

# Strengthening the Moral Intelligence of Students through Character Education, Morality, and Etiquette in Pesantren

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Article Info	ABSTRACT
<p><b>Article history:</b> Submission November 10, 2024 Revised December 21, 2024 Accepted March 2, 2025 Published April 10, 2025</p> <hr/> <p><b>Keywords:</b> <i>Moral</i> <i>Student</i> <i>Character Education</i> <i>Etiquette</i> <i>Morality</i></p> <div></div>	<p>Weak character education, hostile environments, and family backgrounds influence the moral decline of students. Therefore, pesantren needs to strengthen moral development tangibly and continuously. This study aims to explain the efforts of Pondok Pesantren Nurul Iman Wonogiri to strengthen students' moral intelligence. The research method used is qualitative with a case study approach, utilizing interviews, observations, and documentation as data collection techniques. The research findings show that the pesantren implements character education by combining Salafi and modern methods. Through dialogue, motivation, habituation of worship, and exemplary behavior, the pesantren helps student become more disciplined, religious, and able to control their emotions. Moral education is carried out through the habituation of worship activities such as congregational prayers, dhuha, tahajud, voluntary fasting, and tadarus and tahfidz of the Qur'an, which shape the student's morality. In addition, etiquette education in the pesantren is carried out through curriculum integration, daily activities, pesantren programs, and cooperation with parents. This approach involves exemplarity, spontaneous activities, admonitions, and environmental conditioning. In conclusion, the strategies have successfully formed students with religious, independent, ethical, and noble character gradually and sustainably.</p>



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## A. INTRODUCTION

Character education, which relies on virtue ethics as a moral theory, is often considered a process of character formation or functional character development through practice with a monistic approach. It requires clear assessment guidance to observe students' character changes

(Niccoli et al., 2024; Nurhayati, 2020). Moral character education, which is inherent in school life, is often neglected in formal training, necessitating a systematic approach to form the "Moral Self" through value-oriented teacher education, emphasizing virtues in character through neo-Aristotelian virtue ethics and moral wisdom (phronesis) (Lapsley & Woodbury, 2016; Carr, 2023). Character formation strategies can be carried out through activities at educational institutions (Baidowi, 2020).

Six indicators of character education, belief, active assistance, leadership, communication, self-management, achievement motivation, and self-confidence, are relevant to education. However, character interventions are not always applicable in higher education due to the lack of a clear normative basis for intervening with adult students involved in studies without significant professional or public implications (Liao, 2020; Carr, 2017). The reason for the loss of moral and spiritual values in adolescents, as well as the importance of forming students' spirituality purposefully in higher education through pedagogical approaches that align with modern tools and conditions, is emphasized (Ismoilova, 2020).

The importance of spiritual development and moral education in shaping spiritual and moral values, with moral value education as a foundation for students to understand morality rationally, focuses on values such as love, responsibility, struggle, and justice (Ismoilova, 2020; Mao, 2021). Morality and life, as well as morality and society in the school curriculum, emphasize the development of moral life through multidimensional experiences and alternative effective systems to instill ethics-based values in transdisciplinary education (Jie, 2022; Rafikov et al., 2021). Morality becomes the core of civil society theory and practice, though still controversial for critics who question the boundary between norms and empirical reality, with moral sociology as descriptive ethics for dialogue between sociology and philosophy (Xu, 2023).

The current curriculum includes ethics subjects that focus on the challenges in developing students' identity, as well as the tension between religious values at home and secular values at school, while moral education emphasizes patriotism and the subordination of individuality for the good of society (Giordmaina & Zammit, 2019; Bamkin, 2022). Moral education supports adolescent moral development, with collaboration between teachers, counselors, and social workers crucial in China, although policy and curriculum evaluation are lacking. In Japan, future moral education emphasizes a holistic approach based on Social and Emotional Learning (Liang, 2016; Watanabe, 2024).

Elements of moral education are integrated into career planning through innovative and second-class platforms, with a valid fuzzy-based evaluation system improving classroom atmosphere and educational reform. In China, mobile application usage enhances learning efficiency and student enthusiasm in moral education (Lin & Qin, 2024; Liu & Xu, 2021). Moral education is often viewed as promoting moral progress. However, this study argues that its primary role is maintaining moral stability, while moral value development is an important educational goal. There is broad agreement among teachers that value education is an essential part of formal and professional education (Rahen & Sauer, 2024; Weinberger & Patry, 2016).

The Pondok Pesantren Nurul Iman, which has been established for 15 years, plays a role in preparing a Qur'anic generation with noble character through formal and non-formal education. However, challenges arise due to the diverse backgrounds of the students' families, including broken homes, which influence their morality and behavior. Many violations occur, such as leaving without permission, fighting, and not participating in pesantren activities. Since 2009,

students' moral intelligence has been developing, despite complaints from the community regarding their behavior. Therefore, improving students' moral intelligence is crucial for them to be accepted and respected by society. This can be achieved by strengthening character through counseling to address deviant behavior (Wahyudi et al., 2024).

This research aims to explain the efforts of Pondok Pesantren Nurul Iman Wonogiri in strengthening students' moral intelligence through character education, ethics, and good manners. The expected impact is improving students' moral behavior in daily interactions within the pesantren and with the community. The research findings indicate that the education applied at the pesantren, such as ethics training and character values reinforcement, significantly shapes students' morality. With this approach, students become more responsible, respectful of others, and better able to face life's challenges.

## B. RESEARCH METHODS

This study uses a qualitative approach with a case study method to gain an in-depth understanding of Pondok Pesantren Nurul Iman Wonogiri's efforts to develop students' moral intelligence through character education, ethics, and good manners. The selection of this pesantren is based on its unique characteristics in implementing moral education and its important role in developing spiritual and social values within the pesantren environment. Data collection was carried out using three main techniques: interviews, observation, and documentation, following the table below:

Table 1. Research Grid

Research Focus	Indicator	Data Collection Technique	Data Source
Analysis of Character Education Implementation on Students' Moral Intelligence at Pondok Pesantren Nurul Iman	Strategy of character education implementation in shaping students' social character	Interviews, Observation	Caretakers, Teacher, Students
	Combination of modern and salafi character education strategies contributing to the development of students' morality	Interviews, Observation, Documentation	Caretakers, Teacher, Students
	Impact of character education on the development of students' moral intelligence at the pesantren	Interviews, Observation	Caretakers, Teacher, Students
Analysis of Moral Education Implementation on Students' Moral Intelligence at Pondok Pesantren Nurul Iman	Strategy of moral education implementation in shaping students' social character	Interviews, Observation	Caretakers, Teacher, Students
	Habit formation in shaping students' social character	Interviews, Observation, Documentation	Students, Teacher
	Supervision and guidance system in shaping students' social character	Interviews, Documentation	Caretakers, Teacher
Analysis of Character Building Education Implementation on Students' Moral Intelligence at Pondok Pesantren Nurul Iman	Strategy of character building education implementation in shaping students' social character	Interviews, Documentation, Observation	Administrators, Teacher, Students
	Results of character building education implementation in shaping students' social character	Observation, Interviews	Students, Teacher

The data collected is then processed through three stages: first, condensation, to select and filter relevant data that aligns with the implementation of character education, moral education, and character building at Pondok Pesantren Nurul Iman. Second, the presentation of data in

descriptive form facilitates the researcher's understanding of the research findings. Third, the conclusion drawing aims to derive conclusions based on the existing findings. The validity of the data is maintained through source triangulation by combining the results from students, caretakers, ustadz/ustadzah, and administrators. Then, the triangulation technique is applied by comparing the results of interviews, observations, and documentation to ensure the consistency and validity of the information. Finally, confirmability ensures that the research findings are objective and accountable.

## **C. RESULTS AND DISCUSSION**

### **1. Analysis of Character Education Implementation on Students' Moral Intelligence at Pondok Pesantren Nurul Iman**

#### **a. Strategy of Character Education Implementation in Shaping Students' Social Character**

The pesantren implements a character education strategy by combining modern and Salafi methods and instructors with backgrounds in both approaches. The educators carry out the strategy for shaping students' social character through direct interaction, especially when dealing with students facing learning difficulties, such as disorderliness, not completing assignments, or violating rules. Rather than imposing punishment directly, the educators use a dialogic approach and mentorship. One form of this strategy is providing motivation or *targhib* models to encourage students' enthusiasm for learning, particularly those from broken homes or economically disadvantaged families. Additional mentorship outside class hours is also part of this strategy to help students catch up, build self-confidence, and manage their emotions. This approach reflects a concrete effort to shape students' social character, particularly in dealing with internal and external challenges. Implementing character through curricular and co-curricular activities shapes students to be honest, empathetic, tolerant, and socially skilled, with leadership qualities being an essential part of Islamic character education (Baidowi & Putri, 2024).

#### **b. Combination of Modern and Salafi Character Education Strategies Contributing to Students' Moral Development**

The combination of modern and Salafi approaches at this pesantren is applied in teaching methods and in instilling values of worship and discipline. Activities such as the *Duha* prayer, *tahajud*, *tadarus*, and *i'tikaf* are habitualized in the moral character-building strategy. This routine strengthens faith, piety, and spiritual discipline among students. In addition, group activities such as congregational prayers, joint *dhikr*, reading *sholawat* before prayer, and vocal communal prayers reinforce the internalization of moral Islamic values characteristic of both pesantren approaches. In this regard, combining Salafi-modern strategies creates a synergy between spiritual obedience and more comprehensive moral development. Morality refers to the habits and behavioral tendencies consistent within a social group, which are not only psychological characteristics but also ideological, playing a role in social stability and governance (Huang et al., 2020).

#### **c. Impact of Character Education on the Development of Students' Moral Intelligence at the Pesantren**

The character education implemented at this pesantren not only impacts students' behavior but also their moral intelligence. The non-violent approach to handling violations through dialogue, motivation, and the habit of worship provides space for

students to grow in a supportive and nurturing environment. By moving away from the violence they previously experienced in their family environments, the pesantren becomes both a sanctuary and a place for character development. This positively impacts the students' moral intelligence, as they can distinguish between good and evil, understand the consequences of their actions, and develop a desire to improve themselves. Ultimately, this character education prepares students to become agents of change in society, capable of practicing their knowledge and educating the next generation. Morality means aligning personal interests with the good of individuals and society, with positive actions reflecting values such as non-harm, recognition, solidarity, and care, while emphasizing moral duties (Apressyan, 2020).

## **2. Analysis of the Implementation of Akhlak Education on the Moral Intelligence of Students at Pondok Pesantren Nurul Iman**

### **a. Strategy of Akhlak Education Implementation in Shaping Students' Social Character**

Akhlak education at Pondok Pesantren Nurul Iman is implemented through mujahadah (striving) and riyadhah (spiritual exercises). The primary method includes the habitual practice of worship, which is integrated into the students' daily routines. This is exemplified through the following:

#### **1) Congregational Prayers**

Salat jama'ah, or congregational prayer, is one of the key practices emphasized in the pesantren. This is a prayer performed by two or more individuals, where one leads (imam) and the others follow (makmum), meeting the requirements and conditions for congregational prayer. The Prophet Muhammad (SAW) highly encouraged the congregation for its superior merits. As mentioned in the following hadith:

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم : صلاة الجماعة تفضل على صلاة الفذ بسبع وعشرين درجة  
(رواه البخاري و مسلم)

*"From Ibn Umar, the Messenger of Allah (SAW) said, 'The reward of praying in congregation is 27 times greater than praying alone.'"* (H.R. Bukhari and Muslim)

This hadith underscores the significance of performing prayers together, as it holds a reward 27 times greater than praying individually. Congregational prayers are a routine activity carried out with discipline in the pesantren. The roles of muadzin (caller to prayer) and reciter of praises are assigned on a rotating schedule, as is the role of the imam (prayer leader). The congregants consist of the caretakers (pengasuh), teachers (ustadz/ustadzah), students (student), and even local community members. After the prayer, students participate in wirid (supplications) and dhikr (remembrance of Allah) to aid in memorization and auditory learning. This practice aims to instill in the students a strong character, enabling them to become role models and prayer leaders in their communities, particularly in leading the five daily prayers in their families and hometowns.

#### **2) Congregational Dhuha Prayer**

Salat Dhuha is a voluntary prayer performed in the morning, between the rising of the sun and just before zuhur (midday). It is considered a highly recommended (sunah muakkad) prayer, as the Prophet Muhammad (SAW) regularly performed it

and instructed his companions to do so. Salat Dhuha serves as a form of gratitude to Allah and a means of achieving worldly and spiritual blessings. The virtues of Salat Dhuha are numerous, including: It is equal to 360 acts of charity, It brings prosperity if performed with four rak'ahs, It is a recommended practice, akin to the reward of performing Umrah or Hajj, It is considered a source of abundant rewards (ghanimah). Although it is typically performed individually, Salat Dhuha is conducted as a mandatory congregational activity at Pondok Pesantren Nurul Iman. It takes place at 5:30 AM, involving all students and teachers, and is performed loudly (jahr) to enhance the learning process of practical prayer. This method is expected to instill the habit of worship and the proper prayer skills among the students.

3) *Qiyamul Lail or Tahajud Prayer*

Tahajud prayer, a voluntary prayer performed during the night, is carried out after the Isha prayer until dawn. This practice is established at Pondok Pesantren Nurul Iman from 3:30 AM to 4:00 AM. This routine positively influences the students' akhlak (moral character). When performed with sincerity, Tahajud prayer allows students to feel the presence of Allah SWT, which can lighten life's burdens and transform negative emotions into positive energy. The prayer, done with focus and devotion, also fosters deep spiritual awareness and emphasizes the wisdom in the practice. The goal of instilling this habit is to cultivate students' religious and God-conscious character and serve as a spiritual exercise to draw closer to Allah. By maintaining this routine, students are expected to apply the knowledge they have gained at the pesantren and gain blessings in life through consistent and meaningful spiritual practices.

4) *Establishing the Habit of Fasting (Sunah Fasting)*

Fasting holds significant value in shaping the attitudes and lifestyles of students in a more disciplined manner, aligning with fasting in Islam. The practice encourages improvement in akhlak, which is reflected in an increased enthusiasm for worship, obedience in performing congregational prayers, and discipline in managing time, particularly in limiting unproductive activities. Students tend to spend more time on educational activities and personal development. Moreover, fasting helps develop self-control over desires, prompting students to be more mindful of their speech and behavior. This contributes to developing an honest character and noble morals, which are part of the wisdom and virtues of fasting. The practice cultivates patience, builds emotional resilience when facing unpleasant situations, and fosters harmonious social relationships between teachers, caretakers, and students. At Pondok Pesantren Nurul Iman, the habit of fasting includes the sunnah fast on Mondays and Thursdays. The pesantren offers diverse and nutritious suhoor and iftar meals to encourage participation. This strategy is supported by the active involvement of teachers and caretakers who wake the students for suhoor and serve their needs during iftar, providing spiritual guidance and motivation for consistently maintaining the fast.

5) *Tadarus Al-Qur'an (Recitation and Memorization)*

Reading the Qur'an is an essential duty for Muslims, not only bringing rewards but also preserving the purity of the Qur'an itself. Islam teaches that "the best among Muslims are those who learn and practice the Qur'an." This is a specific guideline,



where one of the ways to learn the Qur'an is through reading it. To help students read the Qur'an properly, learning at the pesantren is an effective means. At Pondok Pesantren Nurul Iman, students engage in tahsin (improving recitation quality) and *tahfidz* (memorizing the Qur'an). These activities are important for enhancing their connection with the Qur'an and play a significant role in shaping their moral and spiritual development. By reciting and memorizing the Qur'an, students internalize its teachings and apply them daily, contributing to developing their character and a deeper understanding of Islamic values.

b. Formation of Habits in Shaping the Social Character of Students

A pesantren is a place to acquire knowledge, especially Islamic knowledge, and moral education. One pesantren that prioritizes the formation of moral character in its students is Pondok Pesantren Nurul Iman in Wonogiri. In anticipation of the challenges of the global era, this pesantren fortifies its students by fostering positive activities aimed at shaping noble character and morals. One such activity is the habituation of reading the Qur'an, intended to improve students' memorization through the muraja'ah method, which involves repeatedly reviewing the memorized portions. This habit may seem difficult for new students as they are not accustomed to such disciplined routines. However, this is where the moral education value lies: through repetition, activities initially performed reluctantly will eventually become habits done with awareness and sincerity. The Qur'an reading at Pondok Pesantren Nurul Iman is carried out daily, after Asr and Maghrib prayers, using the Tahsin and sorogan methods alternately. At the same time, memorization or *tahfidzul Qur'an* is conducted after Subuh prayers. This routine and scheduled habituation aims to instill discipline and love for the Qur'an in the student. Studies on moral philosophy attempt to classify ethical systems based on various schools of thought that form the basic principles in building an ethical system, including descriptive, normative, meta-ethics, and applied ethics (Chaddha & Agrawal, 2023).

c. Supervision and Guidance Systems in Shaping the Social Character of Students

Becoming a new student at Pondok Pesantren Nurul Iman presents challenges, as they must adapt to a busy schedule. In addition to attending formal education in the morning, all activities such as eating, bathing, and other necessities are carried out in an orderly and rotating manner. This routine is a form of character development to build discipline and strong morals. The expectation is that all reasonable actions, initially forced, will become habitual and practiced voluntarily over time. However, the process of instilling morals is not without obstacles. Occasionally, some students violate the rules or fail to follow the schedule. To address this, Pondok Pesantren Nurul Iman implements a strict system of supervision and guidance. Each activity is monitored and accompanied by ustadz and ustadzah to minimize violations. In the event of a violation, guidance is provided through a structured process, starting from a warning to the imposition of ta'zir or educational punishments, such as light or moderate penalties, to ensure the student feels remorse and returns to following the rules. Additionally, the pesantren holds regular consultations to discuss various challenges, including obstacles in the moral education process. This way, solutions can be found collectively, improving the quality of guidance and supervision to enhance the success of shaping the student's social character. Ethics is

a branch of philosophy that rationally defines good actions. At the same time, naturalism seeks a scientific basis for moral principles, supporting understanding human behavior from a moral virtue perspective (Estany, 2022).

### **3. Analysis of the Implementation of Character Education toward Moral Intelligence of Students at Pondok Pesantren Nurul Iman**

#### **a. Strategies for Implementing Character Education in Shaping the Social Character of Students**

##### **1) Role Modeling**

Role modeling is a significantly impactful approach in preparing and teaching moral and spiritual aspects. Children often perceive educators as ideal figures, meaning their behavior and manners, whether consciously or not, will likely be imitated. Their words, actions, and attitudes become embedded in the children's daily lives. At the pesantren, daily activities of caretakers, ustadz-ustadzah (teachers), school principals, staff members, and administrators must serve as good examples for the students. If an ustadz aims to teach patience, he must first demonstrate patience in front of the students. Likewise, if an ustadzah wants to instill the value of discipline, she must first embody discipline in carrying out her responsibilities. Without exemplary behavior, the student may perceive the lessons being taught as empty talk, causing the moral values to remain as mere knowledge with no real application or meaning. A good life results from prosperity, resilience, and being morally upright, where moral identity is linked to engagement, meaning, acceptance of others, and self-transcendence (Garcia et al., 2018).

##### **2) Spontaneous Activities.**

Spontaneous activities are those carried out immediately and reflexively in response to certain situations. This approach is typically applied when an ustadz observes undesirable behavior in a student, such as arguing with peers, shouting to ask for something, scribbling on walls, taking others' belongings, using inappropriate language, etc. In each spontaneous incident, the ustadz takes the opportunity to teach the correct moral values and character education. For instance, if two students fight in class due to a misunderstanding, the ustadz will use the moment to instill values such as forgiveness, mutual affection, and respect, as taught in religious teachings and cultural norms. Polite character development can also be fostered by cultivating courteous language within the educational institution's environment (Fajriyah et al., 2022).

##### **3) Reprimands**

Reprimands are a form of social criticism openly addressed to individuals who display inappropriate behavior. Teachers or *ustadz* reprimand students who show a lack of care toward their teachers or peers. At Pondok Pesantren Nurul Iman, *ustadz* or teachers consistently correct students who exhibit poor behavior and remind them to uphold moral values in their actions. The virtue ethics approach illustrates the application of ethical standards in complex moral situations, emphasizing moral development through example, even though it may not provide straightforward solutions for resolving difficult circumstances (Löfquist, 2017).

##### **4) Environmental Conditioning.**



The pesantren environment is intentionally conditioned to support the development of social awareness and moral values. Teachers and the pesantren administration design and provide physical infrastructure that helps students learn and internalize the values of social concern. The atmosphere is shaped through supportive physical facilities, such as trash bins, wall clocks, motivational posters with character-building quotes easily visible to the students, and rules or codes of conduct posted strategically. These elements are intended to reinforce moral education through environmental cues. With such institutional regulation and guidance, educational institutions can effectively foster student discipline and character (Sulaiha et al., 2021).

#### 5) Routine Activities

Routine activities refer to actions performed by the student consistently and continuously as part of their daily practices. These activities help instill good habits and character values. Examples include lining up before entering the dining hall to cultivate a sense of order and patience, praying before and after every activity, greeting fellow student with Islamic salutations, and cleaning their classrooms. The routine programs at Pondok Pesantren include:

##### a) Maulid Diba' or Barzanji

Reciting *shalawat* (praises upon the Prophet Muhammad SAW) has become a deeply rooted tradition for many Muslims. This cultural-religious practice is prevalent among Indonesian Muslims. It is often incorporated into everyday life during work, travel, or even to soothe a crying baby, as *shalawat* is believed to bring peace and calm. Among the many forms of *shalawat*, *Maulid Diba'* or *Al-Barzanji* is particularly popular. These are recited in groups, often with participants taking turns. Besides being a spiritual practice, it also measures one's Arabic pronunciation and melodic voice. During the *Barzanji* recitations, students are allowed to display their creativity in vocal performance, which becomes a matter of pride and a platform to demonstrate their Arabic fluency and melodious intonation. At Pondok Pesantren Nurul Iman Wonogiri, this practice takes place every Sunday evening after Maghrib prayer and is attended by all teachers, staff, and students. The moral lessons embedded in this activity include: instilling love for the Prophet Muhammad SAW, cultivating a willingness to sacrifice for him, and encouraging emulation of the Prophet's character through the stories narrated in the recitations. This serves as a transformative process through which the noble traits of the Prophet Muhammad SAW are internalized and practiced in daily life.

##### b) Yasin and Tahlil

The practice of reciting *Yasin* is a religious tradition among many Indonesian Muslims. It often serves as a form of spiritual gathering (*silaturahmi*) and remembrance of the deceased, with the intent of praying for Allah's forgiveness for them. *Tahlil* involves collective prayer and remembrance for those who have passed away. At Pondok Pesantren Nurul Iman Wonogiri, Yasin and Tahlil recitations are held every Thursday night after Maghrib prayer, with participation from all students, staff, and teachers. Some teachers also join similar community-

held events in Jarum RT 04, where the pesantren is located. The purposes of this activity include: remembrance (*dzikir*) of Allah, reflection on death to encourage greater devotion and worship, and praying for the souls of the deceased. The Yasin-Tahlil gatherings serve as a practical implementation of character education (*budi pekerti*) which, rather than occurring spontaneously, must be cultivated gradually through routine so that student become accustomed to doing good.

c) Khataman Al-Qur'an

The practice of completing the recitation of the entire Qur'an (*khataman*) has long been a tradition in Indonesian Muslim communities. It is performed after reciting or memorizing all 30 *juz* of the Qur'an, concluding with a *khatm al-Qur'an* prayer and often followed by a gratitude celebration such as a communal meal. At Pondok Pesantren Nurul Iman Wonogiri, the *khataman* is held monthly and during special events such as the *haul* (memorial) of the pesantren's founder and their family. The activity consists of reciting all 30 *juz* from dawn until late afternoon, followed by the *khataman prayer*. The evening is marked by a peak ceremonial event involving recitations of selected verses, speeches, religious sermons (*tausiyah*), and final prayers. This activity reflects devotion to the Qur'an and nurtures the character values of consistency, gratitude, and reverence for the divine message.

d) Muhadharah (Public Speaking Practice).

*Muhadharah* is a structured public speaking exercise where students deliver speeches, share opinions, or describe assigned topics. These speeches are typically religious, reinforcing Islamic values while promoting oratory skills. The activity is conducted every Tuesday night after *Isya prayer* and is supervised by teachers who provide feedback and evaluation. The purpose is to build the students' confidence, especially those who feel shy or anxious when speaking in public. It helps correct pronunciation, overcome nervousness, and develop composure. The speech topics are based on religious lessons from class, particularly focusing on *akidah akhlak* (faith and character), aiming to strengthen the foundation of good manners and ethical behavior in daily life. Effective classroom management is crucial in nurturing active participation and strong student character development (Baidowi et al., 2024).

e) Entrepreneurship Program (Student Entrepreneur)

Pondok Pesantren Nurul Iman Wonogiri actively supports the development of students' skills and talents through entrepreneurship. This is evident in several pesantren-run business units managed collaboratively by teachers and students. These businesses serve as hands-on learning opportunities and platforms to cultivate independence and moral character in preparation for real-world society. The pesantren's business units include agriculture, animal husbandry, a cafeteria, bottled water production, and a digital printing service. These ventures also involve the local community and are supported by the pesantren's leadership. The entrepreneurship program has received attention from local government, as reflected in equipment donations (e.g., tractors) from the Central Java governor, Ganjar Pranowo, via banking CSR funds.

The digital printing unit, established in 2023, is the pesantren's newest business initiative, funded by Indonesia's Ministry of Religious Affairs through the *Pesantren Independence Assistance* program (*Bantuan Inkubasi Bisnis*). This unit offers design and printing services such as photocopying, T-shirt screen printing, pin-making, mug printing, and souvenir production. Students are given comprehensive entrepreneurial thinking and skills training, gaining real-world experience in successes and challenges. The entrepreneurship program prepares students to be economically self-reliant and helps instill strong character, ethics, and a sense of purpose. It is a productive outlet for student aspirations, encouraging contributions that benefit the nation.

b. The Results of Implementing Character Education in Shaping Students' Social Character

The integration of character education into students' daily activities can be systematically scheduled by *ustadz* through various programs such as social service activities, community visits to the elderly or underprivileged, and environmental care initiatives. These activities are crucial in providing students with direct experiences and real-life understanding of moral principles instilled by the educators at the pesantren. Through such programs, it is expected that character education will not be limited to the cognitive domain but will also encompass affective and psychomotor aspects. Moral behavior can be taught and practiced through motor skill development and play-based activities, engaging the three interrelated cognitive, affective, and psychomotor domains at every developmental stage (Marrem, 2019).

However, there is often a discrepancy between the values promoted by the *ustadz* at the pesantren and those instilled by parents at home, leading to value conflicts. The quality of communication between parents and their children plays a significant role in shaping character development at home (Aslamiyah et al., 2024). The institution must establish consistent communication and collaboration with the students' parents to ensure that character education at the pesantren is optimal and practical. This coordination helps align the values taught at the pesantren with those upheld at home.

Furthermore, to ensure a cohesive approach between the pesantren and home environments, it is advisable to involve parents in identifying the needs and priorities of character education programs at the pesantren. By participating in the planning phase, parents are expected not only to delegate the responsibility of character education to the institution but also to actively contribute to the moral development of their children at home. Moral education strengthens youth's beliefs, values, and behaviors. However, it often functions more as a stabilizing force than a driver of progressive moral transformation, even when conditions favor change (Rahren & Sauer, 2024).

## D. CONCLUSION

Implementing character, moral, and ethical education at Pesantren Nurul Iman plays a pivotal role in enhancing the moral intelligence of its students. This education is delivered through three main methods: *targhib* (motivation), *qudwah* (role modeling), and dialogue. The combination of these approaches has proven effective in preventing harmful behaviors, especially among students from violent or troubled backgrounds, and in fostering the development of positive moral reasoning and emotional intelligence. Moral education at the pesantren draws on

the spiritual framework of Imam Al-Ghazali, which emphasizes two key practices: *mujahadah* (spiritual struggle) and *riyadhah* (spiritual discipline). Routine religious practices such as congregational prayers, *salat dhuha*, *qiyamul lail* (night prayers), voluntary fasting, and Qur'anic recitation (*tadarus*) are integral to the students' daily lives. Although disciplinary challenges occasionally arise, intensive mentorship from the *ustadz* and *ustadzah* effectively prevents serious misconduct. Ethical education is implemented through five strategic approaches: role modeling, corrective feedback, spontaneous activities, environmental structuring, and regular routines. These routines include religious gatherings such as *maulid*, *yasin-tahlil* recitations, public speaking sessions (*muhadharah*), and entrepreneurial training. The success of this character education is strongly supported by the sincere dedication of educators and ongoing efforts to enhance the quality of human resources. Teachers are encouraged to pursue higher education; most have obtained bachelor's and even master's degrees. The competence and integrity of educators are regarded as the primary factors determining the success of moral intelligence development among students.

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## AUTHOR CONTRIBUTIONS

- Author 1 : Designed and structured the research framework, including objectives, focus, methodology, data collection, and analysis.
- Author 2 : Developed the theoretical framework, conducted data interpretation, and contributed to data analysis
- Author 3 : Compiled the findings, wrote the final report, and formulated the conclusions.

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