduction, data presentation, and drawing conclusions or verification (Amir et al., 2022)

To ensure the validity and reliability of the data, this research applied triangulation techniques by combining various data sources and checking again with participants. With this method, it is hoped that an in-depth understanding can be obtained regarding the contribution of the implementation of Islamic education in the formation of morals in students at the Syekh Nawawi Al-Bantani dormitory.

RESULTS AND DISCUSSION
Islamic Education

Islamic education has various meanings according to experts which reflect the essence and objectives of the educational process in the context of Islamic teachings. According to Abdul Majid, Islamic religious education is a conscious and planned effort to prepare students to recognize, understand, appreciate and practice Islamic teachings and respect adherents of other religions in inter-religious harmony (Mahri, 2023). This shows that Islamic education does not only focus on spiritual aspects, but also on developing attitudes of tolerance and unity among students.

Zakiyah Daradjat emphasized that Islamic education is an effort to develop and nurture students so that they can understand Islamic teachings as a whole (Muslimah, 2022). This means that Islamic education must cover various aspects of life, both physical and spiritual, to form individuals who are able to practice Islamic values in everyday life. In this context, Islamic education is expected to form a complete personality with noble character.

Moral morality

Akhlakul karimah, or noble morals, is an important concept in Islamic education that refers to good behavior and character. According to Ahmad D. Marimba, akhlakul karimah is the guidance provided by educators to shape the character of students in accordance with Islamic teachings. Marimba emphasized that Islamic education does not only focus on intellectual aspects, but also on moral and spiritual development, so that students can become insan kamil, namely individuals who are perfect both physically and spiritually (Baharun & Badriyah, 2020).

Yusuf al-Qardhawi defines akhlakul karimah as education that touches all aspects of human life, including reason, heart, spirituality, physicality and skills. In his view, akhlakul karimah is the result of a continuous and systematic educational process which aims to form individuals with good character. Thus, akhlakul karimah becomes the basis for every individual's actions and behavior in society (Zulmuqim et al., 2022).

Meanwhile, Hasan Langgulung added that akhlakul karimah also includes the application of moral values in everyday life. He believes that education that teaches morals will produce a young generation who is not only academically intelligent but also has high integrity and ethics. This is important to create a harmonious and civilized society, where every individual respects each other and contributes positively to their social environment (Hidayah, 2023).

Implementation of Islamic Education in Forming Morals at the Syekh Nawawi Al-Bantani Dormitory

Moral education in Islam aims to shape individual character who is not only good personally, but also able to contribute positively to students. As stated by Zainal Mutaqin et al., the implementation of moral education is carried out through various holistic and integrated approaches (Mutaqin et al., 2020). One of the main approaches is through teacher example, where the teacher acts as a model of Islamic behavior that students can follow. Apart from that, getting into the habit of good behavior in daily life in a dormitory environment, such as getting students to be honest, disciplined and respectful of each other, is an important key in character formation (A Sagir, Mas'udi, 2021).

No less important, hostel activities designed to strengthen Islamic values, such as religious programs, Al-Qur'an studies, and social activities, also support the creation of ethical and responsible individuals. With this combination, moral education does not only become theory, but also becomes real practice in students' lives.

At the Syekh Nawawi Al-Bantani dormitory, one of the main approaches in forming noble morals is through integrating Islamic values into the formal curriculum. Teaching and learning activities at the Syekh Nawawi Al-Bantani dormitory are based on Islam, in this case making Islamic religious education a core subject which includes aqidah, fiqh and morals. With this approach, students not only gain theoretical knowledge of religion, but are also directed to understand the application of Islamic values in everyday life (Munawir et al., 2024).

Based on the results of researchers' observations of the learning process at the Syekh Nawawi Al-Bantani dormitory, there are several stages. The process of learning morals at the Syekh Nawawi Al-Bantani dormitory begins with saying hello and the students answer in unison. A teacher asks one of the students to recite a prayer, and the other students follow suit. Then a teacher asks students about previous learning. The core activity begins with the teacher giving thanks to the author of the book, then the teacher reads the book, accompanied by the meaning of the book. Then the teacher explains the meaning of what he has read. After the teacher explains the meaning, students are invited to ask questions about the material. In this closing activity, a teacher reads a prayer which is followed by the students. After the prayer reading is finished, the teacher greets the students and greets them.

According to Kholilur Rohman as the education division at the Syekh Nawawi Al-Bantani dormitory, the process of forming noble morals is also implemented through regular practice of worship in the educational environment. For example, students are invited to perform congregational prayers, read the Koran every morning, and take part in group dhikr activities. This activity aims to instill discipline, spiritual awareness, and obedience to Allah SWT (Rohman, 2018). This was also emphasized by the head of the central region, Muhammad Sahlan, who said that at the Syekh Nawawi Al-Bantani dormitory, teachers and administrators act as role models by providing examples of Islamic behavior that students can emulate. This approach emphasizes the importance of balancing cognitive and affective aspects in Islamic education. Teachers and administrators have a central role in the process of implementing Islamic education at the Syekh Nawawi Al-Bantani dormitory. They not only act as educators, but also as role models who direct students to live lives in accordance with Islamic teachings. Teachers often insert advice and inspirational stories from the Koran, Hadith, and stories of Islamic figures in their lessons (Amin, 2020).

Islamic education at the Syekh Nawawi Al-Bantani dormitory also utilizes dormitory activities to shape students' morals. Activities such as halaqah (religious study groups), hifdzul pole competitions, and skills training based on Islamic values are an important part of the learning process. This activity is designed to strengthen values such as cooperation, honesty, responsibility and the spirit of sharing (Apriani & Sari, 2020). Through interactions in these activities, students are taught to practice Islamic values directly in social life.

Inhibiting and Supporting Factors for the Implementation of Islamic Education in Forming Akhlakul Karimah in the Syekh Nawawi Al-Bantani dormitory

The implementation of Islamic education in forming morals at the Syekh Nawawi Al-Bantani dormitory has inhibiting and supporting factors. Inhibiting factors in the implementation of Islamic education in the Syekh Nawawi Al-Bantani dormitory can be divided into several aspects that influence the effectiveness of learning and the formation of students' morals. The following are several main factors that are often identified, first internal and external factors.

Internal Factors

Lack of Student Motivation and Awareness, according to Maulana Yusril as a teacher, revealed that many students show a lack of motivation and awareness of the importance of Islamic education in everyday life. This situation is often caused by a lack of in-depth understanding of Islamic teachings, which makes them not fully appreciate the values contained therein.

Apart from that, Maulana Yusril also revealed that there is a tendency among students to see religious learning as just an academic burden, not as an integral part of their lives. This was emphasized by Koesoema, (2022) who said that this view can hinder the process of internalizing Islamic values, so that students do not feel the direct benefits of religious education in their daily lives.

The head of the Ubaidillah dormitory also explained that deep-rooted negative habits are an inhibiting factor, students who have become accustomed to behavior or habits that are contrary to Islamic values. Such as lacking discipline, speaking harshly, or being dishonest, tend to face difficulties in changing this behavior. Even though you have received religious learning, bad habits that have stuck with you for a long time are still difficult to let go of.

This shows that substantial behavioral changes require more intensive time and effort. Students need to be assisted with systematic and meaningful strategies to internalize Islamic values in everyday life. Without strong support, bad habits can persist, so it is important to have comprehensive interventions to help them change behavior that is not in accordance with Islamic norms (Pasaribu, 2020).

External Factors

The influence of the social environment is the main factor. This was expressed by Afwul Kamil who said that the social environment was not supportive. such as peers who show negative behavior or lack concern for religious values, can have a significant impact on students' attitudes and behavior. When students are surrounded by influences that are inconsistent with religious teachings, they are at risk of imitating those behaviors.

This negative peer influence can interfere with students' character formation process, making them more vulnerable to actions that conflict with moral values (Kasingku & Sanger, 2023). Therefore, it is important to create a positive social environment so that students can grow and develop in accordance with good religious principles.

Apart from that, the influence of technology and media is an important concern. According to Afwul Kamil, dormitory security, the influence of technology and media on students' lives when they return home is very large and covers various aspects. In today's digital era, access to information has become easier and faster thanks to technological advances. Anjani & Irwansyah, (2020). explain that social media, websites and mobile applications allow individuals to connect and share information instantly. This not only influences the way students communicate, but also shapes their view of the world.

On the other hand, the use of technology and media also brings its own challenges. The emergence of fake news, the spread of inaccurate information, and the negative impact on mental health due to excessive use of social media are major concerns (Imaroh et al., 2023). Additionally, reliance on digital devices can reduce face-to-face

social interactions and impact interpersonal relationships. Therefore, it is important for individuals to be wise in using technology and media so that they can take advantage of its benefits without getting caught up in the negative impacts that may arise.

Supporting factors in the implementation of Islamic education in the Syekh Nawawi Al-Bantani dormitory are very important to create a conducive environment for the formation of santri morals. Several main factors that support this process include internal and external supporting factors.

Internal Supporting Factors

Student Participation and Awareness The high level of enthusiasm and motivation of students in learning noble morals and applying them in everyday life reflects a deep awareness of the importance of moral values in education. Students feel inspired to understand and practice moral teachings, which act as a basis for interacting with other people.

Based on the results of the discussion regarding internal factors, it was deemed necessary to fix this problem. For this reason, the head of the hostel, Sheikh Nawawi Al-Bantani Ubaidillah, stated that there is a need for specific focus on moral learning. This is a supporting factor. As is the case with learning the Banin akhlakulil book, which is a fundamental solution to the erosion of students' morals. Therefore, noble morals also function as a guide in living everyday life (Harmi, 2022). Thus, understanding and applying these moral values is very important for students, not only to build good relationships with others, but also to direct them in facing various life challenges.

Apart from that, Teacher Competency and Quality are benchmarks for targeted success. Teachers who have a deep understanding of Islamic morals and are able to be role models for students play a crucial role in character education. They not only teach science, but also serve as real-life examples of behavior and ethics. By showing integrity, honesty and fairness, teachers can shape good student character and create a positive learning environment (Samosir, 2024). This example motivates students to imitate good attitudes in everyday life. In addition, teachers who educate with compassion and empathy can have a significant emotional impact, helping students develop moral and social values. Therefore, as Kholilurrohman said, the search for teachers at the Syekh Nawawi Al-Bantani dormitory is not only teachers who understand the book but also have good character. This aims to ensure that teachers become good role models.

With the right approach, teachers can inspire students to practice morals in their social interactions, forming a generation that is both intellectually intelligent and has strong character. Teachers are not just imparters of knowledge to their students, but are sources of knowledge and morals that will shape their students' entire personalities, becoming human beings with noble personalities (Nurjannah et al., 2020).

External Supporting Factors

supportive social environment is a crucial factor. An environment that emphasizes Islamic values and supports the development of akhlakul karimah consists of various elements, such as taklim assemblies, religious-based social activities, and religious organizations. The taklim assembly functions as a forum for the community to learn and discuss Islamic teachings, creating an atmosphere conducive to spiritual growth. According to Ubaidillah, in the Syekh Nawawi Al-Bantani dormitory, there are dormitory activities that encourage students to develop good morals, such as reciting the book in the morning in the afternoon, mass sermons, and developing the Koran after the dawn congregational prayer. Meanwhile, social activities based on religion encourage student participation in positive actions that reflect the moral values taught in Islam (Dalimunthe, 2023).

In addition, religious organizations have an important role in strengthening relationships between members of society and providing a platform for the development of good character. All of these elements support each other in creating an ideal environment for the formation of morals, so that individuals can grow up with strong moral values and are able to apply them in everyday life. Apart from that, the role of the

family in moral education is also a supporting factor because this has a close relationship with the formation and habits of students in responding to any matter.

The habituation of Islamic values in the home environment, such as discipline, love and mutual respect, has a very important role in strengthening the moral education that children receive at the boarding school. When families apply these values, children can more easily understand and internalize the moral teachings taught at the boarding school, so that they are able to practice them in their daily lives. As Afwul Kamil said, there are still some parents who educate their children well at home, such as parents who invite their children to attend the congregation at the mosque and have recitations at home.

Support from parents in implementing these principles is very crucial for the development of children's character. With good guidance and examples from parents, it will be easier for children to develop positive attitudes and build harmonious relationships with other people (Umar, 2016). This creates a strong foundation for them to live a social life full of good moral values.

CONCLUSION

Islamic education has various meanings that reflect the essence and objectives of the educational process in the context of Islamic teachings. According to Abdul Majid, Islamic religious education is a conscious and planned effort to prepare students to recognize, understand, appreciate and practice Islamic teachings and respect followers of other religions. This shows that Islamic education does not only focus on spiritual aspects, but also on developing attitudes of tolerance and unity between religious communities. Apart from that, Zakiyah Daradjat emphasized the importance of a thorough understanding of Islamic teachings so that students can practice these values in everyday life.

The concept of akhlakul karimah or noble morals is the main focus in Islamic education. Ahmad D. Marimba explained that akhlakul karimah is the guidance given by educators to shape the character of students in accordance with Islamic teachings. This education not only emphasizes intellectual aspects but also moral and spiritual development, so that students can become human beings. Yusuf al-Qardhawi added that akhlakul karimah covers all aspects of human life, including reason, heart, spirituality, physicality and skills. Thus, moral education becomes the foundation for every individual's actions in a harmonious society.

The implementation of moral education at the Syekh Nawawi Al-Bantani dormitory aims to shape individual character both personally and socially. A holistic approach is applied through the teacher's example as a model of Islamic behavior that can be followed by students. Apart from that, getting into the habit of good behavior in daily life in a dormitory environment is an important key in character formation. Hostel activities such as religious programs and Al-Qur'an studies also support the creation of ethical and responsible individuals. In this way, moral education becomes not only theory but also real practice in students' lives.

However, there are inhibiting and supporting factors in implementing Islamic education in the dormitory. Internal factors such as a lack of student motivation can hinder the process of internalizing Islamic values, while deep-rooted negative habits also pose a challenge in themselves. On the other hand, external factors such as the social environment and the influence of technology can influence student attitudes and behavior. Therefore, efforts are needed from various parties to create an environment that is conducive to the formation of morals, including the role of the family in implementing the values of discipline and love at home.

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