



THE IMPLEMENTATION OF CHARACTER EDUCATION IN THE BOOK OF AKHLĀQ LIL BANĪN IN ARABIC LANGUAGE LEARNING ACTIVITIES AT THE MBS AL MUJAHIDIN ISLAMIC BOARDING SCHOOL, GUNUNGKIDUL, YOGYAKARTA

IMPLEMENTASI PENDIDIKAN KARAKTER MELALUI KITAB AKHLĀQ LIL BANĪN DALAM KEGIATAN PEMBELAJARAN BAHASA ARAB DI PONDOK PESANTREN MBS AL MUJAHIDIN, GUNUNGKIDUL, YOGYAKARTA

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Abstract

This study is motivated by a fundamental problem concerning how the character-education values contained in the book of Akhlāq Lil Banīn can be implemented consistently and meaningfully within Arabic language learning, amid an intense schedule, a diversity of methods, and the gap between the readiness of learners and educators in the boarding environment. This study aims to analyze and describe the implementation of character-education values from the book of Akhlāq Lil Banīn in Arabic language learning activities at the MBS Al Mujahidin Islamic Boarding School, Gunungkidul, Yogyakarta. The method used is qualitative, with data collected through observation, interviews, and documentation; informants were selected by purposive sampling, and data analysis comprised data reduction, data presentation, and drawing conclusions. The results show that the implementation of character values takes place integratively, intensively, and contextually through a combination of formal school activities and non-formal dormitory activities such as mufrodat, hiwar, muhadhoroh, qirā'ah, muhādatsah, and integrated Arabic learning. These activities not only develop linguistic competence but also serve as a medium for internalizing religious, disciplinary, responsibility, and social-care values through habituation and role modeling. Challenges were also found in the form of differing prior abilities among learners, a dense activity schedule, and the dynamic assignment of educators, all of which affect the absorption and internalization of values. It is concluded that the success of Akhlāq Lil Banīn-based character education depends heavily on pedagogical adaptation, differentiated learning, and management of the activity rhythm.



Keywords : Character Education, Akhlāq Lil Banīn, Arabic Language Learning, Islamic Boarding School, Value Internalization.

Abstrak

Penelitian ini dilatarbelakangi oleh persoalan mendasar mengenai bagaimana nilai-nilai pendidikan karakter dalam Kitab Akhlāq Lil Banīn diimplementasikan secara konsisten dan bermakna dalam pembelajaran bahasa Arab, di tengah intensitas jadwal, keragaman metode, serta kesenjangan antara kesiapan peserta didik dan pendidik di lingkungan boarding. Penelitian ini bertujuan menganalisis dan mendeskripsikan implementasi nilai pendidikan karakter dalam Kitab Akhlāq Lil Banīn pada kegiatan pembelajaran bahasa Arab di Pondok Pesantren MBS Al Mujahidin, Gunungkidul, Yogyakarta. Metode yang digunakan adalah kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi, penentuan informan secara purposive sampling, serta analisis data yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi nilai karakter berlangsung secara integratif, intensif, dan kontekstual melalui perpaduan kegiatan formal di sekolah dan nonformal di asrama, seperti mufrodat, hiwar, muhadhoroh, qirā'ah, muhādatsah, dan pembelajaran bahasa Arab terpadu. Kegiatan tersebut tidak hanya mengembangkan kompetensi kebahasaan, tetapi juga menjadi media internalisasi nilai religius, kedisiplinan, tanggung jawab, dan kepedulian sosial melalui pembiasaan dan keteladanan. Ditemukan pula tantangan berupa perbedaan kemampuan awal peserta didik, padatnnya kegiatan, dan dinamika penugasan pendidik yang memengaruhi daya serap dan internalisasi nilai. Disimpulkan bahwa keberhasilan pendidikan karakter berbasis Akhlāq Lil Banīn sangat bergantung pada adaptasi pedagogis, diferensiasi pembelajaran, dan pengelolaan ritme kegiatan.

Kata Kunci : Pendidikan Karakter, Akhlāq Lil Banīn, Pembelajaran Bahasa Arab, Pondok Pesantren, Internalisasi Nilai.

1. INTRODUCTION

Arabic language learning in the boarding program of SMP Muhammadiyah Al Mujahidin is conducted very intensively through the integration of formal activities at school and non-formal activities in the dormitory, such as *mufrodat*, *hiwar*, *muhadhoroh*, the recitation of the Arba'in Hadith, the study of *Akhlāq Lil Banīn*, *qirā'ah*, *muhādatsah*, and integrated Arabic learning. This intensity is supported by a dense dormitory schedule from before dawn until bedtime, so that Arabic is positioned not merely as a school subject but also as a language of practice in the daily life of the students. In essence, learning is not simply a process of the transfer of knowledge but also a process of shaping the personality and character of learners (transfer of values). From the perspective of Islamic education, the goal of education is not oriented solely toward the mastery of knowledge but also toward the cultivation of values and the formation of character, which becomes the primary foundation of a person's quality in carrying out their personal, social, cultural, and religious life (Faatoni et al., 2026).

However, amid the intensity and diversity of these learning methods, a fundamental problem arises regarding how the character-education values contained in *Akhlāq Lil Banīn* are implemented consistently and meaningfully across the whole of Arabic learning activities, both in the classroom and in the dormitory. Moreover, differences in the prior-ability backgrounds of learners, the high burden of activities, and the dynamics of educator assignment can potentially affect the effectiveness of Arabic learning as well as the internalization of character values, raising questions about the



alignment between the ideal goals of character education and the learning practice taking place in that boarding environment.

From the empirical data obtained by the researcher, there is a gap between the intensity of Arabic learning activities (*mufrodat*, *hiwar*, *muhadhoroh*, *qirā'ah*, *muḥādatsah*, and the study of the book) and the readiness of learners and educators. Learners come from uneven basic-ability backgrounds, while educators face dynamic assignments and a double workload. This aspect has not been seriously addressed in previous research, even though it directly affects the effectiveness of value internalization and Arabic acquisition. Thus, there is a research gap in the aspects of contextual implementation, practical challenges, and the mechanism of character-value adaptation in boarding-based Arabic learning, which becomes the main focus of this study. Research on character-education values in the *Book of Akhlāq Lil Banīn* has been widely conducted, especially in the context of textual studies and Islamic education. A study conducted by Fajar Septian Cahya, Bahrim, and colleagues affirms that *Akhlāq Lil Banīn* by Shaykh Umar Baradja contains fundamental character values such as religiosity, honesty, discipline, responsibility, and social care, which are in line with national education goals and Islamic values. The findings of that study show that the book is not merely normative but also applicable, because it presents concrete examples of moral behavior through everyday stories of children, making it effective as a medium for internalizing character (Aziz et al., 2022). Theoretically, character education is understood as a system of value cultivation encompassing cognitive, affective, and psychomotor dimensions, so that moral learning must be integrated wholly into the educational process. Character education can be understood as a planned effort to instill moral values so that learners are able to make good and responsible decisions. Within this framework, modern education is no longer oriented solely toward academic achievement but also toward the formation of learners' personality and character. Character values such as being religious, honest, disciplined, responsible, tolerant, and socially caring become the principal characters that learners must possess amid an increasingly complex era (Fauzan Al-Anshori & Masruroh, 2026).

In line with this, other research affirms the relevance of the *Book of Akhlāq Lil Banīn* in addressing the problem of learners' moral degradation. A study published in a journal (Fauzan, A, 2022) shows that character education based on the classical moral text has strength in shaping the moral awareness of students because it is sourced from the Qur'an and Hadith and is transmitted through role modeling and habituation. That research found that the moral values in *Akhlāq Lil Banīn* are effectively instilled through contextual and continuous learning activities. Theoretically, this is consistent with the view that character education will succeed if values are not only taught but also brought to life in daily educational practice. Based on the aforementioned previous studies, this research aims to analyze and describe the implementation of character-education values in the *Book of Akhlāq Lil Banīn* in Arabic learning activities at the MBS Al Mujahidin Islamic Boarding School, Gunungkidul, Yogyakarta. The analytical focus is directed at how the character values contained in the book are integrated into the Arabic learning process, whether through materials, methods, or learning activities. The learning referred to here is Arabic learning, which has strategic potential as a vehicle for cultivating character values because language functions as a medium for transmitting values and culture. Thus, Arabic learning is oriented not only toward linguistic mastery but also toward the formation of learners' morals and personality. Moral education plays a very important role in the formation of learners' character. Moral education is the primary key to developing the personality of learners so that they possess a civilized character that is consistent with the values of noble morality (*akhlakul karimah*). Noble morality is the principal value taught in Islam and functions as the foundation of social life. Therefore, education based on noble morality and good conduct becomes very important to be applied in every aspect of education (Azizah et al., 2025). In character education (Yugo, 2024), moral values are part of Islamic values that are manifested in spiritual and physical experience. Moral education is education of good conduct that involves the aspects of knowledge (cognitive), feeling, and action, namely the effort to instill noble moral values such as honesty, responsibility, courtesy, and respect that are reflected in daily behavior. The benefit of this research is



expected to provide theoretical and practical contributions. Theoretically, this study enriches the body of knowledge concerning the integration of character education in Arabic learning based on classical texts (turats), as affirmed in the research of Siti Aida Nurfasihah and colleagues that the values in *Akhlāq Lil Banīn* are relevant to the formation of a learner profile with noble morality and social civility (Nurfasihah et al., 2025). Practically, this study is expected to serve as a reference for pesantren educators in optimizing Arabic learning as a means of internalizing character values and to become material for evaluating and developing learning models.

2. RESEARCH METHOD

The research method used in this study is a qualitative method. Citing the opinion of Denzin and Lincoln from Yusuf's book (Yusuf, 2014), qualitative research is a method that uses a natural setting with the aim of forming an opinion or interpretation regarding events that occur, together with the qualitative actions involved within them. These are observation, literature review, and interviews. In other words, according to the researcher, the qualitative research method is research that uses in-depth analysis of the theory or phenomenon to be discussed in the study. As for the data-collection techniques, there are three kinds, namely observation, interviews, and documentation. In collecting this data, the researcher used the purposive sampling technique. According to Sugiyono, purposive sampling (Sugiyono, 2019) is a way of taking research data using certain conditions, or the person considered an informant is the one who best understands the problem to be examined by the researcher. The next stage is data analysis. Data analysis consists of data reduction, data presentation, and drawing conclusions. Data reduction is the initial analysis stage carried out through the process of selection, focusing of attention, simplification, and transformation of raw data obtained from the research site.

At this stage, the researcher sorts data relevant to the research focus by refining the use of language, terms, and analytical categories so that the data become more systematic and meaningful. This is followed by data presentation. Data presentation means that the reduced data are presented in various forms of representation, such as tables, matrices, charts, or other visualizations, accompanied by relevant analytical notes. Drawing conclusions is the process of data analysis carried out by integrating and connecting all research findings that have gone through the processes of data reduction and presentation. At this stage, the researcher formulates the substantive meaning of the interrelated data to produce a core conclusion consistent with the research objectives (Khilmiyah Akif, 2016). The research was carried out from 10 June to 5 August 2026 at the MBS Al Mujahidin Islamic Boarding School, Gunungkidul, Yogyakarta, with the subjects of the study being the caretakers (pengasuh), the director (mudir), Arabic-subject teachers, dormitory supervisors (musyrif), and the boarding-program students.

3. RESULT AND DISCUSSION

I Arabic learning at SMP Muhammadiyah Al Mujahidin has two programs, namely boarding and full-day. The researcher focused on the boarding program because of the activities that always involve learning in the dormitory. Meanwhile, the dormitory has a dense or very full schedule. Full here means there are activities from before dawn until bedtime. These activities include the tahajjud prayer, morning assembly (apel), studying from 7 a.m. until 3 p.m., extracurriculars, tahfidz and tahsin, and so on. The researcher therefore wished to discover how such learning is conducted—whether by the direct method, the conventional method, or a modern method that involves learning activities within it. The activities in question are as follows.

Mufrodat

This activity is the reading of Arabic vocabulary carried out by the musyrif and then followed by the students. This routine takes place every night from Saturday to Thursday and is held after the Isha prayer until 8 p.m. In this activity, a musyrif reads the Arabic vocabulary one by one in a suitable rhythm or tone—delivered in a loud, forceful voice, emphasizing the intensive Arabic letters such as *tho*, *ain*, *sho*, and so forth. The students then follow in unison, required to respond loudly and



forcefully with an enthusiastic tone. This is needed because, based on an interview with the caretaker: “because of the vision and mission of the school, and also for the child so that they understand the Book of Allah and the Hadith.” This is consistent with the meaning of character education itself, which is not merely material to be memorized but rather an effort of habituation and role modeling that takes place continuously. Character education requires the habituation of doing good, being honest, not cheating, and not tolerating a dirty environment; it is not formed instantly but must be trained seriously and proportionally (Fahroji, 2020).

Hiwar

A student holds a conversation text together with a friend who has the same text. In this case, everyone already has the book, which is sourced from the school. The book was produced by the school, involving the Arabic-subject teachers. This is done once per semester when documentation is required. However, in practice or in daily life, it can be carried out within the dormitory environment. For example, when a learner wishes to withdraw money, they must use Arabic, and when asking about the price of an item at the cooperative shop, they must use Arabic with the sentence they employ to indicate the question. This then becomes character education, in that character education cannot rely on the delivery of theory alone. The teaching of moral values that is only theoretical often fails to be applied; learners are gradually shaped into individuals of strong character and integrity, with the role modeling of educators as the key factor. Therefore, an approach is needed that is not only cognitive but also affective and applicable, so that character values are truly internalized within learners (Hadi & Susilo, 2025).

Muhadhoroh

A speech delivered by students using three languages in accordance with the number of speeches. This routine is held on Thursday night and is arranged according to the order of the rooms based on grade level. However, before beginning, the musyrif—especially those in devotional service (pengabdian)—demonstrate or model an Arabic, English, or Indonesian speech properly and correctly. This speech is performed by one room whose number is 13–14 people. Each speech is delivered by two people, so the total is six people. The rest are assigned to be masters of ceremony (two people), to recite verses of the Qur’an (two people), and to recite prayers (two people). The duration of the speech is 30–45 minutes. In terms of grade level, the highest grade is not permitted to look at the text they will deliver, so before they come forward they must submit it to their musyrif. For the lower grades, namely grades 7 and 8, they are required to do as their seniors do, but they are still permitted to bring the text. This affirms that, in the context of *Akhlāq lil Banīn*, the ethics of learning are positioned as a means of forming character that integrates the spiritual, moral, and social dimensions, so that Arabic learning is oriented not merely toward linguistic competence but also becomes a vehicle for internalizing religious, disciplinary, and responsibility values in the students’ daily life (Syakira Nailal Murtafi’ah et al., 2025). This is in line with the notion that the formation of personality, especially through moral education, plays a major role in advancing civilization and culture by adorning the individual’s soul in the form of goodness. One important value emphasized in moral education is the attitude of *tawadhu’*, namely humility, being unpretentious, and appreciating others, especially teachers and peers. Noble traits such as these are greatly favored in social interaction and can only be formed through a continuous educational process (Qodat & Hidayat, 2026).

Recitation of the Arba’in Hadith

This activity is carried out in the mosque after the imam completes the dawn (subuh) prayer and dhikr. In essence it is the same as *mufrodat*, namely by reading and then having the students follow. However, the fundamental difference here is that this is the *Arba’in Hadith*, whereas the other is *mufrodat*. The purpose of implementing this recitation is to accustom the students to hearing Arabic sentences, and this Hadith is a textual proof (*dalil naqli*) that serves as a general basis or foundation for every pillar of a Muslim’s life in the world—being *ṣaḥīḥ*/mutawātir Hadith, not *maudhu’* (fabricated) or *dhaif* (weak) Hadith. Within religious character values themselves, values can be classified into two sources, namely *ilahiyyah* values and *insaniyyah* values. *Ilahiyyah* values relate to the



human relationship with God (*hablum minallah*), such as piety, honesty, and sincerity, while *insaniyah* values relate to human-to-human relationships (*hablum minannas*), containing good conduct such as mutual help, tolerance, courtesy, and cleanliness (Abdillah & Syafei, 2020).

Study of *Akhlaq lil Banin*

This activity is carried out by the students bringing their books, after which a *mudir* reads the Arabic text and then unpacks, explains, and identifies each sentence in accordance with the language we apply, namely Indonesian. After it has been explained by the *mudir*, the students record each of those sentences in Indonesian in the book. This emphasizes learning the characteristics created within the Arabic language, with the aim of sharpening the understanding of the richness of vocabulary that students can demonstrate in the implementation of daily life. The study of the book *Akhlaq lil Banin* becomes one of the primary strategies because it contains character values such as discipline, social care, environmental care, courtesy, and morality toward teachers, which are consistent with *pesantren* culture. These values are internalized through routine activities, social interaction, and the role modeling of caretakers and *musyirif*, so that the *pesantren* functions as an effective pedagogical space in forming the character of students comprehensively (Zakaria, 2024).

Table 1. Boarding-Program Activities in Arabic Learning Based on *Akhlaq Lil Banin*

Activity	Content of the Activity	Character Value / Content of <i>Akhlaq Lil Banin</i>
Mufrodat	The <i>musyirif</i> reads Arabic vocabulary one by one with a loud intonation and emphasis on letters (<i>tho'</i> , <i>'ain</i> , <i>sho'</i>), followed by the students in unison; held at night after <i>Isha</i> (8 p.m.), Saturday–Thursday.	Religiosity and habit formation; instilling values through repetition and role modeling, not mere memorization.
Hiwar	Paired conversation based on a book compiled by the Arabic teachers; practiced in daily dormitory life, e.g., transactions at the cooperative shop and requesting money must use Arabic.	Applicable–affective value; making Arabic a language of practice, fostering responsibility and integrity.
Muhadhoroh	Three-language speech practice (Arabic, English, Indonesian) per room (13–14 students) every Thursday night; the highest grade performs without text and submits the script to the <i>musyirif</i> beforehand.	Discipline, responsibility, and <i>tawadhu'</i> ; the ethics of learning as an integration of the spiritual, moral, and social dimensions.
Recitation of the <i>Arba'in</i> Hadith	Recited in the mosque after prayer and dawn <i>dhikr</i> ; the imam/ <i>musyirif</i> reads and the students follow, using <i>ṣaḥīḥ</i> / <i>mutawātir</i> Hadith as a foundation.	Religious values, both <i>ilahiyyah</i> (<i>hablum minallah</i>) and <i>insaniyyah</i> (<i>hablum minannas</i>): piety, honesty, sincerity, and courtesy.
Study of <i>Akhlaq Lil Banin</i>	The <i>mudir</i> reads the Arabic text, unpacks it, and translates each sentence into Indonesian; students record the translation in their own books.	Discipline, social care, environmental care, courtesy, and manners toward teachers, consistent with <i>pesantren</i> culture.



The learners of course also have learning outside the dormitory, namely at school. At school, these learning activities are as follows.

Qiroah

This learning activity is carried out in the classroom with a learning time of two lesson hours, namely 70 minutes. In the first 30 minutes, the teacher reads and questions each sentence one by one using the existing rules of Arabic grammar. When one sentence is finished, the teacher asks the learners why that can occur. For example, in the sentence *Khadijah jamilatun*, why is there a ta marbutah at the end? The learners are the ones who must answer it. This happens at every meeting. After 30 minutes, the lesson enters a stage that is more specific or intensive, namely questions directed at each individual learner at every change of sentence.

The questions are the same as before, but what becomes the distinction in the subsequent lesson hour is that every student receives such a question. The reward the learners obtain is a value that is dominant in the report card or in the teacher's assessment. If they cannot answer, then that learner will not obtain the grade they desire. Of course, in this regard there are learners who will experience a decline in learning enthusiasm, namely becoming drowsy, sleeping, chatting, and so on. The analysis related to this is that the character-education values in *Akhlāq lil Banīn* show that discipline is closely related to the values of responsibility and social care. The value of responsibility is reflected in the call to guard trust (amanah), to care for personal and shared belongings, and to carry out the duty of learning and the obligation of worship consistently. Meanwhile, the social value appears in the attitude of respecting teachers, doing good to friends, helping others, and maintaining the harmony of the social environment. These two values are positioned as core characters that complement each other, in which discipline becomes a means of reinforcing personal responsibility and the social awareness of students. Therefore, learning *Akhlāq lil Banīn* not only shapes individuals who obey rules but also gives rise to a person who is morally responsible and has social care in community life (Wiratama et al., 2025).

Muhaddatsah

The reading of muhaddatsah is done in the same way as the processes of *hiwar* and *mufrodāt*. The teacher reads vocabulary or a conversation to the learners, and the learners read enthusiastically in accordance with what the teacher conveys. However, this is done over a long period. That period is one lesson hour, namely 35 minutes. Within 10 minutes, the teacher reads each conversation that is to be memorized. After that, within 25 minutes, the learners memorize and submit either the vocabulary or the conversation in Arabic without bringing or looking at the text and script in the book. The researcher asked why only one hour is allotted whereas *Qiroah* receives more hours. Mr. IM, the teacher of the subject, answered: "because they already get many hours at the pesantren, and according to the school that is already sufficient, so a deep understanding of Arabic grammar rules is needed." This is in line with the theory of discipline in *Akhlāq lil Banīn*, which also emphasizes the importance of habituation (habit formation) as the primary strategy for character formation. Discipline is built through the repetition of positive behavior carried out continuously in daily life, both in the family environment and in educational institutions. This book views discipline as the result of directed, consistent training accompanied by the role modeling of educators, so that learners are able to internalize the value of discipline as a personal need rather than a compulsion. In the context of education, discipline is directed at forming the ability to control oneself, to comply with rules, and to be responsible for the actions and obligations one bears. Thus, discipline in *Akhlāq lil Banīn* functions as the foundation for forming the character of students who are independent, orderly, and of noble morality (Wahyudin et al., 2025). This is relevant to the notion that moral education is the main pillar in forming a generation of Islamic character. Shaykh Umar bin Ahmad Baradja, in the book *Al-Akhlāq lil Banīn*, emphasizes that Islamic education focuses not only on the academic aspect but also on the formation of noble morality that guides the child to behave well. This book contains Islamic education values encompassing the value of creed (love for Allah and the Messenger and the strengthening of tauhid), the value of worship (habituating prayer and reading the Qur'an), and the value of morality



such as honesty, humility, devotion to parents, respecting teachers, doing good to neighbors and friends, and discipline and responsibility (Juni Beddu & Ibnu Sina Batam, 2025).

Arabic Language Learning

In learning Arabic, it is done by collaborating all the kinds of activities above except the *Recitation of the Arba'in Hadith* and the *Study of Akhlaq lil Banin*. Just like the processes of *Qiroah*, *Hiwar*, and *Muhaddatsah*, there is an Arabic text that will be read and then translated, and there will be discussion in terms of grammar, vocabulary translation, repetition, and so forth. Each meeting has a section and a competency to be achieved, depending on the teacher who plans it. For example, the first meeting sharpens the perspective on *muannats* and *mudzakkar*. The second meeting focuses more on memorizing Arabic vocabulary with its meaning; the third meeting identifies objects in the classroom and translates them on the task answer sheet; and in the fourth meeting learners can explore and create an Arabic conversation from the questions provided on the answer sheet. This activity is in line with the notion that learning with Islamic content, such as Aqidah Akhlak, becomes the primary foundation in instilling character values. Through this subject, emphasis is given to the components of role modeling and habituation so that learners feel they are always watched by Allah, and are thus encouraged to do good and avoid bad actions. Thus, character education and Islamic learning are two concepts that are not far different, because both contain character values and, in their application, require the stages of planning, implementation, and evaluation (Putra et al., 2022).

This differs from *Qiroah*, whose aim is to sharpen and deepen Arabic grammar rules (*Nahwu*), and from *Muhaddatsah*, which focuses more on learners pronouncing and implementing conversation through the use of Arabic set out in the text or paragraph in the book. Thus, Arabic language learning is the main and particular part, especially like *Qiroah*, *Muhaddatsah*, *Hiwar*, and *Mufrodad*. This subject runs for two lesson hours, which can be conducted inside or outside the classroom. This affirms that the theory of discipline in *Akhlāq lil Banīn* also emphasizes the importance of habituation (habit formation) as the primary strategy for character formation. Discipline is built through the repetition of positive behavior carried out continuously in daily life, both in the family environment and in educational institutions. This book views discipline as the result of directed, consistent training accompanied by the role modeling of educators, so that learners are able to internalize the value of discipline as a personal need rather than a compulsion. In the context of education, discipline is directed at forming the ability to control oneself, to comply with rules, and to be responsible for the actions and obligations one bears. Thus, discipline in *Akhlāq lil Banīn* functions as the foundation for forming the character of students who are independent, orderly, and of noble morality (Wahyudin et al., 2025).

These activities are very intensive or in-depth because there are several repetitions each day. However, the researcher found that in both school and dormitory activities there are obstacles, whether from the learners or the teachers. Among the learners, there is a mismatch of classes or an unevenness of understanding regarding Arabic itself. This is because the level of elementary schooling differs: some already recognize the hijaiyah letters and some are already more familiar, in addition to national and international competition activities that involve the learners. For the educators, there are assignments that are dynamic or not fixed, whether in teacher soft-skill training or the calling of duties from the school

Table 2. Full-day-Program Activities in Arabic Learning Based on Akhlaq Lil Banin

Activity	Content of the Activity	Character Value / Content of Akhlaq Lil Banin
Qiroah	Learning of 2 lesson hours (70 minutes): in the first 30 minutes the teacher reads and questions the grammar of each sentence classically (e.g., the reason for ta marbutah);	Discipline linked to responsibility (guarding trust, learning consistently) and social care (respecting teachers, maintaining harmony).



Activity	Content of the Activity	Character Value / Content of Akhlaq Lil Banin
	afterward, intensive questioning per individual with a report-card grade reward.	
Muhaddatsah	Learning of 1 lesson hour (35 minutes): 10 minutes the teacher reads the conversation, 25 minutes the students memorize and submit vocabulary/conversation without looking at the text.	Discipline through habituation (habit formation); directed, consistent practice that builds independence.
Arabic Language Learning	Collaboration of the Qiroah, Hiwar, and Muhaddatsah methods (2 lesson hours, inside/outside the classroom); each meeting targets a different competency: muannats–mudzakkar, vocabulary memorization, object identification, and composing conversation.	Role modeling and habituation with Islamic content (creed, worship, morality) through the stages of planning, implementation, and evaluation.

4. CONCLUSION

This study aimed to analyze and describe the implementation of character-education values in the *Book of Akhlāq Lil Banīn* in Arabic learning activities at the MBS Al Mujahidin Islamic Boarding School, Gunungkidul, Yogyakarta. Based on the results of observation, interviews, and documentation analyzed through reduction, presentation, and drawing of conclusions, it was found that the character values in the book are not taught separately but are internalized integratively, intensively, and contextually through a combination of formal school activities and non-formal dormitory activities. Activities such as *mufrodat*, *hiwar*, *muhadhoroh*, the recitation of the Arba'in Hadith, *qirā'ah*, *muhādatsah*, and integrated Arabic learning are shown not only to develop students' linguistic competence but also to serve as a medium for instilling religious, disciplinary, responsibility, and social-care values. Thus, the findings of this study have answered the problem formulation and achieved the research objective, namely that Arabic learning plays a strategic role as a vehicle for the transfer of values, not merely the transfer of knowledge. The strength of this implementation lies in the mechanism of habituation (habit formation) and role modeling that takes place continuously throughout the day, from before dawn until night, so that Arabic truly lives as a language of daily practice, for instance in transactions at the cooperative shop and in interaction among students. The combination of cognitive, affective, and applicable approaches ensures that character values do not stop at the level of theory but are internalized into the self-awareness of students. Nevertheless, this study also found a number of shortcomings and challenges, namely the unevenness of learners' prior abilities due to differences in basic educational background, the density of the activity schedule that lowers absorption (drowsiness, chatting, and loss of concentration), and the dynamics of educator assignment that are not fixed, thereby affecting the consistency of the value-internalization process. Thus, it can be concluded that the success of Akhlāq Lil Banīn-based character education depends heavily on pedagogical adaptation, differentiated learning, and the proper management of the activity rhythm.

The implication of these findings affirms that Arabic learning in the pesantren environment must be consciously positioned as a space for the wholesome formation of character, so that curriculum policy and the management of dormitory activities should be designed by considering the



balance between the intensity of activities and the readiness of both learners and educators. In connection with this, the researcher recommends that the pesantren strengthen a more adaptive and continuous habituation strategy—among other things, through mapping students' prior abilities and applying differentiated learning so that students from diverse backgrounds can be served optimally, arranging the rhythm of activities so that the schedule burden does not erode learning concentration, and strengthening the capacity and stability of educator assignment so that the role modeling that is key to value internalization can run consistently.

5. REFERENCES

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