

Social Moral Education Values in Akhlak Lil Banin for Islamic Religious Learning within Multicultural Societies

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ABSTRACT

Indonesia's multicultural society demands that Islamic Religious Education (PAI) move beyond cognitive mastery toward internalizing social moral values that foster inclusive, tolerant, and harmonious attitudes. However, current PAI practices often emphasize normative memorization over systematic social-moral integration, which limits students' ability to apply these values in real-life multicultural interactions. This study identifies and classifies the social moral values in Akhlak Lil Banin Volume I and examines their significance to PAI within a multicultural framework. Using a qualitative library research design and content analysis, this study examines Chapters 12, 15, 30, 31, and 32 of the text. The findings reveal a structured and substantive framework consisting of six core values: respect for parents, etiquette toward teachers, solidarity among peers, polite communication, personal responsibility, and social discipline. These values create a relational ethical framework that promotes harmony among groups and are very similar to the core competencies of PAI. The study finds that pedagogical strategies such as role modelling, habituation, and moral reflection can effectively integrate these values. Ultimately, Akhlak Lil Banin serves as an applicable pedagogical reference that strengthens students' religious dimensions while contributing significantly to social harmony in a pluralistic society.

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1. INTRODUCTION

Amidst an increasingly pluralistic global educational landscape, strengthening morals and social ethics has become a strategic issue (D'Agostino & Grau I Callizo, 2022; Firdaus & Suwendi, 2025), requiring the education system to transmit knowledge and shape students' character so they can live harmoniously within cultural, ethnic, and religious diversity. Studies indicate that moral education should focus on cultivating socio-religious sensitivity and the capacity for ethical interaction (Rahayu et al., 2025; Ramona & Cholimah, 2025), with Islamic Religious Education (PAI) serving a crucial function in reconciling personal piety with social responsibility. However, in practice,

PAI learning still faces significant challenges because it is often fixated on cognitive and normative aspects, resulting in the internalization of social moral values not being systematically integrated into student behavior (Djuaini, 2025; Soleh et al., 2025; Wahyuni et al., 2024). These challenges include a lack of practical applications and real-life scenarios that connect moral teachings to students' everyday experiences, such as insufficient opportunities for role-playing, community service, or discussions that reflect their diverse backgrounds.

These challenges are further complicated in the context of a multicultural society, as students come from diverse cultural and social backgrounds (Cathrin & Wikandaru, 2023; Gilani et al., 2020). As a result, there is a gap between the ideal goals of Islamic education and the reality of learning practices, which are still oriented towards memorization, leading to a failure in effectively imparting moral values that resonate with students' diverse backgrounds (Rabbani et al., 2025; Srinio et al., 2025). Consequently, the primary issue in this research is the absence of a systematic incorporation of social moral values into Islamic Religious Education (PAI) that is attuned to diversity.

To address this challenge, classical Islamic texts offer a rich and relevant source of moral values (Shaukat et al., 2024). One work frequently referenced in the Islamic education tradition is *Akhlak Lil Banin* by Sheikh Umar bin Ahmad Baradja (Abdurrohman et al., 2025; Hafiz et al., 2022). This book is well-organized and focuses on teaching good manners from a young age. It is used a lot in both formal and informal education (Nurfasihah et al., 2025; Septian, 2022). Previous studies have identified that *Akhlak Lil Banin* contains universal values such as honesty, responsibility, and respect for parents (Astuti et al., 2024; Masyruf & Muhammad, 2024). These values align with the principles of modern character education, thus offering the potential to serve as a pedagogical reference in Islamic Religious Education (PAI) learning.

Research gap analysis indicates that current studies on the *Akhlak Lil Banin* book have limitations, as the majority of the literature tends to be descriptive and has not comprehensively elaborated on the implementation of these values within the context of multicultural Islamic Religious Education (PAI) (Aziz & Makruf, 2025; Hubbi, 2022; Nurjannah et al., 2022). This study specifically focuses on social moral values and their relevance to the context of a multicultural society. In response to this challenge, this study aims to identify and categorize the values of social moral education in *Akhlak Lil Banin* Volume I, formulate specific behavioral indicators, and analyze their relevance to inclusive and dialogic PAI learning. To achieve these objectives, this study applies a qualitative approach through content analysis methods and systematic literature review to synthesize classical moral values into a contemporary pedagogical framework.

This approach allows researchers to synthesize moral values, evaluate their alignment with the principles of multicultural education, and map applicable integration strategies in Islamic Religious Education (PAI) learning. Theoretically, this research makes a significant contribution to the development of a more systematic model for integrating classical moral values into modern PAI pedagogy. By addressing existing research gaps, this study is expected to enrich academic discourse on character

education based on classical Islamic literature amidst the increasingly dynamic demands of the educational world.

Practically, this research provides a conceptual foundation for PAI educators to design more contextual, inclusive, and dialogical adab-based learning. Implementation of these findings is expected to assist teachers in shaping student behavior that is not only individually pious but also possesses strong social responsibility, which includes fostering empathy, respect for diversity, and active participation in community service. Ultimately, the results of this research are expected to have a tangible impact on strengthening social harmony and cohesion in a multicultural society through the internalization of inclusive moral values from an early age.

2. METHOD

This research uses a qualitative approach with a library research design to examine the social moral values in Akhlak Lil Banin and assess their relevance for multicultural Islamic Religious Education (PAI) learning. The library research design was chosen because it allows researchers to systematically analyze classical texts and scientific literature through critical reading, without requiring field data collection.

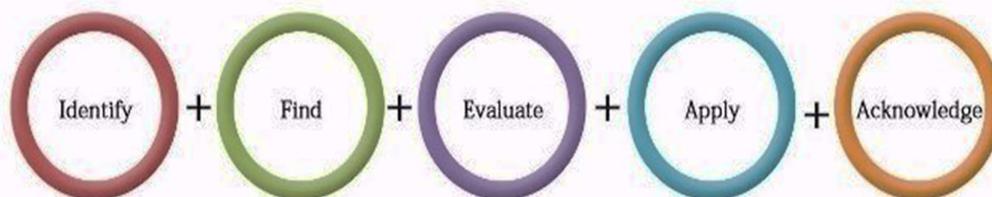


Figure 1. Library Research Design

The analysis technique was conducted through content analysis, with the stages of categorizing moral values, determining social themes, and mapping their relevance to multicultural PAI competencies. Data validity was achieved using source triangulation techniques by comparing the findings with contemporary Islamic education literature. The research location was non-field, as all data were obtained from academic digital sources and credible scientific publications.

The research data sources consisted of primary and secondary data. The primary data consisted of Akhlak Lil Banin Volume I by Sheikh Umar bin Ahmad Baradja, focusing on Chapters 12, 15, 30, 31, and 32, as these chapters thematically contain teachings on manners for parents, teachers, and friends, as well as general advice regarding social ethics. Secondary data were obtained from reputable books and journal articles relevant to Islamic education, character education, and multicultural education. Secondary documents were selected using a purposeful sampling technique based on three criteria: (1) direct relevance to social ethics and Islamic education (PAI), (2) publications in the last five years, and (3) conceptual contributions to multicultural education studies.

Data analysis was conducted through three main stages: data reduction, data presentation, and conclusion drawing, as is the analytical model widely used in qualitative research. During the data reduction stage, all moral value findings from

Akhlak Lil Banin were selected, filtered, and grouped according to the research focus. The data presentation stage was conducted by constructing a thematic matrix to illustrate the relationship between classical moral teachings and multicultural education competencies. In the conclusion-drawing stage, the researcher interpreted the meaning of these values and evaluated their suitability for Islamic Religious Education (PAI) learning objectives in a culturally diverse environment. The analytical procedures used ensured depth of interpretation and consistency in drawing conclusions.

To enhance theoretical validity, the research findings were compared with recent literature on multicultural Islamic education, such as studies on religious moderation, inclusivity, and qualitative approaches in Islamic education. For example, research on religious moderation in Islamic Religious Education textbooks demonstrated the importance of tolerance and harmony in Islamic education in schools. Other literature emphasizes the epistemological foundations of qualitative research in Islamic education, reinforcing the ability of an interpretive approach to deepen value analysis. By referencing these studies, the analysis in this study becomes more robust and academically sound.

Finally, the ethical aspects of the research were maintained by ensuring that all scholarly sources were cited legitimately and that interpretations remained fair to both classical teachings and contemporary perspectives on multicultural education. Documents that did not meet academic quality standards or were irrelevant to the research focus were excluded from the analysis. The application of these rigorous methodological procedures ensures that the research results are systematic, transparent, and worthy of publication in journals focused on Islamic education and multiculturalism.

3. RESULTS AND DISCUSSION

Results

Overview of Findings

This section presents the results of a content analysis of Volume I of Akhlak Lil Banin, specifically Chapters 12, 15, 30, 31, and 32, which discuss etiquette toward parents, teachers, and friends, as well as general advice regarding social ethics. The analysis was conducted using a thematic approach to identify and categorize the social moral values contained within the text. Overall, the findings indicate that the book contains a structured, coherent, and interrelated set of social moral values, oriented toward establishing ethical, harmonious, and civilized social relations. These values not only emphasize the individual moral dimension but also emphasize social responsibility in building respectful, empathetic, and supportive interactions in communal life.

Furthermore, preliminary findings indicate that the values in Akhlak Lil Banin have strong pedagogical relevance for Islamic Religious Education learning, particularly in shaping students' character through the practice of etiquette, role modeling, and moral reflection. Thus, the results of this analysis not only describe the normative content of

the book, but also open up opportunities for integrating social moral values into educational practices that are contextual and oriented towards strengthening character.

Sources of Text Analyzed

The analysis in this study focuses on *Akhlak Lil Banin* Volume I by Umar bin Ahmad Baraja, specifically Chapters 12, 15, 30, 31, and 32. These chapters were selected based on their relevance to the formation of social morality, as each discusses a different dimension of social relations: children's etiquette towards parents (Chapter 12), students' etiquette towards teachers (Chapter 15), etiquette towards peers (Chapters 30–31), and general advice on ethical interactions in daily life (Chapter 32).

These texts were treated as primary data sources, analyzed thematically to identify social moral values, interpersonal relationship patterns, and the moral principles underlying social interactions. Each chapter was read in its entirety, coded based on key themes, and then compared across chapters to identify value interconnections and consistencies. Based on this analysis, the research results not only reflect the normative meaning of the text but also systematically map the structure of social moral values contained within the book.

Categories of Social Moral Values Identified

Building upon a thematic analysis of *Akhlak Lil Banin* Volume I (Chapters 12, 15, 30, 31, and 32), this study identified six main categories of interrelated and consistent social moral values within the text. These six categories include respect for parents as the foundation of family harmony, ethics toward teachers within a civilized pedagogical framework, and caring and solidarity among others to strengthen social cohesion. Furthermore, aspects of polite communication, which emphasize ethical speech, personal responsibility as a prerequisite for just social relations, and social discipline oriented toward the common good, are also key pillars of the text's moral framework.

These findings confirm that *Akhlak Lil Banin* does not merely contain individual moral teachings but rather constructs a comprehensive and systemic social ethical framework. The integration of self-regulation and interpersonal interaction in this text demonstrates a mutually reinforcing value system. Substantively, this categorization of values has strategic relevance for development as a basis for character-based Islamic Religious Education (PAI) learning in a multicultural society. The interaction patterns taught provide ethical instruments for students to navigate social diversity while upholding the principles of respect and social responsibility.

Thematic Analysis per Social Moral Value

An analysis of Chapters 12 and 15 of the *Akhlak Lil Banin* book shows that respect for parents and teachers is positioned as the primary foundation of social morality that goes beyond normative obedience, where these interactions are regulated through relational ethics that include behavioral indicators such as politeness in language, emotional control, and discipline in academic communication. Pedagogically, these findings confirm that the internalization of these values serves as a primary socialization

space to strengthen empathy, responsibility, and early moral awareness, which simultaneously forms academic ethics and a learning culture that respects scientific authority. Thus, strengthening character through a relationship of devotion to parents and manners towards teachers becomes a strategic instrument in transforming students' attitudes so that they have sensitivity to human values and social harmony, in order to navigate interactions in a heterogeneous society in a sustainable manner.

An analysis of Chapters 30–31 of the *Akhlak Lil Banin* book shows that strengthening social solidarity among peers is emphasized through behavioral indicators that include mutual affection, collaboration in the learning process, and respect across ages that avoids all forms of verbal and nonverbal degradation. From a character education perspective, these findings confirm that the value of caring contributes significantly to the formation of social cohesion and a culture of mutual support within the learning community, where solidarity is not merely interpreted as an emotional connection, but as a collective responsibility to create a safe, just, and inclusive environment. This is relevant in the context of Islamic Religious Education (PAI) learning which focuses on internalizing the values of brotherhood, empathy, and social concern as strategic instruments for building harmony in a diverse society.

An analysis of the general advice section in *Akhlak Lil Banin* confirms that strengthening social morality is closely correlated with communication ethics and personal responsibility, manifested through the use of polite language, active listening skills, and a commitment to trust and academic discipline. Conceptually, these findings suggest that social morality is understood as an interpersonal skill developed through a habituation mechanism, where polite communication serves as a preventive measure against conflict and a means of building harmonious relationships. Pedagogically, the internalization of these values aims to develop an independent character with integrity, where personal responsibility is positioned as a fundamental prerequisite for creating just social relationships based on mutual trust within complex interaction dynamics.

Furthermore, an analysis of social discipline in this text reveals a systematic regulation of outward behavior, from maintaining personal hygiene to respecting the privacy of others, as a form of self-regulation oriented towards the collective good. Holistically, the social ethical framework constructed in *Akhlak Lil Banin* encompasses the dimensions of family relationships, educational authority, friendship solidarity, and effective communication, all of which interact to form a coherent ethical system. This finding emphasizes the book's position not merely as an individual moral guide, but as a philosophical foundation for social ethics that is highly relevant for integration into the Islamic Religious Education (PAI) curriculum. This integration is strategic in equipping students with sensitivity to public norms and social ethics to face the challenges of a dynamic society.

Table 1. Mapping of Social Moral Values in Akhlak Lil Banin

Social Moral Values	Source Chapter	Key Behavioral Indicators	The Meaning of Education (Character Implications)
Respect for Parents	Chapter 12	Obeys orders; speaks politely; controls emotions when advised; respects parents' feelings	Forming empathy, moral responsibility, and ethical awareness in family relationships
Manners for Teachers	Chapter 15	Sits and speaks politely; does not interrupt; asks questions politely; answers in an orderly manner	Strengthening learning ethics, academic discipline, and respect for knowledge
Care and Solidarity with Friends	Chapter 30–31	Loves one another; helps others learn; respects the elderly; loves the young; does not hurt friends	Strengthening social cohesion, empathy, and a culture of mutual support
Communication Politeness	General Advice	Says "please/thank you"; listens without interrupting; refrains from excessive comments	Developing ethical communication and conflict prevention skills
Personal Responsibility	Chapter 12, 15	Seriously studies; keeps trust; does not burden others unduly	Forming integrity, independence, and social trust
Social Discipline	General Advice	Maintains personal hygiene; does not eavesdrop; does not reveal secrets; respects privacy	Strengthening self-regulation, social order, and respect for social boundaries

The data presented in Table 1 confirms that the social moral values in the Akhlak Lil Banin book encompass a very broad dimension, ranging from family relations, educational authority, friendship solidarity, to communication ethics, personal responsibility, and social discipline. This thematic mapping demonstrates a strong coherence between classical moral teachings and the orientation of student character formation in the contemporary Islamic Religious Education (PAI) curriculum. Thus, these values are not only doctrinal but also applicable as an ethical framework in developing interpersonal intelligence and social awareness in students amidst the dynamics of diverse societies.

Table 2. Relevance of Social Moral Values to Islamic Education Learning

Social Moral Values	Strengthened PAI Competencies	Pedagogical Implications in Islamic Religious Education Learning	Classroom Integration Strategies
Respect for Parents	Morals towards family; etiquette in interacting	Forming respect, empathy, and social responsibility in students	Case studies on children's manners towards their parents; moral reflection; habitual greetings and prayers for parents.
Manners to Teachers	Study ethics; respect for science	Cultivating a civilized and disciplined learning culture	Value-based classroom etiquette rules; role-plays on student-teacher relationships; attitude assessments.
Care and Solidarity with Friends	Brotherhood, empathy and social concern	Strengthening social cohesion and cooperation in learning	Collaborative learning; social service projects; peer assessments.
Communication Politeness	Manners of speech and etiquette of muamalah	Developing ethical communication and conflict prevention skills	Structured, civilized debates; active listening exercises; communication reflection journals.
Personal Responsibility	Trust, honesty and independence	Forming integrity and discipline in learning	Learning contracts; portfolios of responsibility; project-based assignments.
Social Discipline	Manners of living in society	Forming self-regulation and adherence to social norms	Cultivating hygiene; social etiquette simulations; evaluation of daily behavior.

The matrix presented in Table 2 confirms that the social moral values in the Akhlak Lil Banin book have substantial relevance to the core competencies of Islamic Religious Education (PAI) learning, particularly in the areas of character building, manners, and social ethics. Integrating these values into a pedagogical strategy based on role models (uswah), consistent habituation, and in-depth moral reflection is projected to strengthen students' internalization of morals contextually. Thus, these classical moral values are no longer merely theoretical discourse, but are transformed into an applicable framework capable of guiding students' behavior in responding to the dynamics of everyday life in a civilized manner.

Overall, the results of this analysis confirm that the book *Akhlak Lil Banin* Volume I builds a comprehensive, systematic, and holistically integrated framework of social moral values. The identified spectrum of values—including respect for parents, etiquette towards educators, social solidarity, polite communication, and personal responsibility and discipline—reflects an ethical orientation that balances individual piety with the quality of social relations in collective life. This value structure indicates an implicit pedagogical pattern that positions character formation as a transformative process through the mechanisms of habituation, moral internalization, and self-regulation. This finding confirms the position of the book not merely as a text of traditional moral norms, but as a conceptual foundation relevant to the core competencies of contemporary Islamic Religious Education (PAI) learning, especially in strengthening the internalization of interaction ethics and social responsibility of students in a contextual and sustainable manner.

Discussion

The findings of this study indicate that the social moral values in *Akhlak Lil Banin* (Islamic Religious Education) have a coherent structure and strong pedagogical relevance for Islamic Religious Education (PAI) learning. Conceptually, these results align with the Islamic education paradigm, which places morality at the core of the educational process, not merely as a complement to cognitive aspects (Firmansyah, 2023; Husaeni, 2023; Khan & Ahmed, 2025). The identified value framework, which includes respect for parents, etiquette toward teachers, solidarity with peers, polite communication, personal responsibility, and social discipline, reinforces the view that moral education in Islam is relational, always linked to the quality of an individual's interactions with others and their social environment (Irfani et al., 2025; Nasruddin, 2026; Pika, 2026). This study confirms that character formation is oriented not only toward personal piety but also toward social responsibility and collective harmony (Firdaus & Suwendi, 2025).

Compared with previous research, these findings demonstrate both consistency and enrichment. Several prior studies have established that *Akhlak Lil Banin* (The Character of Children) encompasses universal moral values such as honesty, responsibility (Astuti et al., 2024; Hadi & Bakar, 2025), and respect for others; however, they predominantly concentrate on descriptive mapping (Nurfasihah et al., 2025). This study goes further by constructing a systematic thematic categorization, formulating behavioral indicators, and mapping the educational significance of each value. Thus, the results confirm the existence of these values and explain how they operate pedagogically in educational contexts. These results also bolster the assertion that classical moral values can be assimilated into contemporary pedagogy without compromising the core principles of their original teachings, provided that this is achieved through suitable contextual interpretation (Maderas, 2024; Segev, 2017).

In the context of multicultural education, the findings of this study are highly significant. Values such as polite communication, empathy, solidarity, and respect for differences implicitly support the formation of inclusive and tolerant attitudes among

students (Arifin et al., 2024; Fadillah et al., 2026). While Akhlak Lil Banin does not directly discuss multiculturalism, its value framework corresponds with the tenets of multicultural education, including mutual respect, dialogue, and social justice. This evidence indicates that classical Islamic texts can be relevant moral sources for addressing the challenges of diversity in contemporary society (Abdurrohman et al., 2025; Nurfasihah et al., 2025).

Theoretically, this research contributes to strengthening the integration model between classical moral education and modern pedagogy. The findings suggest that Akhlak Lil Banin's values serve as an applicable social ethical framework, rather than mere normative norms. This corroborates a religious text-oriented character education methodology that prioritizes the internalization of values via habituation, moral contemplation, and exemplification (Lickona, 2019). Thus, this research enriches the literature on Islamic education by offering a more structured conceptual mapping between classical moral teachings and contemporary educational needs.

Practically, the results of this study have direct implications for the development of Islamic Religious Education (PAI) learning. The relevance matrix shows that each social moral value can be integrated into the core competencies of Islamic Religious Education (PAI) through concrete pedagogical strategies, such as collaborative learning, moral reflection, case studies, and the practice of appropriate manners. This integration has the potential to strengthen the internalization of values sustainably, not only through memorization but also through meaningful learning experiences. Furthermore, these findings can serve as a reference for Islamic Religious Education (PAI) teachers in designing character-based learning that is contextual, responsive to diversity, and oriented toward the development of students' morals.

However, this study has limitations because it is based on a literature review without empirical verification in the field. Therefore, further research is recommended to test the implementation of these values in Islamic Religious Education (PAI) learning practices through qualitative approaches, case studies, or educational experiments. Consequently, the conceptual findings of this study can be bolstered by empirical evidence concerning the efficacy of incorporating Akhlak Lil Banin (Islamic Values) in the development of student character within multicultural classrooms.

4. CONCLUSION

This study concludes that the Akhlak Lil Banin Volume I presents a structured and substantive framework of social moral values to strengthen Islamic Religious Education (PAI) learning, particularly in the context of a multicultural society. Thematic analysis of key chapters revealed six core values—respect for parents, etiquette toward teachers, solidarity among peers, polite communication, personal responsibility, and social discipline—that collectively establish a relational ethical framework aimed at fostering collective harmony. These findings confirm that the values in Akhlak Lil Banin have strong relevance to the core competencies of PAI and can be integrated through pedagogical strategies based on role models, habituation, and moral reflection. Thus, the integration of these values not only serves to strengthen students' religious

dimensions but also serves as an applicable pedagogical reference that supports inclusive and responsive character education to diversity, thus contributing significantly to strengthening social harmony in a pluralistic society.

Theoretically, further research is recommended to develop a conceptual model for integrating Akhlak Lil Banin values into a character-based and multicultural Islamic Religious Education (PAI) curriculum, as well as examining its relationship to contemporary moral education theories and approaches to religious values-based character education. Methodologically, further studies are needed through field research (case studies, experiments, or classroom action research) to test the effectiveness of implementing these values in Islamic Religious Education (PAI) learning practices in various school contexts, including schools with diverse cultural and religious backgrounds. Practically, Islamic Religious Education (PAI) teachers are encouraged to utilize these findings as a basis for designing learning based on manners, collaboration, and moral reflection, while educational institutions are expected to integrate social moral values into school culture so that character internalization takes place consistently and sustainably.

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