

Essence of Moral Education: Luqman Speaks, the Students Remain Silent?

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ABSTRACT

One-way communication between an active teacher/ustaz and passive students can sometimes hinder moral teaching. This study raises important considerations about the effectiveness of internalizing moral ideals, especially for academics who are also students. Is the "Luqman Speaks, the Students Remain Silent" strategy still useful in creating Islamically integrated characters at higher Islamic boarding schools? This study analyzes the nature, implementation, and effectiveness of Ma'had Aly As'adiyah Sengkang's moral education model and determines how communication patterns and student participation affect moral education goals. This study seeks the optimal balance between authoritative transmission (the Luqman model) and student activation. This descriptive qualitative study employs a single case study. The study collected data through participant observation, in-depth interviews with teachers and students, and curriculum document analysis. The results of this study indicate that the practice of moral education at Ma'had Aly As'adiyah Sengkang has shifted from a one-way model to a model that integrates authoritative role models (uswah) with participatory dialogue. Students not only accept but are also encouraged to reflect, discuss, and practice values. However, the disparity between normative understanding and its practical application in daily life persists due to environmental factors and modernization challenges. By developing a comprehensive and contextual moral education paradigm for Islamic boarding school-based higher education institutions, this study contributes to Islamic education theory. The results of this study can be used to evaluate and improve Ma'had Aly As'adiyah Sengkang and comparable institutions' curriculum.

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1. INTRODUCTION

Education, in an Islamic perspective, is not only oriented towards the transfer of knowledge (cognitive) and skills (psychomotor), but fundamentally aims to form noble character and spirituality, or what is known as *akhlak al-karimah* (noble morals) (Primarni, 2016; Madum & Daimah, 2024). Morals are considered the soul of Islamic

education itself (Mulyadi, 2022; Khasanah, 2023), because the Prophet ﷺ firmly stated that the main purpose of his sending was to perfect human morals. In this context, high knowledge without being accompanied by noble morals will lose its value before Allah SWT and in society (Al-Ghazali, in *Ihya' Ulumiddin*) (Faza, 2021; Putria, 2023; Nurgenti, 2024).

Contemporary reality, which is characterized by the acceleration of technology, unlimited information flows, and the fragmentation of cultural values, has created a moral and character crisis at various levels of society, including among the educated younger generation (Zubareva, 2020; Levin & Mamlok, 2021). Moral degradation, evident in various forms of negative behavior—such as a lack of ethics toward teachers (*ta'dzim*) (Lessy et al., 2024), selfishness, and even social deviation—poses a serious challenge for educational institutions, particularly those specifically tasked with developing Islamic character, such as Islamic boarding schools (*pesantren*) (Guna & Yuwantiningrum, 2024).

People have long trusted Islamic boarding schools, a uniquely Indonesian educational institution, as the primary bulwark in preserving and teaching morals (Hefner, 2022; Jaenullah et al., 2022). However, over time, Islamic boarding schools have also transformed, giving rise to advanced institutions such as Ma'had Aly (Zulkhairi, 2023). Ma'had Aly is an Islamic religious college that focuses on in-depth mastery of religious knowledge (*tafaqquh fiddin*) based on the study of yellow books, while also aiming to produce competent and virtuous ulama (Islamic scholars) (Halim, 2022; Al Muiz & Machali, 2023; Zulkhairi, 2023; Munifah et al., 2025). This creates a unique intersection where the demands for high intellectual mastery in academics coincide with the need to instill a strong spiritual character through *pesantren* education.

Traditionally, moral education in Islamic boarding schools has been dominated by the authoritative model and exemplary conduct of a Kyai (Islamic teacher) or *asatidz* (teacher) (Mujahid, 2021). This model frequently mirrors the Quran's enshrinement of Luqman al-Hakim's son's teachings (Katutu & Usman, 2015). In the classical context, advice and moral guidance are delivered by an authoritative figure (Luqman/teacher) and accepted with complete obedience (*sami'na wa atha'na*) by the students (Rahman & Fauji, 2024). The success of moral education in this model depends heavily on the moral authority and exemplary conduct of the educator (Sanderse, 2024).

However, this model has the potential to be flawed if applied rigidly in the context of Ma'had Aly higher education, where students are mature individuals in a critical cognitive development phase and require space for independent reflection, dialogue, and internalization of values. The critical question posed by this research is, is the model where "Luqman Speaks, the Students Are Silent" (teacher active, students passive) still effective and relevant for fostering noble morals in students who are expected to become intellectual scholars and community leaders in the future?

The tendency for overly dominant one-way communication can hinder processes such as (1) Critical Internalization: Students may only know morals (cognitively) but fail to internalize and practice them (affectively and psychomotorically) due to a lack of space for dialogue and negotiation of meaning. (2) Moral Independence: Obedience

based solely on authority without a critically developed moral awareness can be vulnerable to collapse when students leave the pesantren environment. Therefore, an in-depth study is needed regarding how the implementation of moral education in Ma'had Aly, especially in an environment steeped in tradition, successfully balances the transmission of authoritative values (pesantren traditions) and active participation (the demands of higher education).

Ma'had Aly As'adiyah Sengkang, which is under the auspices of the As'adiyah Islamic Boarding School, is an Islamic educational institution with a long history and significant influence in Eastern Indonesia (Haris, 2024; Dasmarianti et al., 2025). As one of the leading Ma'had Aly (Islamic boarding school) institutions, this institution represents a model of Islamic boarding school-based higher education that strives to produce moderate (tawazun), tolerant, and faithful scholars committed to the Ahlussunnah wal Jama'ah tradition (Irfan et al., 2024; Abidin, 2025).

Previous studies on Ma'had Aly As'adiyah Sengkang have extensively explored the tafsir curriculum, the role of alumni in religious moderation, and strategies for strengthening religious knowledge (Marlinda et al., 2023; Irfan et al., 2024; Abidin, 2025). However, studies specifically examining the nature and dynamics of moral education interactions—especially in the critical context of student participation (Luqman Speaks, His Students Remain Silent?)—are still minimal.

The uniqueness of Ma'had Aly As'adiyah Sengkang, which combines the strong Bugis-Makassar tradition with its social ethics (siri' na pace) with profound Islamic teachings, makes this institution a rich and relevant case study (Idham, 2017; Halim, 2022). Examining this institution will provide an empirical picture of how a traditional institution adapts and innovates its moral education methods to meet the demands of the times and produce scholars with strong character.

The scientific novelty of this research lies in three main aspects: contextual focus, critical issues, and model synthesis. Previous research on moral education has mostly been conducted at the formal Islamic boarding school (MTs/MA) or Islamic religious colleges (UIN/IAIN) (Gumanti et al., 2023; Nuha et al., 2024; Nasrin et al., 2025). This research specifically focuses on Ma'had Aly, an institution with its own unique characteristics—namely, post-Islamic boarding school higher education. The research subjects are Islamic boarding school students (mahasantri), who are at a different level in age and intellectual maturity than ordinary Islamic boarding school students (santri). This study will uncover how Ma'had Aly As'adiyah Sengkang implements moral education, an area rarely explored in depth. The main novelty lies in raising a critical issue analogized by the phrase "Luqman Speaks, His Students Are Silent?" This analogy is not merely a metaphor but rather an analytical framework for examining communication and participation models in moral teaching. This research seeks to synthesize a holistic-contextual model of moral education relevant to Ma'had Aly.

This study is expected to fill the gap in the literature on the effectiveness of moral education methodology at the classic book/pesantren-based higher education level and offer practical guidance for similar institutions in facing the challenges of contemporary moral degradation. Based on the above explanation, this research is very urgent and

relevant to be conducted to identify the nature, implementation, and effectiveness of moral education at Ma'had Aly As'adiyah Sengkang. By using a critical case study, this research is expected to be able to formulate a moral education model that can produce students who are not only high in knowledge (*tafaqquh fiddin*) but also have strong morals, as well as are active and adaptive in facing the social dynamics of society. This research starts from the hypothesis that the success of moral education at Ma'had Aly is determined by the extent to which the institution can move from a one-way communication model to a participatory, dialogical educational model rooted in authentic role models.

2. METHOD

This research is a descriptive qualitative study, which utilizes a natural setting with the aim of interpreting phenomena as they occur, using various available methods. In this study, the researcher directly observed the phenomena occurring within the research setting. The observational data collected were processed and analyzed from non-numerical data such as texts, images, and audio recordings, and then presented in written form. The objective of this study is to describe the implementation of moral values by the students (*mahasantri*) of Ma'had Aly As'adiyah Sengkang. The following is a descriptive qualitative study design model presented in Figure 1.

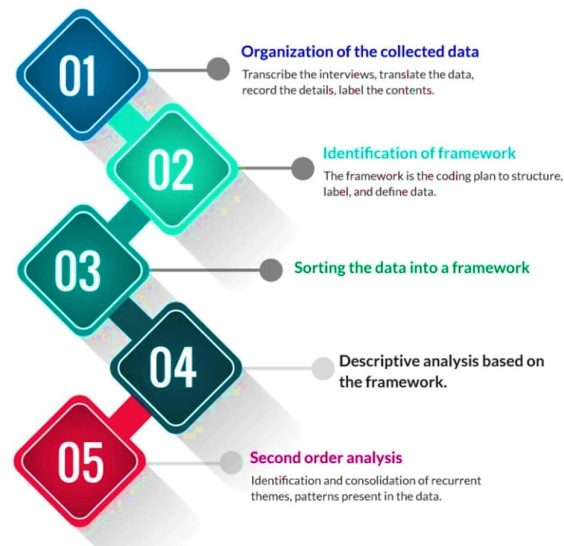


Figure 1. Descriptive Qualitative Study

The data sources used in this study include both primary and secondary sources. Primary data refer to information obtained directly from original sources, without prior interpretation or processing by others. Meanwhile, secondary data refer to information that has been collected or created by other parties for purposes apart from the current research. The data collection methods employed in this study were observation, interviews, and documentation. The data analysis process followed three main stages: data reduction, data display, and data verification.

3. RESULTS AND DISCUSSION

Results

Shifting Communication Models: From Sole Authority to Inclusive Dialogue

Research results indicate a significant shift in the practice of moral education at Ma'had Aly As'adiyah Sengkang, moving from a one-way (authoritative) communication pattern to a more dialogical, inclusive, and participatory model.

- a. The Ma'had leadership and the asatidz (leaders) support the "Luqman Speaks" model by setting a good example (uswah hasanah). This exemplary behavior serves as a key pillar in the transmission of the values of ta'dzim (respect) and social ethics (Bugis: siri' na pace). This process ensures the continuity of the traditional values of the Islamic boarding school.
- b. Modern Pattern (Academic Adaptation): The phrase "The Students Are Silent" has been rejected in the context of contemporary moral education at Ma'had Aly. Students, as mature academic subjects, are encouraged to actively participate through:
 - Critical Discussion: Moral learning is not limited to reading religious texts but is expanded to include case discussions (social, political, and national ethics) that require students to present their views and solutions based on evidence and reality.
 - Independent Reflection: Lecturers (asatidz) implement methods that encourage self-reflection on the values learned so that the internalization of moral values occurs through critical awareness, not simply blind obedience.

Integration of Moral Education Models: Modeling and Participation

The essence of moral education found at Ma'had Aly As'adiyah Sengkang is the harmonious integration of two pillars: Authoritative Role Modeling and Critical Participation.

Table 1. Integration of Moral Education Models

Model Components	The Role of the Educator (Asatidz)	The Role of Student	Success Indicators
Exemplary Behavior (Uswah)	As a behavioral model, source of blessings, and spiritual authority (like Luqman).	Obedience, reverence, and a spirit of imitation.	Maintaining basic ethics within the Ma'had environment (e.g., table manners and dress etiquette).
Critical Participation	A facilitator, catalyst for dialogue, and peer educator.	Argument skills, case analysis, and moral independence.	Maturity in behavior outside of campus, contributing to solving community problems.

Disparities and Challenges of Internalization (Affective-Practical Gap)

Although a participatory model has been implemented, research has identified a disparity between cognitive understanding (knowing values) and practical implementation (practicing values) among some students.

- External Challenges: The moral values taught at Ma'had often clash with the permissive or pragmatic values dominant in social media and the external social environment. Students experience difficulties in moral consistency when outside the control of the dormitory.
- Internal Variations: Quality of Compliance: It was found that the level of internalization of values is highly dependent on the students' personal motivation. Some students obey out of inner conviction, while others remain obedient out of fear of punishment or external compulsion to maintain their image in front of their teachers.
- Public and Digital Ethics: The morals curriculum has begun to address digital ethics, but its implementation still requires methodological strengthening, considering that students are future religious scholars who will become public figures in the virtual space.

The Essence of Moral Education in Surah Luqman

The study found that Surah Luqman contains five fundamental principles of moral education:

Table 2. Surah Luqman Contains Five Fundamental Principles of Moral Education

No.	Educational Values	Surah/Ayat
1	Tawhid (Belief in the Oneness of Allah)	QS. Luqman/31: 13
2	Devotion to Parents	QS. Luqman/31: 14 dan 15
3	Awareness of the Consequences of One's Actions	QS. Luqman/31: 16
4	Establishing Prayer, Enjoining Good and Forbidding Evil, and Practicing Patience	QS. Luqman/31: 17
5	Avoiding Arrogance and Practicing Proper Manners (Adab)	QS. Luqman/31: 18 dan 19

Implementation of Moral Education among the Students of Ma'had Aly As'adiyah Sengkang

The ethical principles articulated in Surah Luqman, especially in the passages detailing Luqman's counsel to his son, function as a fundamental framework for the character development of students. These ideals have been incorporated into the character development curriculum of Ma'had Aly As'adiyah's educational system. This study utilized a descriptive qualitative methodology, conducting interviews with various informants, including students and teachers, to assess the degree to which these values are absorbed and applied in everyday life.

The interview results reveal that, overall, most pupils have exhibited the application of moral ideals as instructed at Ma'had Aly As'adiyah. AM, a student informant, stated that most pupils have adopted the etiquette that professors have imparted. However, he acknowledged that a minority still fails to demonstrate virtuous character, attributing this to a lack of inner awareness. Moreover, AF observed that, although many students have a theoretical understanding of morality, contemporary social dynamics and influences have undermined their consistency in applying these ideals. A subset of

students has demonstrated a waning commitment, especially in adhering to compliance and respecting educators and institutional regulations.

The diversity of student character and background significantly influences the achievement of moral internalization. Andi Satman highlighted that diverse reactions to teacher instruction indicate differing degrees of comprehension and spiritual readiness. MUS corroborated this assertion by noting a significant change in kids' behavior, particularly with their respect for professors, seniors, and peers.

Moreover, instructors RM and MH noted that pupils often exhibit selectivity in adhering to professors' directives. Their adherence frequently hinges on their opinion of the instructor's authority. Certain kids exhibit respect solely for educators they regard as strict or formidable. Meanwhile, SW and NH noted that certain female students adhere to regulations only as a formality, devoid of genuine intent. This is apparent in their fulfillment of responsibilities, including the submission of mobile phones, participation in communal prayers, and compliance with institutional laws.

The findings indicate that the integration of moral education values from Surah Luqman is significantly evident at Ma'had Aly As'adiyah. However, both internal and external influences impede its efficacy and make it inconsistent. Consequently, a more thorough and ongoing development plan is required to intricately incorporate these moral ideals into each student's character, including cognitive, emotional, and psychomotor methodologies.

Obstacles in the Implementation of Moral Education among the Students of Ma'had Aly As'adiyah

In general, there are two main categories of obstacles and challenges in implementing moral values: external and internal factors.

External Factors

Environmental factors constitute the principal external impediment to the implementation of moral ideals at Ma'had Aly As'adiyah. An unsupportive social environment that encourages negative behavior can impede kids' capacity to uphold good character. If kids are regularly exposed to immoral activities in their environment, they may find it challenging to constantly maintain moral beliefs.

This aligns with the MHA statement, which observed that issues emerge from regular interactions with those beyond Ma'had Aly who do not adhere to appropriate moral standards. He emphasized that numerous pupils are affected by online games characterized by bad language, which frequently translates into their daily encounters. MR stated that the unmediated impact of social media and external surroundings beyond the Ma'had Aly compound considerably exacerbates these difficulties. To promote early sleep and facilitate active participation in nighttime and morning Qur'anic study sessions, Ma'had Aly imposes restrictions on cell phone usage.

Additionally, several pupils originate from educational backgrounds distinct from the As'adiyah system, complicating their adaptation to the moral discipline of Ma'had

Aly. They frequently maintain behaviors and attitudes formed prior to their admission, which obstructs their adaptation to Ma'had Aly's rules of conduct.

Internal Factors

Peer pressure constitutes a substantial internal challenge. Students frequently struggle to oppose or diverge from their friends' behaviors, especially when such activities may lead to social ostracism or the perception of being unconventional. RS indicates that insufficient self-awareness and vulnerability to peers exhibiting immoral behavior are prevalent explanations for students' failure to maintain moral principles. This phenomenon is evident in cases of bullying directed against peers who are engaged in studying, reciting the Qur'an, or offering counsel. Adverse verbal influence from peers frequently undermines ethical conduct. Furthermore, certain students possess an insufficient comprehension of the significance of morality or the ramifications of immoral behavior. This deficiency in awareness leads to diminished drive to embody moral principles in everyday life.

Peer settings significantly influence behavior. Students who are persistently subjected to undesirable behaviors from their classmates may emulate or be swayed by such conduct, regardless of their comprehension of the significance of virtuous character. An additional impediment is the absence of reliable support and advice. Inadequate reinforcement from educators, personnel, and supervisors may hinder students' ability to sustain and cultivate their moral character. This assistance is crucial for offering motivation and guidance.

Observations from MA, MRR, and JM indicate that the lack of exemplary figures among supervisors is a contributing factor. Some supervisors are perceived to inadequately exemplify the norms and principles they advocate, resulting in confusion and neglect among students. Ultimately, the students themselves assume a pivotal role. Factors including apathy, insufficient self-awareness, absence of self-reflection, and ingrained behaviors constitute significant internal impediments to moral development. Despite the instruction and examples provided by teachers and supervisors, substantial moral enhancement is improbable without the students' individual effort.

Moral education at Ma'had Aly As'adiyah Sengkang effectively imparts the basis of spiritual ideals and ta'dzim (religious observance). This university has effectively developed a hybrid paradigm that circumvents the "Students Are Silent" phenomenon by involving students in critical discourse. The primary issue lies in fortifying the robustness of moral values when students engage with the complexities and challenges of global values..

Discussion

The Relevance of Luqman's Concept and the Rejection of Passive Hegemony

The main findings of this study indicate that moral education at Ma'had Aly As'adiyah Sengkang lies at the intersection of authoritative traditions (Luqman's Model) and demands for critical participation (Academic Model).

Luqman's Authority as the Foundation for Uswah and Ta'dzim

The continuity of the pesantren tradition places the asatidz and leader as irreplaceable moral authorities, aligning with Luqman's model of providing wise advice to his son. This model is essential because in moral education, values cannot be transferred solely through cognition but must be lived out through role models (uswah). Strengthening ta'dzim (respect and etiquette) toward teachers is a primary prerequisite for accepting values with an open heart. In the context of Ma'had Aly, this model serves as a basic ethical bulwark that distinguishes student academics from general students.

Rejecting the Premise "The Students Are Silent"

However, the implementation of passive hegemony (the Students Are Silent) has proven completely ineffective and has been abandoned. Ma'had Aly As'adiyah Sengkang recognizes that students are future scholars and leaders, not simply recipients of fatwas. Students need moral autonomy, which can only be developed through dialogue, criticism, and independent reflection. The rejection of the passive model is implemented through:

- Case Discussion Method: By discussing contemporary cases, students are forced to apply moral knowledge (maqāṣid al-syarī'ah) to social reality, bridging the gap between normative idealism (yellow books) and the complexities of modern practice.
- Empowering Reflection: This aligns with constructivist theory in education, where students construct their own meaning of morality, ensuring a deeper and more sustainable internalization of values, rather than mere external compliance.

Therefore, the essence of moral education practiced is an integrative-transformative model: maintaining spiritual authority (uswah) while encouraging cognitive and affective transformation through active participation.

Affective-Practical Gap Analysis

The finding of a disparity between normative understanding and practical implementation is a critical point in this discussion. This phenomenon indicates that the applied integrative model still faces obstacles, particularly in the process of institutionalizing values outside the boundaries of Islamic boarding schools.

Contemporary Environmental Influence

This gap is caused by external environmental pressures (The Third Place). The moral teachings received by students are directly confronted with the flow of global values (secularism, hedonism, individualism) disseminated through digital media. Although students have mastered the Book of Akhlaq (Akhlaq), they often struggle to apply these ethics (e.g., backbiting, ujub, riya') in digital contexts (e.g., cyberbullying, showing off on social media). This emphasizes that moral education must be expanded from the classroom/dormitory context to digital and public ethical literacy ([Pahrurroji, 2025](#)).

Dimensions of Motivation and Compliance

The distinction between internal (inner conviction) and external (external compulsion) compliance is crucial. If students only practice morality due to the supervision of an *asatidz*, then these moral values are temporary and will disappear when supervision is removed (Nurazizah et al., 2024). Moral education at Ma'had Aly must move beyond external sanctions and rewards (Behaviorism theory by Bandhu et al. (2024)) to the formation of authentic moral awareness (Cognitive-Moral theory by Lind (2023)). This requires a methodology that emphasizes (Mujahid, 2021):

- Education of the Heart (Tazkiyatun Nafs): Enlivening spiritual rituals (such as *qiyamullail* and *riyadhah*) as a reinforcement of internal motivation.
- Socratic Dialogue: Presenting moral dilemmas and asking students to solve them to assess and improve their moral reasoning.

The results of this study demonstrate that the integration of moral education values from Surah Luqman has been significantly achieved within the educational setting of Ma'had Aly As'adiyah Sengkang. Principles such as *tawhid* (monotheism), *birrul walidain* (devotion to parents), knowledge of the repercussions of acts, religious observance, and humility are manifested in diverse character-development activities at the Ma'had. The majority of kids demonstrate exemplary behavior, adherence to teachers, and an appreciation for the significance of morality as a fundamental aspect of *santri* life.

The internalization of these ideals is not perceived uniformly. Moral practice levels vary due to numerous internal and environmental influences. While most students comprehend moral concepts, the impact of evolving times and social dynamics presents considerable obstacles in upholding consistency in the application of such values.

A discerning perspective regarding specific educators has surfaced as a significant concern in the execution of moral education. Certain students often exhibit respect solely for specific professors, particularly those regarded as severe or formidable. This suggests that for some individuals, moral commitment is shallow and has not penetrated the depths of ethical awareness. Moreover, numerous pupils adhere to instructions solely as a means of administrative compliance rather than from authentic internal convictions.

External elements, like the social milieu and digital media, have emerged as significant impediments. Student engagements with external entities devoid of ethical considerations, along with the impact of online gaming and social media, frequently undermine the quality of interpersonal communication and conduct. Digital media profoundly influences pupils' communication behaviors and social perspectives (Rustan, 2021; Smith & Storrs, 2023). Furthermore, prior educational experiences—particularly for individuals who are not graduates of As'adiyah—pose difficulties in acclimating to the moral ethos of the Ma'had.

Internally, peer pressure and insufficient self-awareness constitute considerable obstacles. Peer influence frequently compels children to partake in actions that contradict moral principles, such as bullying, belittling others, or disregarding religious obligations (Niemi, 2016; Pulatovna, 2024). Furthermore, lethargy, insufficient

introspection (muhasabah), and ingrained habits are internal issues that impede moral advancement.

A significant difficulty is the inadequate role of mentors as moral exemplars. Inconsistencies between the words and deeds of certain mentors create confusion among trainees (Tsabar, 2019; Liu et al., 2021). The efficacy of moral instruction declines when mentors do not fully adhere to the norms and ethical principles. The efficacy of moral education relies not only on instructional resources but also on model behavior, ongoing oversight, and the active participation of all stakeholders in fostering a value-oriented educational atmosphere.

The results of this study provide strong theoretical implications for the development of an ethics curriculum in Islamic educational institutions, particularly Ma'had Aly (Islamic boarding schools) and Islamic boarding schools (pesantren).

- Redefining the Ethics Curriculum: The ethics curriculum should no longer be understood solely as a theoretical subject, but rather as a hidden curriculum encompassing all aspects of life (food, interaction, study, and media use).
- A Hybrid Model is Necessary: To produce scholars with integrity and adaptability, a hybrid model that combines authoritative scholarly traditions (teacher authority) and participatory academic methodology (student criticism) is essential. Ethics education must produce individuals who are *muttafaqquh fiddin* (in knowledge) and *muttafaqquh fil khuluq* (in character).
- Focus on Transformational Ethics: The goal of ethics education must shift from mere ritual obedience (morals to Allah and the Prophet) to an ethics of social transformation (morals toward the environment, society, and professional ethics).

Overall, Ma'had Aly As'adiyah Sengkang has succeeded in creating an effective model in transmitting basic values, but the main challenge now is to ensure the transcendence and consistency of moral values that have been internalized amidst the pressure of global values.

4. CONCLUSION

The essence of moral education at Ma'had Aly As'adiyah Sengkang is a synthesis of the Classical Authoritative Model and the Critical Participatory Model. This institution effectively rejects the rigid premise of "The Student Is Silent" by providing space for dialogue and reflection while maintaining a framework of exemplary behavior (*uswah*) and *ta'dzim* as a non-negotiable foundation. The successful transfer of spiritual values depends on the moral authority of the *asatidz*, likened to Luqman al-Hakim. The applied model has proven effective in transferring normative knowledge about morality and establishing basic ethics within the Ma'had's internal environment (dormitories and classrooms). Students demonstrate a strong understanding of the demands of Islamic morality and Islamic boarding school traditions. The greatest challenge lies in the affective-practical gap (the gap between theory and practice). Internalization of moral values often erodes when students interact with the external environment and digital media with conflicting values. The moral consistency of some students is still driven by external compulsion rather than inner conviction.

Additionally, the Essence of Moral Education in Surah Luqman emphasizes five core values conveyed by Luqman to his son: (1) Tawhid or the oneness of Allah, as the foundation of a strong creed; (2) devotion to parents as an expression of gratitude and respect; (3) awareness of the consequences of even the smallest actions as motivation to act wisely and responsibly; (4) observation of prayer, enjoining virtue and forbidding evil, and patience in facing life's trials as a reflection of religious commitment and social responsibility; and (5) avoiding arrogance and practicing humility in personal conduct and social interaction. The implementation of moral education among students of Ma'had Aly As'adiyah Sengkang has generally been effective. Most students demonstrate attitudes and behaviors that reflect Islamic moral values, such as respecting teachers, maintaining proper manners, and adhering to the institution's rules. However, a small number of students have not yet fully internalized these values. This indicates that the process of moral internalization requires time, consistent role modeling, and continuous guidance.

As a suggestion, the moral curriculum needs to be enriched with specific modules on public ethics, professional ethics, and digital ethics. Learning should focus on real-life case studies of cyberbullying, hoaxes, and the responsibilities of religious scholars on social media to ensure that moral values are relevant to the future struggles of Islamic boarding school students. Further research is recommended to conduct a comparative study between Ma'had Aly As'adiyah Sengkang and other Ma'had Aly with different traditional backgrounds (for example, in Java or Sumatra) to identify the most universal and contextual model of moral education. Furthermore, further research can focus exclusively on the hidden curriculum of morals within the Ma'had environment, including the role of seniors and extracurricular activities in shaping ethics.

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