



Implementation of the Adab Education of the *Ayyuhal Walad* Book at the Wahdah Islamiyah Cibinong Islamic Boarding School

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Abstract

This study is important due to the degradation of students' adab (moral conduct), which has become a serious challenge in contemporary Islamic education, particularly amid the dominance of cognitive achievement and rote memorization. This research aims to analyze the implementation of adab education through the teaching of *Ayyuhal Walad* by Imam Al-Ghazali at Pesantren Tahfidz Wahdah Islamiyah Cibinong, encompassing the learning process, strategies for internalizing moral values, and its impact on students' character formation. This study employs a qualitative descriptive approach, with data collected through participatory observation, in-depth interviews, and documentation studies, and analyzed using Miles and Huberman's interactive analysis model. The findings indicate that the teaching of *Ayyuhal Walad* is conducted in an interactive, reflective, and applicative manner through text reading, meaning explanation, discussion, and teachers' moral guidance. The main adab values internalized include the practice of knowledge, sincerity, time discipline, respect for teachers, and an increase in students' voluntary worship. The novelty of this study lies in strengthening an adab-based educational model rooted in classical Islamic texts that is systematically integrated into a modern tahfidz pesantren. The implications of this research suggest that turath-based adab education can serve as a policy reference for strengthening character education in Islamic educational institutions and pesantren.

Penelitian ini penting dilakukan karena degradasi adab peserta didik menjadi tantangan serius pendidikan Islam kontemporer, terutama di tengah dominasi pencapaian kognitif dan hafalan semata. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan adab melalui pembelajaran kitab Ayyuhal Walad karya Imam Al-Ghazali di Pesantren Tahfidz Wahdah Islamiyah Cibinong, meliputi proses pembelajaran, strategi internalisasi nilai adab, serta dampaknya terhadap pembentukan karakter santri. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa observasi partisipatif, wawancara mendalam, dan studi dokumentasi, serta dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa pembelajaran kitab Ayyuhal Walad dilaksanakan secara interaktif, reflektif, dan aplikatif melalui metode pembacaan teks, penjelasan makna, diskusi, serta nasihat guru. Nilai-nilai adab utama yang terinternalisasi meliputi pengamalan ilmu, keikhlasan, kedisiplinan waktu, penghormatan kepada guru, dan peningkatan ibadah sunnah santri.

Kebaruan penelitian ini terletak pada penguatan model pendidikan adab berbasis kitab klasik yang terintegrasi secara sistematis dalam pesantren tahfidz modern. Implikasi penelitian ini menunjukkan bahwa pendidikan adab berbasis turats dapat dijadikan rujukan kebijakan penguatan pendidikan karakter di lembaga pendidikan Islam dan pesantren.

A. INTRODUCTION

Education is a fundamental aspect of human life, serving not only as a means of transferring knowledge but also as a means of character and personality development. In the Islamic context, education holds a very strategic position as the primary instrument for upholding the maqasid sharia, particularly in preserving reason and developing noble morals (Samsuddin, 2025); (Ismail, et.al, 2025). Education is a fundamental aspect of human life, serving not only as a means of transferring knowledge but also as a means of character and personality development. In the Islamic context, education holds a very strategic position as the primary instrument for upholding the maqasid sharia, particularly in preserving reason and developing noble morals (Samsuddin, et.al, 2024). From this perspective, it is clear that both Islam and the national education system place moral and spiritual aspects at the core of education. Therefore, education should not be solely focused on cognitive achievement but should also address the affective and psychomotor domains, which are manifested in the morals and manners of students (Iskandar et al., 2025).

Manners in Islam hold a very important place because they are directly related to the blessings of knowledge and the success of the educational process. Scholars emphasize that manners are the primary gateway to seeking knowledge, even more important than knowledge itself (S. S. Samsuddin et al., 2025) Imam Ibnul Mubarak, for example, stated that the portion of adab in Islam is equivalent to two-thirds of knowledge, which shows how great the value of adab is in the life of a seeker of knowledge (Husaini, 2020a). In line with that, Imam Malik also emphasized to a young man from Quraysh to learn manners before studying knowledge (Nurijal, 2022). This implies that etiquette is a foundation that must be instilled first so that the knowledge learned brings benefits, blessings, and is not misused. In fact, Ibn al-Mubarak emphasized that having even a little etiquette is far more necessary than having a lot of knowledge but no etiquette (Rohman, 2020). These statements show that manners are the main indicator of a Muslim's quality, as well as the true benchmark of educational success (Idharudin, Yasyakur, et al., 2025).

In the context of Islamic boarding schools, adab education has a very central position and is often placed as the main priority before mastering formal knowledge (Heriyansyah et al., 2022). This is based on the belief that knowledge without manners will lose its blessings. Since ancient times, Islamic boarding schools have internalized the values of manners in their curriculum and in the patterns of interaction between teachers and students (Samsuddin, 2024). This tradition was inherited from classical scholars who always emphasized that educational success is not only measured by the extent to which students are able to master the subject matter, but also the extent to which they are able to practice moral values and manners in everyday life (Idharudin & Nurhasanah, 2025a). Thus, Islamic boarding schools are not only institutions for transmitting religious knowledge, but also institutions that shape the personality and morals of students so that they are ready to enter society as knowledgeable and civilized individuals (Wahyu Ningsih et al., 2023).

One of the classic references that is widely used in adab education is the book *Ayyuhal Walad* by Imam Al-Ghazali. This book contains advice from a teacher to his students who have been studying for years, but do not yet understand the nature of knowledge and manners. In it, Imam Al-Ghazali emphasizes the importance of sincerity, self-introspection, etiquette towards teachers, and practicing knowledge in everyday life (Al-Ghazali, 2014). These teachings are not only normative but also applicable in guiding students so that the knowledge they acquire is truly beneficial and brings blessings. This book is one of the classic texts that remains relevant for teaching in modern Islamic boarding schools, especially tahfidz Islamic boarding schools that emphasize Quran memorization as the primary foundation. By internalizing the values contained in *Ayyuhal Walad*, students will not only grow into Quran memorizers, but also become civilized individuals with noble morals, ready to serve as role models for society (Idhaudin et al., 2019).

The relevance of the book *Ayyuhal Walad* in modern education can be seen from the context of the challenges of education in the current era of disruption, where science and technology are developing very rapidly, but are often not balanced with the strengthening of moral and spiritual values (Samsuddin, et.al, 2025). Many cases demonstrate that a high level of scientific knowledge does not always equate to an individual's moral quality. Therefore, moral education based on classical Islamic values is crucial to addressing this challenge (Nurhasanah, Alfin, et al., 2025). The values of sincerity, respect for teachers, discipline, self-introspection, and the practice of

knowledge as taught in *Ayyuhal Walad* can be a filter that ensures that knowledge is not only beneficial for individuals, but also for the wider community (Idharudin et al., 2024). Thus, this book is not only relevant in the context of traditional education, but is also very contextual to be applied in contemporary education.

Pesantren Tahfidz Wahdah Islamiyah is an Islamic educational institution that strives to systematically integrate adab education into its curriculum (Samsuddin, et.al, 2025). The book *Ayyuhal Walad* is used as one of the teaching materials in forming the character of students so that they not only become memorizers of the Qur'an, but also civilized individuals (Al-Faruq, 2020). This shows that Islamic boarding schools do not only focus on cognitive aspects in the form of memorizing the Qur'an, but also strive to internalize moral and spiritual values in every aspect of education (M. N. Hasanah, Idharudin, et al., 2025). However, to date, there has been little research specifically examining how this book is implemented in the learning and character development of students at the Wahdah Islamiyah Tahfidz Islamic Boarding School. This gap in research is crucial to fill in order to provide a more comprehensive picture of the practice of adab education in modern tahfidz Islamic boarding schools.

The purpose of this study is to examine in depth the implementation of adab education through the *Ayyuhal Walad* book at the Wahdah Islamiyah Tahfidz Islamic Boarding School. Specifically, this study aims to: (1) describe the form of implementation of adab education in the learning process of the *Ayyuhal Walad* book; (2) analyze the strategies of the ustaz in instilling adab values in students; and (3) evaluate the impact of adab education on the formation of students' character. By achieving these objectives, it is hoped that this research will contribute to the development of character education based on Islamic values, both in Islamic boarding schools and other Islamic educational institutions. Furthermore, the results of this study are also expected to enrich the body of knowledge in the field of Islamic education, particularly regarding the integration of classical adab education with modern educational systems.

B. RESEARCH METHODOLOGY

This study employed a descriptive qualitative research design with a qualitative approach to gain a deep understanding of the implementation of adab education through the study of the *Ayyuhal Walad* book at the Wahdah Islamiyah Tahfidz Islamic Boarding School. This approach was chosen because the research focuses on the

educational process, the meanings constructed by the subjects, and the real-life experiences of educational actors in the context of internalizing adab values. Qualitative research allows researchers to explore social and educational realities holistically, contextually, and naturally without variable manipulation. With this approach, researchers can comprehensively understand how the values of adab are taught, instilled, and internalized by students in Islamic boarding school life. The research was conducted at the Tahfidz Wahdah Islamiyah Islamic Boarding School located on Jln. H. Iyang, Pakansari, Cibinong District, Bogor Regency, West Java. This location was chosen because the boarding school consistently integrates learning the *Ayyuhal Walad* book as part of the curriculum for developing students' adab, making it relevant to the focus and objectives of the research (Moleong, 2022).

The research subjects consisted of religious teachers teaching the *Ayyuhal Walad* book, students studying the book, and Islamic boarding school leaders who have the authority to formulate and implement adab education policies. Subjects were selected purposively, based on their direct involvement in the learning and development of adab. The primary instrument in this study was the researcher herself, as she actively observed, interviewed, and interpreted the research data. The research subjects consisted of religious teachers teaching the *Ayyuhal Walad* book, students studying the book, and Islamic boarding school leaders who have the authority to formulate and implement adab education policies. Subjects were selected purposively, based on their direct involvement in the learning and development of adab. The primary instrument in this study was the researcher herself, as she actively observed, interviewed, and interpreted the research data (Creswell, 2024).

The data analysis in this study used the Miles and Huberman interactive analysis model, which includes three main stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction was carried out by selecting, focusing, and simplifying the raw data obtained in the field to align with the research focus. The data analysis in this study used the Miles and Huberman interactive analysis model, which includes three main stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction was carried out by selecting, focusing, and simplifying the raw data obtained in the field to align with the research focus (Miles & Huberman, 1994).

C. RESULT AND DISCUSSION

Result

This study reveals how Imam Al-Ghazali's *Ayyuhal Walad* is implemented in adab education at the Wahdah Islamiyah Islamic Boarding School in Cibinong. Based on interviews with students and triangulation of their responses, several key findings illustrate the effectiveness of teaching this book in shaping the students' character and behavior.

1. Learning Process of the Book of Ayyuhal Walad

The *Ayyuhal Walad* book is routinely taught to students at the Wahdah Islamiyah Islamic Boarding School using interactive and practical methods. The learning process begins with a reading of the book by the ustaz, followed by sentence-by-sentence explanations, open discussions, question-and-answer sessions, and group reflections on the learning process. In some sessions, the ustaz distributes photocopies of the text and writes translations of difficult vocabulary on the board before explaining the book's contents in depth (Al-Hamat, 2025).

This study of the holy book takes place in the evening and lasts approximately 60 minutes, starting around 8:15 PM and ending at 9:15 PM. The activity always concludes with an informal evaluation, consisting of questions from the ustaz about the lessons or insights gained by the students that evening. Haikal explains the process systematically as follows:

"Iya, biasa diawali dengan mukaddimah lalu masuk ke pokok bahasan dan penjelasan secara terperinci, dilanjutkan dengan tanya jawab. Bagi yang kurang paham, dipersilakan menanyakan hal-hal yang kurang jelas. Kadang juga dilakukan telaah bersama melalui diskusi dan sharing" (Haikal, 2025).

Another student, Muhammad Faiz Al-Fairuz, also added a technical dimension to learning that is integrated in instilling good manners, namely;

"Ustadz membagikan fotokopian kitab Ayyuhal Walad. Kadang sebelum mulai pelajaran, ustadz menuliskan terjemahan kosa kata sulit dari kitab di papan tulis, lalu dijelaskan kata per kata atau kalimat per kalimat." (Al-Fairuz, 2025).

Meanwhile, Gilang Fachrezi highlighted the importance of reflection at the end of each meeting:

"Biasanya sebelum pelajaran berakhir, ustadz menanyakan manfaat atau pelajaran (insight) yang kita dapatkan dari pelajaran malam ini." (Fachrezi, 2025)

This experience helped the students feel a deeper understanding of the book's contents. They *not* only gained conceptual knowledge but also reflected on its

application to everyday life. Amin explained that the study sessions always began with an opening session of the knowledge assembly and continued with in-depth and engaging discussions, including:

“Diawali dengan pembukaan majelis, lalu masuk ke pokok bahasan yang dijelaskan secara detail, kemudian tanya jawab untuk memperdalam hal yang masih kurang jelas atau belum dipahami.”

This systematic and dialogical teaching method plays a significant role in igniting the spirit of learning and bringing students emotionally and spiritually closer to the contents of the book (Idharudin, Nurhasanah, & Heriyanto, 2025a). Salman Al-Farisi describes the learning atmosphere with simple yet meaningful sentences. Al-Farisi (2025) states that:

“Prosesnya ustaz membacakan isi kitab Ayyuhal Walad dan terjemahannya, setelah itu dijelaskan maksudnya, lalu diskusi dan tanya jawab.”

The book *Ayyuhal Walad* is not only a learning material, but also a source of inspiration for the transformation of students in terms of manners, worship, and noble morals with full awareness and high motivation (Alim, 2023).

The findings confirm that learning the *Ayyuhal Walad* book which is carried out systematically, dialogically, and reflectively has a significant contribution in building the active involvement of students, both intellectually, emotionally, and spiritually (Idharudin, Rahman, et al., 2025). Two-way interaction between ustaz and students through reading texts, explaining the meaning, discussions, and questions and answers creates a lively and meaningful learning atmosphere, so that the values of adab are not only understood conceptually, but also internalized deeply (S. Samsuddin et al., 2025). This condition strengthens the view that learning classical texts that are packaged contextually can be an effective medium in the process of self-transformation of students, especially in forming civilized awareness, improving the quality of worship, and strengthening morals in daily life (Mulauddin et al., 2025). The book *Ayyuhal Walad* not only functions as a source of normative knowledge, but also as a relevant and transformative pedagogical instrument in contemporary Islamic education (Rosyid et al., 2021).

2. Internalized Moral Values

One of the core values most frequently repeated by students in interviews was the importance of putting knowledge into practice. Phrases such as "knowledge without practice is useless" or "knowledge without practice is useless" appeared in nearly every response, indicating that Al-Ghazali's message had become deeply ingrained in their consciousness, not merely as theory, but as a life principle (Rokim et al., 2023). Baz Aby expressed this in highly reflective language:

"Ilmu tanpa amal itu percuma, sama saja bohong. Seperti tahu rasa makanan, kita harus mencicipi dulu. Begitu juga ilmu, harus dirasakan lewat amal."

Meanwhile, Muhammad Fayadh summed up this meaning in spiritual form: "Knowledge that is practiced is a condition for salvation in the afterlife which gives birth to benefits (Nurhasanah et al., 2024)."

It doesn't just stop at knowledge and charity, other ethical values are also strongly internalized. One of them is piety wherever one is, as expressed by Khair: "Be fearful of Allah whenever and wherever." A similar statement was repeated by Muhammad Syathir who stated: "Piety must be maintained in every situation, not only when people see it (An-Nahlawi, 2023)."

The values of self-reflection and sincerity are also prominent. Students Jibrán and Baz Aby emphasize the importance of maintaining good intentions in deeds to avoid showing off. Jibrán states:

"Saya selalu berusaha sabar dalam belajar dan menjaga niat supaya ilmu lebih mudah dipahami."

Meanwhile, Baz Aby revealed how to maintain sincerity in night prayers:

"Saya menjaga salat lail, dan cara menjaga niatnya adalah dengan berniat sebelum tidur. Kadang salat 1-3 rakaat sebelum tidur."

The book *Ayyuhal Walad* also introduces the concept of spiritual provisions for the journey to Allah. Maulana Yusuf explicitly mentions four provisions mentioned by Imam Al-Ghazali: "What I remember most are four things that must be done by those who are on the path to Allah: namely: upright belief, sincere repentance, seeking forgiveness from those we have hurt, and studying Islamic knowledge as needed" (Idharudin & Azizah, 2025a)."

The value of good manners toward teachers is also a key focus in this learning process. Students recognize the importance of respecting the teacher as part of Islamic etiquette (R. Hasanah et al., 2024). Maulana Yusuf stated:

“Yang paling saya pelajari dari kitab ini adalah menghargai waktu dan memuliakan guru.”

In line with that, Muhammad Fayadh added:

“Nilai paling penting yang saya pelajari adalah ilmu dan taat beribadah. Ilmu tanpa amal percuma.”

This awareness demonstrates the internalization of Sufi values such as muraqabah (introspection), sincerity, and adab al-muta'allim (ethics of seeking knowledge). Throughout the students' narratives, it is clear that studying the *Ayyuhal Walad* book not only touches on cognitive aspects but also shapes their spiritual and ethical awareness in their daily lives at the Islamic boarding school (Idharudin, 2025a).

3. Changes in Student Behavior and Worship

Most students reported experiencing positive changes in their worship practices after studying the *Ayyuhal Walad* book. The learning process, accompanied by regular reflection and advice from the ustaz, encouraged them to not only understand the teachings intellectually but also to put them into practice. One of the most frequently mentioned changes was the habit of praying at night and increasing their istighfar (repentance) (Zubaedi, 2024). Khoir, his spiritual practices in detail:

“Setiap selesai shalat lail saya tidak tidur lagi, tapi membaca istighfar sambil menunggu azan Subuh.”

Muhammad Syathir also revealed:

“Saya berusaha menjaga waktu untuk shalat lail secara rutin.”

Apart from that, the *sunnah* prayer of careib is also a routine practice for several students. Muhammad Khorul Azzam stated:

“Saya merutinkan shalat sunnah rawatib karena terinspirasi dari keutamaan yang disebutkan bahwa orang yang rutin mengerjakannya akan dibangun rumah di surga.”

Sunnah fasting, such as Monday and Thursday, is also mentioned as a form of practicing the values of the book (As-Suhud, 2021). Salman Al-Farisi stated briefly:
“Amal yang saya biasakan adalah puasa sunnah Senin Kamis.”

On the other hand, some students also showed changes in their social personalities and learning ethos. Fajri Amiruddin explained:

“Saya berusaha membantu sesama, beribadah, dan mengejar ilmu dengan istikamah. Saya juga selalu berdoa kepada Allah agar diberi kekuatan untuk terus belajar.”

Jibrán shows seriousness in maintaining intention when studying:

“Saya selalu berusaha sabar mengikuti kegiatan belajar, dan menjaga niat agar ilmu lebih mudah dipahami.”

These various forms of charity are proof that the book *Ayyuhal Walad* not only functions as a source of moral insight, but also as a trigger for concrete behavioral transformation (Yusup & Shamsul, 2025). The formation of the habit of night prayers, discipline in obligatory prayers, as well as commitment to social charity and the pursuit of knowledge demonstrates the success of the adab education taught by Imam Al-Ghazali and implemented consistently in the Islamic boarding school environment (Idharudin & Nurhasanah, 2025).

4. Awareness of the Importance of Time and Discipline

Imam Al-Ghazali's advice in *Ayyuhal Walad* regarding the importance of time management is not only understood theoretically by the students, but also practiced in their daily lives. The students demonstrate an understanding that time is a trust, and wasting it betrays their responsibility as students of knowledge (Khairunnisa & Natsir, 2023).

Many students stated that they managed their time by following the Islamic boarding school schedule in a disciplined manner, as Mghvi Maulana said:

“Ketika waktu shalat tiba saya segera mengerjakan shalat. Ketika waktu halaqah mulai, saya masuk halaqah. Ketika waktu belajar di kelas sudah masuk, saya masuk kelas dan mengikuti pelajaran.”

Fajri S.P. also emphasized the importance of obeying time rules:

“Saya menjaga waktu dengan cara mengikuti kegiatan sesuai jadwal. Ketika sudah waktunya tidur, saya tidur. Kalau tidak, khawatir nanti malah tertidur saat belajar.” Al-Fairuz menambahkan, *“Saya ikut kegiatan pesantren yang telah terjadwal.”*

Some students even create their own schedules for their daily activities (2025) explain:

"Saya menjaga waktu dengan membuat jadwal kegiatan harian dan daftar kegiatan yang akan saya lakukan esok hari."

Meanwhile, free time is also used for positive activities such as reading or independent study. Fachrezi (2025) disclose:

"Saya biasa mengisi dan memanfaatkan waktu luang dengan membaca buku."

Maulana Yusuf has a habit of studying together as a way of utilizing time:

"Saya menjaga waktu dengan memanfaatkan waktu kosong untuk belajar mandiri atau belajar bareng-bareng bersama teman."

Jibran emphasizes the importance of avoiding unproductive activities:

"Saya memahami hakikat kalimat tersebut dengan mencegah kekosongan waktu tanpa kegiatan yang produktif, seperti dengan membaca buku, beres-beres kamar, atau tidur siang untuk istirahat."

The overall response of these students shows that the teachings about time in *Ayyuhal Walad* have formed a strong sense of discipline in them (Lukens-Bull, 2023). Time is no longer considered as empty space, but rather as a field of charity that must be guarded and utilized as best as possible (Idharudin, Wartono, et al., 2025). This is in line with the Sufi spirit of the book which teaches that time is the main capital for humans in taking the path to Allah (Wahyu Ningsih et al., 2023).

5. The Role of Teacher Advice in Character Formation

One of the important teachings in *Ayyuhal Walad* is Imam Al-Ghazali's advice to students to always accept their teacher's advice with an open heart and use it as a means of self-improvement. This teaching is reflected in the attitudes of the students at the Wahdah Islamiyah Tahfidz Islamic Boarding School, who demonstrate high respect for the advice of their teachers and mentors (Heryanto et al., 2022).

Students generally acknowledge that advice from teachers has a significant influence on their character formation and spiritual development. Fayadh, for example, stated:

"Iya, nasihat ustadz dan pengasuh di sini sangat bermanfaat karena mereka selalu menasihati saya saat saya salah."

Maulana Yusuf links advice to the growth of his personality:

"Iya, bermanfaat. Saya juga merasa ada perkembangan dalam diri saya."

Zafran added that the advice brought him closer to worship:

“Saya mendengar dengan baik jika dinasihati. Iya, nasihat itu bermanfaat. Saya mulai lebih sering beribadah.”

This advice is not only corrective, but also motivating and educational. Students feel that the teacher's encouragement encourages them to abandon bad habits, improve discipline, and strengthen worship practices such as prayer and reading the Quran. This demonstrates the crucial role of teacher advice in the character-building process, as emphasized in *Ayyuhal Walad* (Prasetyo, 2024). Teachers not only act as instructors, but also as spiritual guides (murabbi) who influence the emotional and spiritual aspects of students (Nurhasanah & Idharudin, 2025).

The attitude of students in accepting advice also reflects the internalization of the values of adab al-muta'allim, namely the ethics of a student of knowledge towards his teacher, which is an important foundation in classical Islamic education (Idharudin, 2025). In this context, respect for teachers is not only a form of politeness, but also part of the path to purification of the soul (Mujib & Mudzakir, 2024). Thus, studying the *Ayyuhal Walad* book has strengthened students' awareness of the values of etiquette, advice, and guidance, and has made advice a concrete tool for change in their lives. This confirms that Sufi-based etiquette education, as bequeathed by Imam Al-Ghazali, is not only relevant but also applicable in the context of contemporary Islamic boarding school education (Hasbullah, 2022).

6. Motivation and Aspirations of Students

One of Imam Al-Ghazali's important messages in *Ayyuhal Walad* is that knowledge cannot be acquired without lofty ideals and strong determination. This teaching encourages students to cultivate internal motivation that is oriented not only toward academic success but also toward spiritual attainment and devotion to their parents and community (Febriani & Yusuf, 2024).

In interviews, the students stated that their primary motivation for studying at the Islamic boarding school was to memorize the Quran and make their parents happy. Fajri S.P., for example, confidently stated:

“Saya ingin hafal Qur'an 30 juz. Yang membuat saya semangat karena saya ingin membanggakan orang tua.”

In line with that, Khorul Azzam expressed his intentions:

“Saya ingin membahagiakan kedua orang tua saya dengan menjadi hafiz Qur'an.”

Maulana Yusuf also said something similar:

“Saya ingin jadi hafiz Qur’an. Yang membuat saya semangat adalah support dari orang tua.”

These statements demonstrate that the values taught in *Ayyuhal Walad* have resonated with the psychological and spiritual well-being of the students. Their aspirations are not merely individual desires, but are also grounded in noble intentions: to perform good deeds, draw closer to God, and repay their parents. The supportive pesantren environment and the teaching of the holy book, which integrates spiritual and moral aspects, are important drivers in maintaining the students' consistent enthusiasm for learning (Idharudin, Nurhasanah, & Samsuddin, 2025). Support from the ustaz and peers also strengthens this motivation through healthy competition and the instilling of discipline. Thus, *Ayyuhal Walad* serves not only as a book introducing classical Sufism but also as a medium for shaping the students' life vision (M. N. Hasanah, Muslih, et al., 2025). The ideals they build are not just worldly achievements, but are the first step to embarking on a spiritual journey guided by knowledge, manners, and sincerity.

7. Challenges and Efforts to Overcome Them

In the process of seeking knowledge, students face various challenges, both physical, emotional, and spiritual. *Ayyuhal Walad* stated that the path to Allah and Paradise is full of obstacles, and a seeker (salik) must possess patience and strong will to continue moving forward. This is reflected in the experiences of students who strive to remain steadfast amidst various personal trials (Yunus, 2021).

One of the most frequently mentioned challenges is controlling personal desires and temptations, such as laziness, boredom, the desire to play, and wasteful use of facilities. Maulana Yusuf candidly revealed the challenges he faced:

“Tantangan terberat saya sebagai santri adalah menahan hawa nafsu seperti boros. Saya mengatasinya dengan belajar dan berlatih berhemat.”

On the other hand, there are emotional challenges, such as missing family and adapting to the discipline of life at the Islamic boarding school. These challenges are common, especially for students living away from home for the first time. However, interviews revealed that students have specific ways to overcome these challenges, such as building internal motivation, strengthening their resolve, and increasing

prayer and worship (Mas'ud, 2021). Baz Aby, for example, explains how to maintain one's intention in worship, especially in night prayers:

"Saya menjaga shalat lail. Cara menjaga niat dalam melakukannya dengan berniat sebelum tidur, kadang shalat satu sampai tiga rakaat sebelum tidur." Jibril juga menekankan pentingnya niat dan kesabaran dalam belajar: "Saya selalu berusaha sabar mengikuti kegiatan belajar dan menjaga niat dalam belajar agar ilmu lebih mudah dipahami."

The strategies employed by the students reflect their understanding of the value of struggle (mujahadah) as taught by Imam Al-Ghazali. The awareness that trials are part of the process of drawing closer to God forms the basis of their steadfastness. Thus, the challenges the students face become a means of self-improvement (Nurhasanah, Idharudin, et al., 2025). Studying the book *Ayyuhal Walad* not only provides a theoretical understanding of patience and sincerity, but also motivates students to apply it in real life in their daily lives at the Islamic boarding school.

Discussion

The results of this study indicate that the implementation of the *Ayyuhal Walad* book at the Wahdah Islamiyah Cibinong Islamic Boarding School is not merely a formal learning activity, but has become an integral part of the overall character and moral development of the students. These findings align with the concept of Islamic education, which places morality as the primary foundation before mastering knowledge (al-Ghazali, 2000; al-Attas, 1999):

1. Transformational Learning

The learning process for the *Ayyuhal Walad* book is conducted using a variety of methods, including reading the text, explaining its meaning, discussing it, reflecting on it, and even asking and answering questions. This method reflects an active and reflective learning approach, enabling students not only to understand the book's content but also to internalize and apply it to their daily lives (Idharudin et al., 2020).

This supports Freire's (1993) view of humanizing education, namely learning that connects knowledge with self-awareness and real action. In the context of Islamic boarding schools, this approach is effective in shaping the religious and moral character of students, because learning is not dogmatic but contextual and participatory (Mulyasa, 2020).

In addition, the learning process at Islamic boarding schools is also integrated with motivational or *targhib* methods, namely moral and spiritual encouragement delivered to move the hearts and spirits of students (Abdul, 2023). According to Samsuddin (2024), *targhib* in Islamic boarding schools are not tied to one particular model, but are integrated into various activities, both formal and non-formal, including through classroom learning and/or book recitation.

Furthermore, the findings of Iskandar et al. (2025) emphasize that the role of the teacher is a key factor in the success of this transformative process. The teacher acts as a *murabbi*, serving as an *uswah hasanah* (exemplary role model), *mursyid tarbawi* (spiritual guide), motivator of good deeds, and evaluator of the students' moral development. Through exemplary conduct, personal guidance, and intensive interaction, the *murabbi* is able to internalize Islamic values within the students in a natural, profound, and sustainable manner. Thus, the learning of the *Ayyuhal Walad* text does not merely focus on the transmission of knowledge but also on the transformation of students' personality and spirituality, making it a holistic educational process oriented toward the formation of the *insan kamil* (the complete and virtuous human being).

2. Manners as a Result and Process of Education

One of the main findings in this study is the strong internalization of the value of "knowledge without practice is useless" which almost simultaneously appeared in the students' answers (Idharudin & Azizah, 2025). This shows that the students not only understand the contents of the *Ayyuhal Walad* book, but also internalize the values of adab as the core of knowledge and use them as guidelines in their daily lives. This finding aligns with the view (Abdurrahman, Nurwahida, & Samsuddin, 2024) This refers to the theory of Syed Muhammad Naquib al-Attas (1999), who asserts that adab is the essence of Islamic education. Within this framework, education aims not only to transfer knowledge but also to shape civilized individuals, namely individuals who are able to place knowledge, teachers, themselves, and Allah in a proportional and conscious manner (Darda, 2021).

The uniqueness of Islamic education lies in its significant emphasis on the development of good manners in the teaching and learning process. Good manners are not only positioned as the end result (output) of education, but also a vital part of the process (pedagogical process) itself (Kohar et al., 2020). When manners are emphasized from the beginning of learning, the knowledge gained will not only be

more blessed, but will also shape the character and morals of the students (Abdurrahman, Nurwahida, & Samsuddin, 2024).

In the context of the Wahdah Islamiyah Tahfidz Islamic Boarding School, learning the *Ayyuhal Walad* book has proven effective in strengthening the formation of good manners, the core of education. Values such as sincerity, respect for teachers, sincerity in seeking knowledge, and the application of knowledge in daily life are not only conveyed theoretically but also practiced and reflected upon in each learning session (Idharudin, Nurhasanah, & Heriyanto, 2025). This shows that the process of moral education carried out does not only shape the cognitive aspects of students, but also hones their souls (spirituality) and real actions (moral behavior) in their daily lives.

This finding is in line with Al-Ghazali's view (2011) in another book, *Raudhah al-Thalibin wa 'Umdah al-Salikin*, which states that adab is inner and outer self-education which contains four things: a person's words, actions, beliefs and intentions (Husaini, 2018). Rohman's (2020) research also shows that the *Ayyuhal Walad* book is highly relevant in shaping students' character, as its content is rich with practical advice on morality, sincerity, introspection, and spiritual responsibility. Rohman's study, for example, revealed that students who studied *Ayyuhal Walad* tended to show improvements in self-control, religious discipline, and respect for the authority of knowledge.

Furthermore, research by Syaiful (2021) strengthens this by stating that learning based on classical books (turats) such as *Ayyuhal Walad* can increase the spiritual depth and moral awareness of students, especially when learning is carried out in a dialogical and applicative manner. (Wulandari, 2025). This proves that classical texts have not lost their relevance in the context of contemporary education and can even provide a solution to the problem of moral degradation among students. Thus, the implementation of the *Ayyuhal Walad* book at the Wahdah Islamiyah Tahfidz Islamic Boarding School reflects a holistic and contextual practice of adab education that not only teaches goodness but also cultivates it and instills it as part of the students' identity. (Idharudin, 2025).

Thus, the implementation of the *Ayyuhal Walad* book at the Wahdah Islamiyah Tahfidz Islamic Boarding School reflects holistic adab education—not only teaching good values, but also cultivating and instilling them in the students' daily lives. This finding reinforces the view that Islamic education is essentially an education in adab,

as confirmed by the study by Shamsul et al (2021) and (2024) In Islamic education, etiquette is positioned as the core of the educational process, not merely an end in itself. Concepts such as joining an etiquette circle (halaqah adab), living with a teacher (mulazamah), giving special respect to the teacher, and staying in the mosque during the learning process demonstrate that etiquette in *talaqqi* is brought to life in practice. This aligns with research findings that character formation in students occurs through role models, advice, and intense spiritual interaction. (Suhada, 2024).

3. Influence on Spiritual and Social Behavior

The research results show significant changes in the spiritual and social behavior of students after studying the *Ayyuhal Walad* book. Many students began to practice voluntary acts of worship such as night prayer (qiyamullail), increasing their istighfar (repentance), fasting on Mondays and Thursdays, and demonstrating a commitment to time discipline and adherence to Islamic boarding school rules. This indicates that the teaching of this book is not only theoretical but also has a transformative effect on the students' attitudes and actual behavior. (M. N. Hasanah, Idharudin, et al., 2025).

These findings reinforce the view that *Ayyuhal Walad* is not simply a book of moral advice, but also contains applicable spiritual self-development strategies. Values such as sincerity, muhasabah (introspection), a passion for seeking knowledge, and the importance of good deeds as the fruit of knowledge are instilled through a personal and reflective approach. Rohman's (2020) study supports these findings by stating that *Ayyuhal Walad* contains elements of profound tarbiyah ruhaniyyah (spiritual development), particularly through Imam al-Ghazali's style of delivery, which is full of gentleness, admonition, and moral introspection. Students not only learn the text but also experience a gradual, structured, and contextual internalization of values and moral transformation in their daily lives. (Husaini, 2020).

Furthermore, Syaiful (2021) added that classical texts such as *Ayyuhal Walad* are able to develop students' spiritual awareness through the affective internalization of values, not merely memorization or rational understanding. Thus, the educational process carried out through this text touches on three main domains of Islamic education: cognitive (al-'ilm), affective (al-adab), and psychomotor ('amal). The implications of this change are not only felt in the realm of individual worship but also impact the students' social attitudes, such as advising each other on goodness, respecting teachers, avoiding wasteful deeds, and demonstrating sincerity in carrying

out their mandate as students of knowledge. Thus, it can be concluded that the book *Ayyuhal Walad* plays a crucial role in shaping the individual and social piety of students, through a learning approach that not only conveys knowledge but also directs hearts and behaviors towards the integrity of Islamic morals. (M. N. Hasanah, Idharudin, et al., 2025).

4. Acceptance of Teacher Advice and Relational Trust

The *Ayyuhal Walad* emphasizes the importance of accepting the advice of teachers and parents. In its implementation at the Wahdah Islamiyah Islamic boarding school, students stated that the advice of the ustaz and guardians was very beneficial in improving their attitudes. This demonstrates a healthy emotional and spiritual relationship between teacher and student, a crucial factor in the success of Islamic education (Syaiful, 2021). This relationship reflects the concept of ta'dib in Islamic education, which is not merely the transfer of knowledge, but also guiding the soul and shaping personality through example and advice (Sodikin, et.al., 2024).

In the context of character education in Islamic boarding schools, advice (*mau'idzah*) is one of the main methods consistently practiced. Tafsir (2015) and Samsuddin (2024) explain that effective advice is determined not only by the content of the message, but also by the personal qualities of the person giving it. Advice that is inspiring and touching will only be effective if it is delivered with sincerity, genuine concern for the student's condition, and emotional involvement from the educator (Abidin et al., 2024). Through such dialogical and empathetic communication, moral instruction becomes not merely prescriptive but transformative—touching both the intellect and the soul of the learner.

Furthermore, the relational bond established through this process of giving and receiving advice strengthens the foundation of relational between teachers and students, which in turn nurtures intrinsic motivation for learning and ethical behavior. Within this framework, teachers are not merely transmitters of knowledge but also serve as *murabbi*—motivators, inspirers, and moral exemplars who cultivate a genuine love for learning (Samsuddin et al., 2025). Educational strategies emphasizing *role modeling*, value-based motivation, and creative, contextual learning methods are thus essential, particularly in addressing the needs of Generation Z, who live in a digital age deeply influenced by technology such as smartphones and social media (Rahmawati, Samsuddin, & Wahidin, 2025; Iskandar, Samsuddin, Agusman, & Ramli, 2026). In this sense, accepting a teacher's advice functions not only as a moral mechanism but also

as a pedagogical practice that fosters compassionate trust, transformative learning, and the holistic formation of the *insan kamil*—the complete human being endowed with spiritual, moral, and intellectual integrity (Samsuddin et al, 2025).

5. Motivation and Sincerity in Seeking Knowledge

The students' aspirations to memorize the Quran and make their parents happy are the primary driving forces behind their learning. This motivation is spiritual and transcendental, in line with Al-Ghazali's message that knowledge cannot be acquired without noble ideals and sound intentions. This motivation demonstrates the success of Islamic boarding school education in fostering a sincere and values-based learning ethos. In the long term, these values are crucial for maintaining the continuity of the pursuit of knowledge and the purity of intention in religious practice. (Abdullah & Maluh, 2024).

This shows that the motivation of students at the Wahdah Islamiyah Tahfidz Islamic Boarding School stems from noble ideals and spiritual orientation, such as becoming a memorizer of the Quran and making their parents happy. This type of motivation reflects a strong, transcendental internal drive. (Nugroho, 2025). This aligns with Al-Ghazali's message about the importance of intention and ambition in acquiring knowledge. The success of Islamic boarding schools in fostering a sincere and meaningful spirit of learning demonstrates the crucial role of Islamic education in shaping a learning ethos that is not only cognitive but also spiritual and moral (Samsuddin et al., 2024).

This finding is very relevant when linked to the concept and method of *targhib* (motivation with hope/reward) and *tarhib* (warning/avoidance of negative consequences) which can encourage students to achieve optimal learning outcomes and form noble morals (Idharudin, et.al, 2024). In the context of Wahdah Islamic Boarding School, the spiritual motivation of students can be seen as a result of the *targhib* approach which is embedded in various activities, both formal and non-formal, as also mentioned by Samsuddin (2024).

The *targhib* and *tarhib* methods have been proven to play a role in generating enthusiasm for learning without pressure, as well as overcoming boredom and laziness in learning (Zubaedi, 2014). In this case, the students' strong intrinsic motivation not only arises naturally but also results from ongoing guidance by the ustaz and mentors, who combine spiritual motivation with a heartfelt educational approach (Iskandar, et.al, 2025). Thus, from both the perspective of *targhib-tarhib* and the spiritual

approach, such as that in the book *Ayyuhal Walad*, there is a continuity of learning motivation and character formation, both emphasizing that sincerity, earnestness, and true ideals are the foundation of an effective and meaningful Islamic education process (Nurhasanah, Muslih, et al., 2025).

D. CONCLUSION

This study concludes that the implementation of adab education through the study of Imam Al-Ghazali's *Ayyuhal Walad* at the Wahdah Islamiyah Islamic Boarding School in Cibinong is structured, dialogical, and reflective. The learning process is carried out through stages of text reading, translation, explanation of meaning, discussion, and advice from the ustaz that are contextual to the students' lives. This approach encourages students not only to understand the contents of the book textually, but also to internalize the values of adab in depth. This finding answers the research objective which focuses on analyzing the implementation process of adab education, the strategy of internalizing values, and its impact proven to function as an effective learning medium in instilling a civilized, moral, and responsible spiritual and social awareness.

In terms of educational impact, this study shows that learning the *Ayyuhal Walad* book contributes significantly to the holistic character formation of students. The main values internalized include sincerity in seeking knowledge, applying knowledge in daily life, discipline in utilizing time, respect for teachers, and improving the quality of voluntary and obligatory worship. These values are not only understood cognitively but are also reflected in the attitudes and behavior of students within the Islamic boarding school environment. This confirms that adab education based on classical texts is able to bridge the gap between mastery of knowledge and the formation of morals. Thus, Islamic education that places adab as a primary foundation has strong relevance in addressing the challenges of moral degradation of students in the modern era.

The implications of this research for Islamic education policy demonstrate the importance of strengthening adab education as an integral part of the curriculum of Islamic boarding schools and other Islamic educational institutions. Educational policies that overemphasize academic achievement and memorization need to be balanced with sustainable and structured adab development. The implementation model of adab education through the *Ayyuhal Walad* book can serve as a policy

reference in developing a character- and spirituality-based curriculum. Furthermore, improving educators' competency in teaching adab books contextually and dialogically also requires policymakers' attention. With appropriate policy support, adab education based on heritage has the potential to become a key pillar in shaping a generation that is knowledgeable, civilized, and virtuous.

Based on the findings of this study, it is recommended that further research develop broader and more in-depth studies. Comparative research between Islamic boarding schools (*pesantren*) with different models of adab education can be conducted to assess the effectiveness of each approach. Furthermore, longitudinal research is important to assess the sustainability of the impact of adab education on the lives of students after graduation, including social, religious, and professional aspects. Future research could also combine qualitative and quantitative approaches to more objectively measure changes in students' attitudes and behavior. With these developments, it is hoped that the practical contribution of adab education in Islamic education will be stronger and more applicable.

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