AKHLAQ AL-KARIMAH EDUCATION STRATEGY IN THE PERSPECTIVE OF ABDULLAH NASIH 'ULWAN

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Abstrak

Pendidikan *akhlaq al-karimah* merupakan inti dari tujuan pendidikan Islam, sehingga pembentukannya memerlukan strategi pedagogis yang sistematis, terintegrasi, dan konseptual. Artikel ini bertujuan untuk menelaah strategi pendidikan akhlaq menurut Abdullah Nasih Ulwan serta menganalisis relevansinya dalam konteks pendidikan formal dan nonformal kontemporer. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan menelaah karya-karya utama Ulwan dan literatur pendukung yang relevan. Hasil kajian menunjukkan bahwa Ulwan merumuskan model pendidikan akhlaq yang berlandaskan integrasi tauhid, ibadah, dan *mas'uliyyah* (tanggung jawab moral), yang diimplementasikan melalui keteladanan (*uswah*), pembiasaan (*ta'wīd*), nasihat (*mau'izhah*), penciptaan lingkungan pendidikan holistik (keluarga, sekolah, pesantren, dan masyarakat), serta pengawasan moral yang bersifat edukatif. Strategi tersebut menekankan kesinambungan antara aspek spiritual, kognitif, dan sosial dalam pembentukan karakter. Artikel ini juga mengembangkan model implementatif yang mencakup desain kegiatan pembelajaran, pengintegrasian nilai akhlaq dalam kurikulum, sistem penilaian karakter, serta kebijakan institusional pendukung. Implikasi penelitian ini menegaskan bahwa strategi Ulwan relevan sebagai paradigma pendidikan karakter Islam modern, sekaligus menawarkan kerangka konseptual dan praktis bagi lembaga pendidikan dalam membangun generasi yang beriman, berakhlak, dan bertanggung jawab secara sosial.

Kata Kunci: akhlaq, Abdullah Nasih Ulwan, keteladanan, pembiasaan, karakter Islam

Abstract

Akhlaq al-karimah *education* is the core of the goals of Islamic education, so its formation requires a systematic, integrated, and conceptual pedagogical strategy. This article aims to examine the strategy of moral education according to Abdullah Nasih Ulwan and analyze its relevance in the context of contemporary formal and non-formal education. This research uses a qualitative approach based on literature studies by examining Ulwan's main works and relevant supporting literature. The results of the study show that Ulwan formulated a model of moral education based on the integration of monotheism, worship, and *mas'uliyyah* (moral responsibility), which is implemented through example (*uswah*), habituation (*ta'wīd*), advice (*mau'izhah*), the creation of a holistic educational environment (family, school, Islamic boarding school, and community), and moral supervision that is educational in nature. The strategy emphasizes the continuity between spiritual, cognitive, and social aspects in character formation. This article also develops an implementable model that includes the design of learning activities, the integration of moral values in the curriculum, a character assessment system, and supporting institutional policies. The implications of this study confirm that Ulwan's strategy is relevant as a paradigm of modern Islamic character education, as well as offering a conceptual and practical framework for educational institutions in building a generation that has faith, morals, and is socially responsible.

Keywords: akhlaq, Abdullah Nasih Ulwan, example, habituation, Islamic character

Introduction

Islamic education has historically been oriented not only to the mastery of science, but also to the formation of personality and akhlaq al-karimah (noble morality) as the core of the purpose of education itself. In the traditional Islamic paradigm, the success of education is measured not by the cognitive aspect alone, but by the extent to which a student is able to internalize moral and spiritual values derived from the Qur'an and Sunnah in all aspects of his life. This is in line with the words of the Prophet Muhammad صلى الله عليه وسلم: *"Verily I have been sent to perfect noble morals"* (HR. Malik) (Misbah, 2020) In this context, moral education has become the main spirit and orientation of the Islamic education system from classical times to the present.

However, in the modern and contemporary context, moral education faces increasingly complex challenges. The phenomenon of secularization of values, the hegemony of popular culture, the advancement of digital technology, and the current of globalization have caused a shift in moral values among the young generation of Muslims (Safitri et al., 2024) The emergence of moral crises such as extreme individualism, consumerism, degradation of social ethics, and declining spiritual sensitivity are real problems in modern Muslim society (Pangestu et al., 2022). Social media, which is supposed to be an educational tool, often contributes to the formation of permissive and hedonistic behavior that is contrary to Islamic values (Aulia, 2022) This situation shows that there is a gap between the ideals of Islamic education and the social reality that is faced today.

Traditional Islamic education places the formation of akhlaq (*akhlaq al-karimah*) as the main goal, not just the transmission of knowledge. Modern challenges—such as the secularization of values, consumerism, the influence of social media, and community fragmentation—demand relevant and effective moral education strategies. Abdullah Nasih Ulwan, as a thinker and practitioner of contemporary Islamic education, offers a rich conceptual framework to respond to these challenges through an emphasis on the integration of faith (tauhid), meaningful worship practices, and the formation of moral responsibility (*mas'uliyyah*) (UMAM, 2018)

The urgency of this research lies in the urgent need to reformulate a moral education strategy that is relevant to the conditions of the times, without losing its theological and epistemological roots. Islamic education cannot only rely on a normative-doctrinal approach, but must be developed into a character development system that is adaptive to modern socio-cultural contexts (Anas & Aziz, 2025) Therefore, the analysis of the ideas of contemporary Islamic educational figures such as Abdullah Nasih Ulwan is significant. Ulwan is known as a scholar, educator, and thinker who pays great attention to the education of children and the formation of the morality of Muslims through his monumental work *Tarbiyat al-Awlad fi al-Islam*. In his work, he emphasizes the importance of

synergy between the aspects of faith (*tauhid*), worship, and morals in forming a perfect human being (*al-insan al-kamil*) (Rahmat & Karomah, 2020)

The topic in this study is not something new at all, because there have been several research results related to the two main issues in this study, namely the educational strategy *of akhlaq al-karimah* and the thoughts of Abdullah Nasih Ulwan. Istiadie and Subhan, found that Abdullah Nasih Ulwan argued about moral thinking as a series of basic moral principles and the virtues of attitudes and *habits* formed from early childhood to *mukallaf* (Istiadie & Subhan, 2013) Wardanik et al.'s research found that according to Abdullah Nasih Ulwan, character educators are carried out by paying attention to children/students so that they can become the successors of the Islamic generation according to with the teachings of the Qur'an and al-Hadith (Wardanik et al., 2021) Next, the results of Jamiluddin Usman and Zamroni's research on children's education methods according to Abdullah Nasih Ulwan are five, namely the methods of example, habituation, advice, supervision, and punishment (Usman, 2018) The results of the research of Parina et al., found that according to Abdullah Nasih Ulwan, parents are the main educators and those in charge of children's education. The process of quality child education begins with a man choosing a woman to be his wife, because there is the determination of the prospective mother of the child to be educated and is his responsibility (Parina et al., 2021) The research findings from Mahfudoh and Rohmawati about Abdullah Nasih Ulwan's thinking that according to him, children's social educators must be carried out from an early age by instilling and directing a noble soul personality and adhering to social ethics according to Islamic teachings (Mahfudoh & Badiâ, 2020)

Related to the theme of moral education strategies, Muhlasin and Salik's research found that moral education strategies in the context of formal education can be implemented by providing additional worship on the sidelines of learning time (Al Muhlasin & Salik, 2022) The results of Wiyanto's research found that according to KH. Abdul Syakur Yasin, the strategy of moral education in the midst of the community is carried out by building cooperation with the nearest government, applying contemporary da'wah methods, and being carried out with patience (Hadi, 2023) Meanwhile, the research of Ulfah et al., resulted in the finding that the strategy of moral education in the era of disruption is to carry out *moral knowing*, *moral feeling*, and *moral action*, apply a sufistic approach and provide a complete understanding of the use of social media (Ulfah et al., 2022). According to the results of Wahyudi's research on moral education strategies for the younger generation in the era of disruption, it is carried out by providing an understanding of the concept of morality, providing examples, preventing drifting in materialistic luxury, multi-method, and controlling the use of information technology devices (Wahyudi, 2020)

Of the many research results that have been done, in general, there is still a gap between research on moral education strategies and the thoughts of Abdullah Nasih Ulwan. Therefore, this research provides a new thing because it will combine the two themes in one discussion, namely the strategy of *akhlaq al-karimah* education in the perspective of Abdullah Nasil Ulwan by combining the study of classical literature, modern Islamic education theory, and relevant cutting-edge research results. On the other hand, there is a debate among Islamic education thinkers regarding the model of moral education. Some are of the view that moral education should return to traditional paradigms based on example and habituation (e.g. the views of al-Ghazali and al-Nahlawi) while others emphasize the need for methodological innovation with the integration of modern psychological, sociological, and technological approaches. Abdullah Nasih Ulwan's approach is interesting because it is between the two poles: he still adheres to the normative principles of Islam, but also realizes the importance of systemic and contextual approaches in the moral development of children and adolescents.

In addition, moral education in Ulwan's perspective is not only reactive to the symptoms of moral decadence, but proactive in building spiritual awareness and social responsibility.[10] He affirms that the main foundation of morality is true faith (*iman shadiq*), which must be instilled through the family, school, and community in an integrative manner. Thus, Ulwan's idea is not only relevant for children's education, but can also be used as a conceptual model for the reconstruction of Islamic character education strategies in the global era.

Academically, the significance of this research lies in three main things. First, it makes a theoretical contribution to the development of a moral education model based on Islamic values that is relevant to the challenges of globalization and the digital era. Second, enriching the treasures of Islamic education studies by contextualizing Ulwan's thinking in the modern educational paradigm, especially in the framework of *character-based moral education*. Third, practically this research can be a reference for Islamic educational institutions, teachers, and parents in developing strategies for fostering students' morals that are effective and in accordance with sharia guidance.

Therefore, this article aims to analyze the strategy of *akhlaq al-karimah* education from the perspective of Abdullah Nasih Ulwan, by emphasizing three main dimensions: (1) the theological-creed foundation of akhlaq education, (2) the methods and approaches of moral development, and (3) the relevance of its strategy in facing the challenges of modern education. This analysis is expected to contribute to the development of theories and practices of Islamic education that are holistic, integrative, and oriented towards the formation of civilized human character. This paper is expected to make a theoretical contribution to the study of Islamic education—especially character and

practical education for educators, school managers, Islamic boarding schools, and education policymakers in formulating programs for the formation of morals based on Islamic values.

Research Methods

This research is qualitative descriptive with a library research method. The data analyzed included Ulwan's works (primary), classical literature, contemporary Islamic education books, and relevant scientific articles (secondary). The focus of the analysis is the interpretation of concepts and strategies, as well as the synthesis of theories to design implementation models. This study uses primary data sources in the form of works of Abdullah Nasih Ulwan (books and writings), and secondary data sources in the form of works of other scholars such as al-Ghazali, Ibn Miskawayh, al-Nahlawi, al-Attas, and others that are relevant to the theme of this research to contemporary Islamic character education literature. The study of the text was carried out by intensive reading, making a summary of the content, marking key quotations, and classifying the findings in thematic themes: moral concepts, learning strategies, the role of institutions, evaluation mechanisms, and implementation challenges. Data analysis was carried out qualitatively-descriptively using *content analysis* and *thematic analysis methods*: (1) data reduction—sorting out relevant information; (2) display data—organize findings by theme; (3) Drawing of conclusions—testing the coherence of findings with previous theoretical and literary frameworks. The reliability of the research is achieved through triangulation of sources (Ulwan's work, classical literature, contemporary studies) and consistency of analytical logic.

Findings and Discussion

This section will be elaborated in depth: first describing the concept of Ulwan's morals, then its concrete strategy, followed by operational implementation models and examples of activities, as well as a discussion of challenges and policy recommendations.

The Concept of Akhlaq al-Karimah According to Ulwan

Ulwan views morality as a manifestation of real faith in daily behavior. This concept includes: (a) Tawheed as an epistemological and ethical basis; (b) Worship as a way of linking behavior to God so that actions become worship if they have the right intentions; (c) *Mas'uliyyah* (responsibility) as a moral awareness of the consequences of actions.[5] Therefore, moral education must target three domains: cognitive (understanding monotheism), affective (persistence of intention/sincerity), and conative/behavioral (habits and behavior). This concept has implications for educational practice in terms of (1) the purpose of education must be formulated as the formation of a person who is monotheistic, responsible, and behaves nobly; (2) the moral curriculum must be process-oriented

(habituation and character formation), not just a product (memorizing moral rules); and (3) the evaluation must measure changes in habits and intentions (not just knowledge).

Ulwan's Proposed Education Strategy

The following are Ulwan's main strategies that I have described, complete with theoretical foundations, implementation examples, and empirical evidence from the literature *on moral education al-karimah*.

1. Example (*Uswah Hasanah*)

Social learning theory (Bandura) and Islamic tradition that place the example (Prophet) as the best model. Ulwan emphasized that teachers and parents must reflect on the values taught (Pangestu et al., 2022) This theory is implemented in (1) teacher/parent coaching programs: ethical awareness training, practice reflection workshops, and mentoring; and (2) a "role-model week" schedule in schools: teachers display worship practices, conflict management, and real social ethics. The success of the implementation of this theory can be seen with indicators: observation of children's behavior (reduction of incidences of dishonest behavior), parental reports, and observational assessments of teachers.

2. Habituation (*Ta'wīd*) — Formation of Good Habits

Behaviorism (the theory of repetition and reinforcement) is combined with the dimension of Islamic intentions. Ulwan emphasized environmental consistency in facilitating habituation (Pangestu et al., 2022) The implementation of this theory is: (1) a structured daily routine: morning prayer together, a help-help schedule, a class cleanliness turn; and (2) Positive reinforcement system (educational rewards) and daily reflection: gratitude journal, small group discussions. Examples of the context include creating a 21-day habit to strengthen one honesty value where for 21 days students are monitored using daily checklist instruments and evaluated using student behavior rubrics, portfolios, and diaries.

3. Advice and Direction (*Mau'izhah Hasanah*)

The *mau'izahah hasanah method* is a subtle method of da'wah advice supported by arguments of reason and heart. Ulwan emphasizes persuasive, not authoritarian communication (Pangestu et al., 2022) This method is implemented through (1) weekly spiritual guidance sessions with a dialogical approach; and (2) moral rhetoric skills training for teachers: empathetic and effective advising techniques. The results of this implementation can be seen with indicators of increased students' moral insight and willingness to participate in ethical discussions.

1. Moral Supervision and Educational Punishment (*Muraqabah wa 'Uqubah*)

Ulwan does not reject the need for correction to behavior but emphasizes the educational character of punishment—it has rehabilitative and reflective goals (Pangestu et al., 2022) The implementation of this method is with restorative justice-based disciplinary policies: mediation, improvement of actions, and productive social tasks, and a collective supervision system (buddy system) where students remind each other constructively. To evaluate the success of this method, records of disciplinary actions, mediation results, and post-sanction student reflections can be carried out.

2. Holistic Educational Environment (Family, School, Islamic Boarding School, Community)

Ulwan places the family as the main arena of moral education, then schools and pesantren strengthen it through learning structures (Pangestu et al., 2022)which is implemented with family-school synergy programs: Islamic parenting modules, regular meetings, and joint activities, and partnerships between schools and Islamic boarding schools: religious outbonds, da'wah internship programs, and pesantren leadership programs for school students (Saputera). The indicators of this implementation are the involvement of parents, the frequency of collaborative activities, and the consistency of values between home and school.

3. Curriculum Development and Teaching Materials

The moral curriculum must be integrative: moral values are embedded in all subjects (curriculum infusion), not just religious subjects (Subhan & Khadavi, 2024) This is by creating a value mapping by describing moral competencies into learning indicators for each subject, and practical modules in the lesson unit in the form of community service projects, moral dramas, and ethics laboratories. Then authentic assessments (performance tasks), character portfolios, and peer assessments are carried out.

4. Formation of Teachers as Character Educators

Teachers are agents of change; their capacity determines the effectiveness of moral education.[17] Therefore, it is necessary to implement an in-service professional development program on moral teaching methodologies, value-based classroom management, and ethical reflection, and a teacher evaluation system covering aspects of morality and character pedagogy. To find out this condition, it is necessary to look at the teacher's competence, valuable teaching practices, and student feedback.

1. A Comprehensive Moral Assessment

Moral evaluation must be multi-method through observation, journals, self-assessment, peer-assessment, and narrative reports (Ulfah et al., 2022) This evaluation can use a competency-based moral rubric (description of behavioral indicators at various levels), and periodic character

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development reports for students' guardians. Both instruments use indicators of long-term behavior change, and the achievement of moral indicators.

Operational Implementation Model

From the description above, a model for the implementation of the *akhlaq al-karimah education strategy can be formulated* based on the principles of Ulwan and modern character education practices, among others: (1) the theological basis, namely the development of monotheistic awareness and the meaning of worship (activities: weekly monotheistic studies, reflection of intentions); (2) family coaching, namely parenting workshop, family as a unit of habituation (activities: 7-day family without gadgets, moral communication pattern); (3) teacher strengthening, namely training and mentoring (activity: 40-hour training module on moral pedagogy); (4) curriculum integration, i.e. infusion of values into subjects (activity: thematic project "Ethics in Science" for science classes); (5) school habituation, namely daily routines/rituals (activities: morning prayers, social service hours); (6) Evaluation and policy, namely the Character Assessment Rubric and the Award/Rehabilitation Policy (Activity: Semester Character Portfolio). The concrete conoth of *this framworks* is in weeks 1–4 of focusing on honesty with habituation (honesty log), case discussion, and role play. In weeks 5–8 focus on social responsibility with environmental service projects. In weeks 9–12 focus empathy with social visits & journal reflection, and final evaluation with portfolios, project presentations, teacher assessments & self-assessments.

Conclusion

From the description above, it can be concluded that according to Ulwan, morality is the realization of faith in daily nayata behavior based on the concepts *of monotheism, worship,* and *mas'uliyah*. According to Ulwan, moral education strategies include *uswah hasanah*, *ta'wīd*, *mau'izhah hasanah*, *muraqabah wa 'uqubah*, a holistic educational environment, curriculum and teaching material development, the formation of teachers as character educators, and comprehensive moral assessments. Operationally, its implementation includes a theological basis, family development, teacher strengthening, curriculum integration, school habituation, and evaluation and policy.

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