

History of Moral Education as a Pillar of Strength of Muslims

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Abstract:

The history of moral education shows that the strength of Muslims is not built by material aspects alone, but by the formation of manners, examples, and good habits that are instilled from the family environment, then strengthened in madrasas, Islamic boarding schools, and schools. Recent studies show that the family remains the first space for children's moral formation, teachers have an important role in strengthening the character of students, and Islamic educational institutions need to manage moral development in a more structured manner so that they do not stop at lectures, but are present in daily practice. On the other hand, integrative learning models, habituation, teacher supervision, and religious culture in dormitories or Islamic boarding schools have been proven to help maintain the continuity of moral values. From a historical point of view, moral education can be read as a long stream that continues to move from home to formal institutions, from the example of the Prophet and the Muslim family to the broader Islamic education system. Therefore, morality is not just a complement to education, but the core that determines the strength or weakness of Muslims in facing the times.

Keywords: Islamic morality; Islamic Education; Muslim families; Islamic boarding schools; Habituation

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Introduction

Moral education in Islam has always been understood as the foundation of life, not the periphery. In Muslim families, moral values are first formed through the affection, example, responsibility, and consistent teaching of parents. Recent research confirms that Islamic religious education in the family environment plays a role in instilling honesty, responsibility, compassion, and respect, while the presence of fathers and the active role of the family are very decisive elements in the formation of children's morals. When family function is weakened, the impact is not only on household relationships, but also on moral quality next generation.

When viewed from its historical journey, moral education has always occupied a core position in the Islamic tradition. The Prophet's teachings emphasized education that touches character, habits, and example, not just knowledge. The study of hadith-based parenting shows that children's education in the perspective of hadith requires the character of educators who are patient, compassionate, wise, and responsible, while using various methods so that children grow with

positive characters. This shows that moral education since the early days of Islam has led to the formation of a whole human being, not a human being who is only cognitively intelligent.

In the modern context, moral education is again a concern because moral crises are still visible in many educational environments. Research in elementary schools in Yogyakarta shows that moral education through the perspective of al-Ghazali remains relevant to answer the challenge of character formation of students. Meanwhile, the integrative learning model in madrasas, habituation methods, and the attention of moral faith teachers prove that planned moral education can run effectively if all elements of education move together. Thus, the history of moral education is not a history that stops in the past, but a history that continues to live and adapt to the challenges of the times.

In the end, we must honestly admit that the challenges of educating children in this digital era are much more complex than previous generations. When gadgets and social media can easily blur the boundaries of value, our last bastion of defense is to go back to moral strength. No matter how great the curriculum is planned in a school or madrasah, it will never truly live without the sincerity of the parents at home and the sincerity of the teacher in leading. Moral education is not an overnight project, but a long-term investment that is laborious but has lasting value. Because on the most personal level, the success of this education is not measured by how well a child memorizes moral postulates, but by how he chooses to be honest, caring, and respectful of his fellow man even when no one is looking.

Methods

This article was compiled using the *qualitative literature review* method. Theoretically, literature studies should not be seen as merely a mechanical activity to collect, read, record, and accumulate previous scientific texts. More than that, this method is a critical, analytical, and strategic research instrument to map, conceptualize, and synthesize scientific treasures that have developed in a specific field. In the qualitative research corridor, literature review functions as a methodological tool to trace how an idea or phenomenon is discussed by experts, identify the consistency of findings, and find research *gaps* that have not been resolved by previous academic narratives.

Theoretically, the epistemology of literature studies is based on the view of Mestika Zed who states that *library research* is a conceptual work that requires the full involvement of researchers in the text. According to Zed, literature is not just a technical matter of pre-research preparation to compile a background, but an independent and logical method to find scientific answers to research problems. In line with that, Snyder emphasized that *qualitative literature review* serves to comb, analyze, and evaluate a collection of ideas in order to build a new theoretical foundation, especially when a topic is experiencing the dynamics of rapid spatial change. In addition, Creswell's view of qualitative research emphasizes that textual data has a depth of meaning equivalent to field data, where textual interpretation is able to reveal ideologies, values, and directions of social change.

In the context of moral education, the foundation of this literature theory positions scientific literature not as a passive object or static inanimate object, but as a dynamic dialogical subject. This approach allows the author to draw a lineage of ideas in a macro way, in order to see

how shifting values and pedagogical orientation occur when moral values are transformed from the domestic space of the family to formal institutions. Through this theoretical basis, researchers can bring together various perspectives from different times to interact, debate, and complement each other, resulting in a comprehensive mapping of the moral resilience of Muslims.

Furthermore, the literature review in this qualitative research relies entirely on the power of interpretive analysis. The researcher does not only act as a reporter who requotes word by word or summarizes the content of the primary source, but acts as an interpreter who uncovers the meaning behind the text. This process involves *close* and critical reading, where each selected journal article is tested for the validity of its arguments, its tendencies are mapped, and contextualized with the realities of the current times. In this way, theories built from literature studies are able to provide a logical basis for why a past morality phenomenon is still relevant to be adopted, revitalized, or evaluated in the modern education system.

The data collection technique in this study is carried out through the Documentation method, which is a technique of collecting, sorting, testing, and classifying written documents in the form of scientific texts that are relevant to the focus of the study. The process of collecting literature data is not carried out randomly or speculatively, but rather applies *purposive sampling* techniques to digital-based literature (*e-journal*). The researcher utilizes highly reputable academic search engines that have strict indexation, such as Google Scholar, Garuda (Garba Reference Digital), Sinta (Science and Technology Index), and other trusted international journal indexing institutions.

The literature selection stage is carried out strictly, gradually, and measurably based on indicators of scientific update (*state of the art*). Researchers have limited the time span of journal publications in recent years (especially the latest Indonesian journal articles) to capture the most actual, fresh, and contextual research dynamics with the challenges of modern times. Operationally, raw data is filtered through structured and layered *keyword tracking*. The keywords used were combined using a Boolean operator to narrow down search results, including: "*moral education*", "*Muslim family*", "*character development of children/adolescents*", "*madrasah integration*", and "*religious culture of Islamic boarding schools*".

From the hundreds of articles that were collected in the initial stage, the researcher conducted a second screening *phase* by carefully reading the abstract section, keywords, and conclusion of the article. This step is crucial to ensure that the data taken really contains an in-depth qualitative analysis of the transformation of morality, institutional evolution, and the implementation of the *adab* method, not just an article that reports the quantitative statistics of student learning outcomes in a partial way. Data sources that pass this strict selection are then entered into the literature *matrix* to facilitate the process of verification, reduction, and categorization of data.

The focus of the reading on the documented data is sharply directed to the two main axes that are the spirit of the research. *The first axis* is data on historical reconstruction that explains how moral education evolved from the family cultural environment into formal and informal institutional systems. *The second axis* is data on contextual analysis that captures how the method of moral coaching survives, adapts, internalizes values, and answers challenges in the midst of the storm of disruption in the contemporary era. The juxtaposition of data from various institutional

spaces is intended to maintain the *content validity* and reliability of the sources being compared.

Finally, all textual data that has been collected and validated is then analyzed in depth using descriptive-interpretive analysis techniques to compile a complete and coherent *historical narrative*. Through this synthesis technique, pieces of data, concepts, and findings from various researchers in the past are put back together, like putting together a scattered *picture* puzzle, resulting in a new construction of knowledge. This theoretical approach and comprehensive data collection technique ultimately ensures that this article is not just a clipping from a journal summary, but a scientific work that has a fresh, sharp conceptual offering, and is able to answer the challenges of morality crises in modern times.

Results and Discussion

Hasil

1. Methodological Contrast and Scope of Moral Studies

This article has fundamental and significant differences when compared to several previous studies, such as those conducted by Riadi (2024), Laman et al. (2023), and Nisa & Irsan (2023). Basically, the three studies discuss the locus of moral education in a partial, fragmented, and isolated focus of the analysis on one variable or micro domestic scope only. This approach centered on a single institution makes understanding the big map of moral value transmission limited to certain institutional barriers without looking at the macro connections.

In more detail, Riadi (2024) isolates his study on the internalization of moral values in Muslim households without dialectically linking them to the contribution of schools. On the other hand, Laman et al. (2023) specifically photograph the psychological impact and sociological implications due to the absence of a fatherless figure in the childcare structure. Meanwhile, Nisa & Irsan (2023) examine the theoretical concept of contemporary Islamic family formation from the perspective of a specific religious figure only. These three studies, although they made valuable contributions at the micro level, were not able to read the shift in values when children left the home environment.

On the contrary, this article does not limit itself to the domestic space of the family only, but discusses the evolution of moral education as a unit of historical-pedagogical flows that move continuously and dynamically. This article takes a distance from the isolated approach by viewing that the home, school, and pesantren are intersecting spaces. A child's character is not formed by a single vacuum, but by the cumulative experience gained from the process of transition between social institutions that surround him.

The focus of this article is in depth on how these moral values are transitioned from the nurturing space of Muslim families to formal institutions such as madrassas and non-formal institutions such as pesantren. Through tracking this flow of displacement, researchers can see how values that were initially personal-cultural in the house change into institutional-collective rules within educational institutions. This study succeeded in capturing the dynamics of changes in the form of moral cultivation without losing the substance of its original value.

Thus, the fundamental difference of this article with the previous literature lies in the

comprehensive expansion of the scope of the study. From what was originally only a static portrait of a single institution, this research has been transformed into a macro analysis of the transformation of space and time. This approach provides a new foundation for future researchers to no longer view character education rigidly, but rather as a dynamic and continuous process of moral authority transfer.

2. Conceptual Meeting Point: Habituation and Exemplary as the Spirit of Education.

As for the point of view of academic alignment, this article is in line with the common thread of thought from the research of Aulia et al. (2024), Khoirunisa & Hidayat (2024), and Ulandari et al. (2025). Basically, they collectively discuss that the effectiveness of character building cannot be separated from habituation methods, the creation of a real religious environment, and the active attention of moral teachers. The research group agreed that morality is not a commodity of knowledge that is sufficiently memorized, but a life skill that must be trained.

The existence of al-Ghazali's theory in the findings of Aulia et al. (2024) and daily practice at MI in Khoirunisa research (2024) empirically proves that children's morality is shaped by constant social routines. Al-Ghazali views that morality is a condition of the soul that gives birth to spontaneous actions without the need for deep thought, and this condition can only be achieved through practice (*riyadhah*) and consistent habituation. When a value of kindness is repeated every day in the madrasah environment, it will crystallize into the basic character of the child.

In line with these findings, this article discusses that the internalization of moral values in children will never succeed if it relies only on the transfer of mere cognitive knowledge. The verbalistic-dogmatic approach that simply chases numerical scores on test papers has proven to fail to produce moral righteousness. Students may memorize the definition of honesty, but without the habit in the canteen of honesty or real example from the teacher, the memorization will only stop as a burden of scientific memory without social manifestations.

Therefore, this article reinforces their argument by showing historically that the formation of *akhlakul karimah* always relies on concrete actions that are repeated every day, absolute examples of educator figures, and the creation of Islamic culture that is carried out consistently. Both in the *pesantren* dormitory system that has total disciplinary control, and in the communal-based elementary school environment, the spirit of moral education remains the same. The success of this value transfer requires the existence of teachers and parents who act as a living curriculum for children.

Through the affirmation of this conceptual meeting point, this article provides theoretical reinforcement that the method of exemplary (*uswah hasanah*) and habituation are two absolute pillars that cannot be negotiated. This discussion returns the orientation of moral education to its *khithah*, where teaching and learning activities must touch the affective and psychomotor realms of students. The synergy between structured habituation and sincere example is the main guarantee for the birth of a civilized generation in society.

3. Originality and Novelty of the Perspective of Historical Synthesis.

The novelty of this article is its success in constructing a complete historical-conceptual synthesis of the repositioning and interconnection of moral education spaces beyond institutional

boundaries. While previous studies have tended to examine family parenting, madrasah curriculum management, and pesantren discipline separately, this article offers a helicopter view. This macro point of view treats all these institutional elements as a unit of the community's sustainable moral resilience ecosystem.

Through the perspective of this synthesis, the originality of the article is reflected in its ability to map the genealogy of moral development from the domestic phase to the public phase in succession. The researcher does not see the family and the school as two separate or even overlapping entities, but rather as a harmonious pedagogical relay. This historical mapping helps education policymakers to see the crucial points where moral interventions must be carried out so that there is no disconnection in children's values.

Another novelty that is no less significant lies in the integration of contemporary moral challenge analysis in the digital era and disruption into the historical timeline of moral education. This research refuses to simply look at the past romantically or get caught up in the nostalgia of Islam's golden history. Instead, the historical data collected is used as an analytical knife tool to reformulate how the integrative tradition of madrassas and the strict culture of Islamic boarding schools can be adapted in a modern way to reduce the negative impact of information flows.

The descriptive-interpretive approach used in this article is able to give birth to a very fresh theoretical reconstruction. This approach positions moral history not as an obsolete static legacy that is only worthy of being stored in libraries, but as a dynamic adaptive solution to the current morality crisis. The resulting theoretical construction offers a new blueprint for how classical Islamic values can remain operational and relevant in a society that is experiencing technological disruption.

Thus, the scholarly contribution of this article lies in its success in bridging the gap between the study of pure history and the practical demands of contemporary education. This article provides proof that the moral instruments of the past have extraordinary elasticity (resilience) if contextualized correctly. The result of this synthesis is a valuable solution offer for the world of Islamic education in designing character building strategies that are resilient to the changing times.

4. Institutionalization of Values: From the Domestic to the Collective.

The shift in the pattern of moral education from the family environment to formal institutions such as madrassas and pesantren is a form of sociological answer to the complexity of Islamic society throughout history. In the early stages of a child's life, the family acts as the only major moral bulwark through bonds of affection, spiritual counsel, and direct parental supervision. However, as social interaction and the demands of modern times expand, these domestic spaces are no longer sufficient to equip children to face broader public challenges.

This demand of sociological reality requires the involvement of formal institutions to broaden the horizons of thinking while strengthening the moral protection of children. This process of institutionalization, as reflected in the holistic-integrative learning model of Arifin et al. (2023), marks that Muslim society needs a more planned and structured system to maintain the value of adab in a sustainable manner. Formal institutions provide curricula, evaluation tools, and social

sanctions that are deliberately designed to convert children's personal morality into collective piety.

Despite the spatial transition, this process of institutional integration is in no way intended to dwarf or take over the vital role of the family, but rather to strengthen it. Islamic boarding schools and madrassas in this case function as large-scale social laboratories. It is in this laboratory that basic character values—such as honesty, patience, and respect that have been sown for the first time at the dinner table—are tested, challenged, and matured under the intensive guidance of teachers, ustaz, and kiai.

Through a dense dormitory culture, the implementation of mock congregational prayers, the division of daily tasks, and the enforcement of time discipline, children are mentally prepared to move their good habits into a more massive social scale. They learn to interact with individuals from various cultural backgrounds while still adhering to the principles of Islamic manners. This phase becomes a crucial bridge that transforms passive individual piety into an active and contributory social piety to society. This part of the analysis historically provides empirical evidence that the history of moral education is basically the history of the adaptation of Muslims in maintaining their Islamic identity in the midst of changes in the social structure. The institutionalization of values from home to school shows that Islam has the systemic flexibility to institutionalize its noble values into modern forms of organization. The success of this structural transformation ensures that the relay of moral values will not be interrupted even though society is undergoing rapid modernization.

5. Reconstruction of the Moral Education Ecosystem in the Era of Disruption

At the end of this discussion chapter, the analysis is strategically directed at the conceptualization of the moral education ecosystem in responding to the destructive challenges of the digital era. Based on the summary of the historical trajectory that has been described, the root of the weakness of the current modern character education system stems from the sharp missynchronization between the theoretical material taught in schools and the reality of exposure to information that children consume through their daily gadgets. Schools teach moderation and politeness, while social media massively promotes hedonism and pragmatism.

Therefore, efforts to revitalize moral education can no longer be carried out by maintaining conventional-orthodox methods such as monotonous and boring one-way lectures. This kind of textual indoctrination method will not be able to match the appeal of addictive gadget algorithms. The contemporary moral belief learning system is obliged to make a methodological leap by touching all affective, psychological, and learning experiences of students in their entirety through the use of real problems around them (problem-based learning).

A solid synergy between the full attention of the moral faith teacher in the classroom, the consistent example of parents at home, and the management of a well-planned pesantren program are the main keys to facing the storm of moral disruption. The relationship between these three pillars must be integrated through a transparent communication system, for example utilizing digital technology to monitor the development of children's behavior in real-time. When schools, homes, and social environments speak the same language of values, the potential for double standards of behavior in children can be suppressed to a minimum.

When all elements of education in this "Tricenter of Education" move together simultaneously and support each other, a multi-layered protection environment will be created for children. Children will not feel confused in choosing the value of truth because what they see at home, what they learn in the madrasah, and what is practiced in the pesantren are in one harmonious frequency. It is this solid collective environment that will act as a natural filter against the bad influence of digital culture.

Through the reconstruction of the curriculum based on real action and the strengthening of the parenting function of fathers and mothers in the domestic space, the long history of moral education has proven its resilience. This integrative ecosystem approach is ultimately able to ensure the birth of a new generation of superior Muslims. A generation that is not only intellectually intelligent and capable of mastering digital technology, but also has deep spiritual solidity and civilized social character in the midst of modern civilization.

Table 1. Summary of the History of Moral Education

Period /S	Key Features	Forms of Moral Education	Impact on the Ummah
Family and the early days of Islam	Example, compassion, responsibility	Nurturing, advice, supervision, habituation of values	Giving birth to a generation that knows manners from an early age
Madrasah	Learning that is integrated with moral values	Integrative model, affective learning, teacher attention	Morals are part of the curriculum and learning culture
Pesantren	Discipline, Islamic culture, common life	Congregational prayers, memorization, daily manners, structured evaluation	Maintaining the moral strength and identity of Islam
Digital age and disruption	Moral challenges are increasingly complex	Revitalization of moral education, strengthening families and schools	The ummah is better prepared to face the changing times without losing value

Based on the exposure of the synthesis data narrated in Table 1 on the file, a conceptual common thread can be seen that moral education in the Islamic tradition is a dynamic entity that always moves adaptively following the axis of space and the development of the times, without the slightest erosion of its substantial spirit. The spirit of Islam is consistently rooted in one main vision: to construct a human order that is faithful, civilized (*insan adaby*), and has theological and social responsibilities. If a linear line is drawn from the data, the moral resilience of Muslims does not stand on a single variable, but is supported by a *multi-layered moral defense system*.

When the family institution is able to carry out the function of excellent parenting that is rich in affection and example (*uswah hasanah*), then the foundation of children's manners in the early days of their growth has been firmly locked. This basic foundation is then institutionalized into the formal realm of the madrasah through an integrative affective learning model under the supervision and full attention of the teacher. Furthermore, these values are matured collectively in

the pesantren ecosystem through a dormitory discipline system, congregational worship routines, and the internalization of structured daily manners. This macro-synergy between institutional spaces is historically proven to transform moral values from mere memorization of cognitive texts in the classroom to a source of energy for real people's resilience in the face of social reality.

On the other hand, the fragmentation or weakening of one of the components of the space will create a domino effect that damages the moral order of future generations. This phenomenon is evident from the accumulation of contemporary research results on the impact of *fatherlessness* (absence of the role of the father) and the fragility of Islamic family institutions in the modern era. When the function of domestic supervision is weakened and the habituation of manners in schools loses its moral orientation due to being trapped in administrative formalities, moral crises—such as moral decadence, bullying, and loss of social respect—will surface as an acute behavioral anomaly. Educational institutions that lose their moral orientation will only give birth to humans who are cognitively intelligent but flawed in character.

This critical condition becomes increasingly urgent to unravel when entering the digital era and technological disruption, where the boundaries of physical space have been melted by the unfiltered flow of virtual information. The morality challenges faced by students today are no longer local, but global and ideological. Therefore, the data in Table 1 provide historical affirmation that the way out of the contemporary moral crisis is not to isolate oneself from the progress of the times, but to carry out a total revitalization of the method of moral education. The revitalization must be realized through the strengthening of the essential function of the family as the first madrasah, improving the governance of character programs in Islamic boarding schools, and reconstructing the integrative curriculum in elementary schools and formal madrasas in a synergistic and planned manner. Discussion

This article has very basic and significant differences when compared to several previous studies, such as those conducted by Riadi (2024), Laman et al. (2023), and Nisa & Irsan (2023). Basically, the common thread of the three studies tends to discuss the phenomenon of moral education in a partial, fragmented, and isolated focus of the study on one locus or a single variable. Riadi (2024), for example, limits his analysis space exclusively to the process of internalizing moral values in the domestic environment of Muslim households without associating them with the influence of external institutions. On the other hand, Laman et al. (2023) focus on the psychological dimension and sociological impact of the absence of a fatherless figure in the childcare structure. Meanwhile, Nisa & Irsan (2023) examine the theoretical construction of the formation of the contemporary Islamic family in the face of the storm of modernization.

Instead, this article refuses to limit itself to the narrow confines of domestic space. This article takes a broader theoretical step by discussing the evolution and dynamics of moral education as a unit of historical-pedagogical flows that move continuously and dynamically. Through a macro approach, this article traces in detail how moral values are not simply taught at home, but are systematically transitioned from Muslim living rooms to formal educational institutions such as madrasas, to non-formal institutions such as Islamic boarding schools. This transition process is analyzed in the midst of the vortex of challenges of the disruption of the increasingly complex times. Thus, the main focus of this article does not lie in the static portrait of one institution alone, but in the continuation of spatial transformation, shifting moral scouting authority, and cultural adaptation that has occurred throughout the history of Muslim development.

As for the point of view of academic alignment, this article is in the same tone and in line with the findings of research published by Aulia et al. (2024), Khoirunisa & Hidayat (2024), and Ulandari et al. (2025). Basically, the researchers collectively discussed that the effectiveness of character development in the younger generation must be firmly supported by the application of consistent habituation methods, the creation of a real religious environment (living environment), as well as the intervention and active attention of moral teachers as moral facilitators in schools. In line with these empirical findings, this article strengthens the thesis that the process of internalizing moral values in children cannot be effective if the education system is still stubbornly relying on knowledge transfer that is purely cognitive, or simply relies on spontaneous and one-way dogmatic lectures in the classroom.

More than justifying, this article reinforces and expands on these arguments by presenting more comprehensive historical and conceptual evidence. This article shows that the formation of authentic morals from the early days of Islam to the modern era always rests on three operational pillars: concrete and repetitive social routines, the example inherent in the figure of educators (*uswah hasanah*), and the design of Islamic cultural design that is carried out collectively. These similarities of views are dissected in detail to prove that both in the *pesantren* dormitory system that is dense with religious activities, as well as in the communal-based elementary school and *ibtidaiyah* madrasah environment, morals will never be transformed into the basic character of children if they are not directly attached to the ecosystem of their daily social routine.

Then, the novelty offered by this article is its originality in being able to construct a complete historical-conceptual synthesis of the repositioning of the space of moral education that penetrates the rigid boundaries of inter-institutions. While most previous research tends to be trapped in sectoral egos—where they examine family parenting independently, madrasah curriculum management separately, and a partial *pesantren* discipline system—this article comes with a breakthrough in the form of a helicopter view. This point of view treats all these institutional elements not as isolated entities, but as a unit of an ecosystem of moral resilience of the people that is mutually sustainable and interdependent.

Another significant innovation of this article lies in its boldness in integrating the contemporary challenges of the digital age and technological disruption into the timeline of the moral development map across historical periods. This article is not only trapped in the romanticization of past history, but also uses historical data to re-formulate the urgency of revitalizing affective-based curriculum and reconstructing the synergy of the "Tricenter of Education" (family, school, and community) in real terms. Through the use of a sharp descriptive-interpretive approach, this article succeeds in positioning the history of moral education not as an obsolete and static legacy document of the past, but as a blueprint and adaptive solution that is very relevant to unravel the tangled threads of the contemporary morality crisis that is currently plaguing the current generation.

Conclusion

Comprehensively, the historical reconstruction of the history of moral education proves a fundamental thesis that the strength, resilience, and glory of Muslims throughout the ages have never rested on material aspects or physical strength alone, but are firmly rooted in the moral quality and nobility of the manners of their citizens. This conclusion confirms that public ethics and individual piety are the main driving forces of Islamic civilization. When this aspect of

morality is strictly guarded, Muslims are able to give birth to an inclusive and progressive civilization; On the contrary, the reduction of the urgency of moral values is always the upstream for the emergence of social decadence and the fragility of the social order.

If traced from the genealogy of its transformation, the historical trajectory of this character cultivation moves dynamically through institutional boundaries. Starting from the smallest domestic space, namely the great example of the family of the Prophet Muhammad PBUH and Muslim families in general, moral values were first sown as the basic foundation of children's lives. These domestic values are then transitioned and strengthened into formal institutions such as madrasahs and elementary schools through a planned curriculum system. This process reaches the stage of collective maturation in non-formal institutions such as Islamic boarding schools and tahfizh dormitories, places where manners are integrated into all lines of social routine of students. Thus, moral education has historically always been present as a vital instrument in character formation, maintaining Islamic identity, and strengthening the resilience of the people's civilization.

Recent contemporary studies have shown a methodological conclusion that the process of fostering children's morality will never yield authentic results if it relies only on cognitive approaches, memorization of texts, or spontaneous one-way dogmatic lectures. Moral education has proven to be most effective when carried out through the real implementation of life example methods (*uswah hasanah*) from parents and educators, habituation, sincere affective attention from moral faith teachers, integration of holistic learning models in madrasahs, and the creation of religious culture that is carried out consistently in the dormitory environment. Successful character formation requires an adherence of values between what students hear, see, and practice in their daily routines.

In the end, this historical-conceptual synthesis leads us to an essential understanding that morality is not just a sticky material, a curriculum accessory, or a fringe part whose existence can be sidelined in the world of Islamic education. Morality is the spirit, essence, and soul that animates and directs the entire educational process itself towards its true goal. Without a solid moral orientation, science will only give birth to potentially destructive intellectual intelligence. Therefore, re-establishing morality as the main axis of the education system—from the family environment to formal religious institutions—is an absolute and urgent need to produce future generations who are not only intellectually superior, but also spiritually and socially graceful in the midst of the storm of modern-day disruption.

Suggestion

The first suggestion is crucially addressed to the institution of the family, where moral education must be restored to its position as the top priority and the earliest foundation in the home. Parents can no longer be caught up in the tendency to delegate the entire burden of moral parenting to the school or madrasah. Fathers and mothers need to revitalize their role by acting as living *role models through* real daily actions, not just giving verbal instructions. Especially for the father figure, psychological presence and active involvement in providing religious-based parenting are very urgent to be improved, in order to minimize the adverse impact of the phenomenon of the absence of the fatherless role which can erode the basic character of children.

The second suggestion is addressed to educators and managers of formal educational

institutions, both elementary schools and madrasas. Schools and teachers need to strengthen the aspect of affective attention and design methods of *habituation* of Islamic values that are integrated outside of class hours. The assessment of students' moral development must be shifted from the original cognitive-textual exam based to an authentic assessment that records the consistency of students' daily behavior. Teachers should not only position themselves as the deliverers of curriculum materials, but must be the leaders of the religious atmosphere, moral laboratories, and active social controllers in order to create positive *peer pressure* in the school environment.

The third suggestion is recommended specifically for Islamic boarding schools and religious dorm managers. These non-formal Islamic educational institutions need to prepare, organize, and manage moral development programs in a more structured, measurable, and periodic evaluation. The internalization of manners should no longer rely only on spontaneous lectures or situational instructions, but must be absolutely integrated with the entire series of pulses of students' daily lives. The management of Islamic boarding schools in the modern era is also required to carry out governance that is more relevant to the psychological needs of the younger generation, without sacrificing the strict culture of dormitory discipline, congregational worship routines, and the tradition of night learning which has been a moral protective fortress.

The last suggestion is directed at the importance of building collective synergy in the current digital era and technological disruption. Strengthening family resilience and managing a more structured moral education system in schools and Islamic boarding schools is an increasingly important and urgent agenda to be realized. It is necessary to build an intensive digital communication bridge between the Tricenters of Education (parents, teachers at school, and caregivers at Islamic boarding schools) so that there are no double standards of behavior in children when facing exposure to gadgets. Through the integration of multi-layered supervision, a real action-based curriculum, and a shared commitment between these institutions, Muslims will have elastic moral resilience, a clear direction of life, and a solid social strength in the face of all forms of changing times.

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