

Integrating Moral Education in Islamic Boarding Schools Through the *Washoya* Book: A Qualitative Study

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ABSTRACT

Moral education holds a central role in shaping students' character, particularly within Islamic boarding schools (*pesantren*). This study explores the integration of moral values through the *Washoya* Book, a classical Islamic text aimed at guiding students toward ethical behavior in accordance with Islamic teachings. Employing a qualitative descriptive approach, data were collected through classroom observations, in-depth interviews with teachers and students, and document analysis. The study was conducted at a traditional Islamic boarding school in Indonesia. The moral education design was structured around ten selected chapters of the *Washoya* Book, delivered using traditional Islamic teaching methods—*bandongan* (lecture-based reading), *sorogan* (individual reading and explanation), and discussion. The implementation involved structured learning sessions divided into preliminary, core, and closing activities. The findings indicate significant improvements in students' moral conduct across three domains: (1) moral behavior toward Allah SWT, (2) interpersonal ethics involving teachers and peers, and (3) environmental awareness and responsibility. Learning based on the *Washoya* Book contributes to the development of students' moral character, enhancing their devotion, discipline, and respect for others and the environment. The study highlights the relevance of classical Islamic texts in contemporary moral education and suggests the importance of methodical integration within *pesantren* curricula.

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1. INTRODUCTION

Education is not merely a process of transferring knowledge but a transformative effort that shapes individuals cognitively, affectively, and morally. Learning, in its deepest sense, refers to the interaction between learners and their environment that results in meaningful changes in behavior, thought patterns, and values (Surya, 2013). Within Islamic educational institutions—particularly *pesantren* (Islamic boarding schools)—this transformation is not only academic but fundamentally moral and

spiritual. The development of *akhlaq al-karimah* (noble character) is seen as both the means and the end of education, reflecting a deep-rooted tradition in Islamic pedagogy.

The Indonesian national education system explicitly emphasizes moral education. Law No. 20 of 2003 on the National Education System outlines that the purpose of education is to develop students' potential to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. In parallel, Law No. 18 of 2019 concerning Islamic boarding schools mandates the formation of individuals who are pious, morally upright, knowledgeable, helpful, balanced, and moderate. These legal mandates reflect the central position of moral education within both the national and Islamic education frameworks in Indonesia.

Moral education is particularly urgent in the contemporary context, where many scholars have observed a moral decline among the younger generation. This is often attributed to globalization, cultural relativism, digital media influence, and the erosion of traditional value systems (Nucci & Narvaez, 2008; Berkowitz & Bier, 2005). Within this context, educational institutions are called to not only teach knowledge and skills but also to intentionally and systematically nurture students' moral character.

From a psychological standpoint, moral development is a complex and gradual process influenced by social interaction, modeling, instruction, and internalization (Kohlberg, 1984). According to Lickona (1991), moral education involves three interrelated components: moral knowing (cognitive aspect), moral feeling (affective aspect), and moral action (behavioral aspect). Schools and teachers play a critical role in facilitating the integration of these dimensions into students' daily conduct. In Islamic education, this process is enriched through religious instruction, spiritual practices, and the embodiment of values by teachers (*ustadz/ustadzah*).

One notable resource used in traditional Islamic education to inculcate moral values is the *Washoya* Book (*Wasiyatul Abā' li al-Abnā'*), authored by Sheikh Muhammad Syakir. This classical text is widely taught in *pesantren* and is rich in moral instruction addressed directly to students. It consists of twenty chapters covering essential ethical themes such as devotion to God, respect for parents and teachers, friendship, seeking knowledge, discipline, humility, and personal etiquette. The book is particularly valued for its accessible language, direct moral appeals, and contextual relevance to adolescent learners in religious settings.

The *Washoya* Book is typically taught using traditional *pesantren* methods, including *bandongan* (collective recitation and explanation by the teacher), *sorogan* (individual reading and interpretation by the student), and discussion or *muzakarah* (collaborative deliberation). These methods are not only pedagogical tools but also forms of character training, as they require discipline, humility, active listening, and respect for the teacher. In many cases, students begin their moral transformation through their immersion in these learning rituals, which integrate cognitive, emotional, and spiritual dimensions of moral education.

Despite the long-standing use of the *Washoya* Book in Islamic boarding schools, empirical studies exploring its concrete impact on students' moral development remain limited. While anecdotal evidence suggests its effectiveness, few academic studies have systematically documented how the book's teachings are implemented in classroom settings and how they influence students' behavior, attitudes, and interpersonal relationships. Therefore, it is important to explore this gap through qualitative research that captures the lived experiences of teachers and students engaging with the text.

This study aims to analyze the implementation of moral education through the *Washoya* Book in an Islamic boarding school context. Specifically, it investigates the instructional design, teaching methods, and observable changes in students' moral behavior resulting from participation in *Washoya*-based learning. The study is situated within a broader effort to revitalize moral education by drawing on Islamic traditions that remain relevant and adaptable to contemporary educational needs.

By framing moral education within both classical Islamic texts and contemporary character education theory, this study contributes to the discourse on integrative moral pedagogy. It highlights

how traditional religious instruction, when delivered with structured pedagogical strategies, can remain effective in fostering the moral formation of youth. It also emphasizes the continued relevance of *pesantren* as moral communities where learning is not only intellectual but also deeply spiritual and ethical.

In sum, this study seeks to answer the following research questions:

1. How is the *Washoya* Book integrated into the moral education curriculum of Islamic boarding schools?
2. What teaching strategies are used in the delivery of the *Washoya* Book?
3. What observable changes in students' moral attitudes and behaviors can be identified after engaging in *Washoya*-based instruction?

Through these inquiries, the study provides insights into how Islamic moral traditions can be applied meaningfully in contemporary education, especially in addressing the challenges of moral decline among students.

2. METHOD

This study employed a qualitative research design to obtain an in-depth and holistic understanding of how the *Washoya* Book is implemented as a medium for moral education in Islamic boarding schools. A qualitative approach was deemed appropriate because it allows the researcher to explore participants' experiences, perceptions, and behavioral changes within their natural learning environment (Creswell & Poth, 2018).

2.1 Research Setting and Participants

The study was conducted at a traditional Islamic boarding school (*pesantren*) in North Sumatra, Indonesia, which integrates classical Islamic texts into its moral education curriculum. Participants were selected using purposive sampling to ensure that information-rich cases were included (Patton, 2015). The sample consisted of:

1. Five teachers (*ustadz/ustadzah*) are responsible for teaching the *Washoya* Book,
2. Thirty students (*santri*) from the junior level who had participated in *Washoya*-based learning for at least one academic year.

The selection criteria for teachers included having a minimum of three years of teaching experience and formal training in Islamic education. Students were selected based on their consistent attendance in *Washoya* classes and willingness to participate in interviews and observations.

2.2 Data Collection Techniques

Data were gathered through three complementary techniques:

1. Participant Observation: The researcher observed ten *Washoya* learning sessions over a three-month period. Field notes were taken to document teaching methods, classroom interactions, and student behavior.
2. Semi-Structured Interviews: In-depth interviews were conducted with all participating teachers and a subsample of 15 students. Interview guides focused on instructional practices, perceived moral changes, and challenges in implementing the *Washoya* Book. Each interview lasted between 30–60 minutes and was audio-recorded with consent.
3. Document Analysis: Supporting documents, such as lesson plans, attendance records, and student activity reports, were examined to triangulate data from observations and interviews.

2.3 Data Analysis

Data analysis followed a qualitative descriptive approach (Mustiqon, 2012), which included data reduction, categorization, and thematic interpretation. Interview transcripts and observation notes were coded inductively to identify recurring patterns and themes related to (a) instructional design, (b) teaching strategies, and (c) observable changes in students' moral behavior. Triangulation across data sources ensured the credibility and trustworthiness of the findings (Lincoln & Guba, 1985). Member checks were conducted with teachers to verify the accuracy of interpretations.

This methodological approach allowed the researchers to develop a comprehensive understanding of how moral education is designed, implemented, and experienced by both teachers and students in the context of the Washoya Book.

3 FINDINGS AND DISCUSSION

3.1 Washoya Book Learning Design

One of the defining features of the *Washoya* Book learning process is the dynamic interaction between students and their learning environment—including teachers (*ustadz/ustadzah*), peers, instructional materials, and other relevant resources. As Sumiati and Azra (2009) suggest, effective learning involves three core components: the teacher, the learning content, and the student. These components are interconnected through instructional methods, educational media, and the organization of the learning environment, all of which contribute to creating optimal conditions for achieving learning objectives.

In the context of the *Washoya* Book, teachers demonstrate deliberate instructional planning by dividing the material into two semesters, covering five chapters in each term. This structured approach ensures manageable content delivery and allows for gradual internalization of moral values. Teachers also determine the appropriate pedagogical methods, which include the *bandongan* method (teacher-led reading and explanation), *sorogan* (individual student recitation and comprehension), and discussion sessions. In addition to the core text, lessons are enriched with supplementary explanations drawn from other classical sources to deepen students' understanding.

Furthermore, assessment tools are developed to monitor students' progress and moral development throughout the course. These preparations reflect a well-considered instructional design that integrates traditional Islamic pedagogy with structured moral education goals, providing a clear framework for cultivating students' character in alignment with Islamic values.

Bandongan Method Material:

- Chapter I Teacher's advice to students
- Chapter II Testament to fear Allah Swt
- Chapter III Rights and obligations towards Allah and His Messenger
- Chapter IV Rights and obligations towards parents

Sorogan Method Material:

- Chapter V Rights and obligations towards friends
- Chapter VI The etiquette of seeking knowledge
- Chapter VII Etiquette for studying and discussing

Diskusi Method Material:

- Chapter VIII Etiquette for exercising and walking on the highway
- Chapter IX Adab attends meetings
- Chapter X Etiquette for eating and drinking

According to Muhammad Syakir, the *Washoya* Book (*Wasiyatul Abā' li al-Abnā'*) consists of 20 chapters that provide foundational guidance on noble character and ethical conduct. In practice, teachers typically select and teach the first 10 chapters, particularly to beginning students, as these

chapters cover essential moral values most relevant to their developmental stage. The remaining chapters are often reserved for more advanced learners.

The *Washoya* Book is not only a text to be studied but a moral framework intended to be applied in daily life. Its teachings are designed to cultivate virtuous individuals who are devoted to Allah SWT and capable of becoming morally upright members of society. The book addresses fundamental issues of morality that are considered essential for every student of Islamic knowledge (*santri*), such as respect for parents and teachers, personal discipline, sincerity, humility, and social responsibility (Syakir, n.d.).

Muhammad Syakir emphasizes that if students internalize and practice the moral lessons in this book, they will benefit not only spiritually but also in their pursuit of knowledge. Their learning will be more meaningful and impactful, both for themselves and for the broader community. To facilitate this, the teaching of the *Washoya* Book follows traditional *pesantren* methods—specifically the *bandongan* (teacher-led reading), *sorogan* (individual recitation), and *discussion* formats—ensuring that the content is understood, internalized, and practiced (Barizi, 2002).

3.2 Implementation of the Washoya Book Learning

The implementation of Washoya Book learning in the *pesantren* under study is conducted in a structured and consistent manner. The learning takes place for two hours per week and follows a sequence of three key stages: preliminary activities, core learning, and closing activities. Each session begins with the teacher (*ustadz/ustadzah*) greeting the students, taking attendance, and checking the students' readiness and learning materials. The core phase begins with the *bandongan* method, where the teacher reads the Washoya Book aloud, translates the text into Indonesian, and provides explanations of the moral values contained within the passages. After a few lines are explained, the teacher may switch to peer learning, allowing students to read in pairs and support one another's understanding. This is followed by the *sorogan* method, where students individually recite and explain parts of the text to the teacher. The session concludes with a collective closing prayer and brief announcements for the following week.

3.2.1 Bandongan Method

The *bandongan* method is a traditional lecture-based approach where the teacher reads the text, offers translation, and provides commentary, while students listen attentively and take notes. Students are also expected to mark the literal meanings (*sah-sahan*) and grammatical structures (*i'rob*) in their texts. According to Barizi (2002), this method facilitates group learning and ensures uniform interpretation of classical texts.

The advantages of the *bandongan* method include its efficiency in teaching a large number of students and its effectiveness for those already familiar with classical texts. It allows for frequent repetition of material, which reinforces comprehension. Additionally, it is particularly useful for clarifying complex Arabic structures (Armai, 2002). However, its disadvantages are also notable. The method is largely monologic, which limits student engagement and may lead to boredom. It is also considered less stimulating for high-achieving students due to the repetitive nature of the delivery.

3.2.2 Sorogan Method

The *sorogan* method differs in that it is more personalized and interactive. In this method, students approach the teacher one by one with a selected text, which they are expected to read and explain. The teacher listens, corrects errors, and offers clarifications. Traditionally, this method is used for students at an intermediate or advanced level who wish to master specific texts in greater depth (Daulay, 2014).

Among its key advantages is the close teacher-student relationship it fosters, which allows for individualized assessment and feedback. Students benefit from direct clarification of difficult concepts and receive personalized guidance on language mastery. This method also helps teachers closely monitor each student's progress. However, the method is time-consuming and less practical for large groups. It demands patience and discipline from students, which can be a challenge for those who lack

motivation or foundational knowledge. Additionally, there is a risk of students engaging in rote memorization without fully grasping the meaning of the content.

3.2.3 Discussion Method

The discussion or muhadhoroh method is used primarily for intermediate-level students and aims to enhance critical thinking and collaboration. In these sessions, students explore real-life moral or legal cases and deliberate on possible solutions based on Islamic jurisprudence (fiqh). This process is not only about problem-solving but also about cultivating democratic values, such as tolerance and respect for diverse opinions (Armai, 2002).

The discussion method offers several benefits. It makes the learning environment more engaging, promotes active participation, and encourages intellectual independence. Students learn to formulate arguments, consider alternative viewpoints, and articulate their thoughts systematically. The discussions help internalize moral values through dialogue and shared reflection. However, challenges include the uneven participation of students—some may remain passive—and the unpredictability of learning outcomes, particularly since discussions often require extended time to reach meaningful conclusions.

The findings demonstrate that the implementation of the *Washoya* Book integrates various traditional Islamic learning methods, each contributing uniquely to students' moral development. While the bandongan method ensures uniformity and efficient delivery, the sorogan method provides depth and personalized learning, and the **discussion** method fosters critical engagement and moral reasoning. Together, these methods offer a holistic moral education experience, aligning both with the traditional pesantren pedagogy and contemporary expectations for character education.

3.3 Student Ethics in the Washoya Book

The *Washoya al-Ābā' li al-Abnā'* by Shaykh Muhammad Syakir contains 20 chapters that offer fundamental moral guidance for students (*santri*) in Islamic boarding schools. In practice, only the first ten chapters are typically taught during the initial stages of learning. These chapters focus on the development of individual character, interpersonal ethics, and religious devotion, making them suitable for early moral formation in young learners (Syakir, n.d.).

The first chapter, *Teacher's Advice to His Students*, emphasizes the sanctity of the teacher-student relationship. It positions the teacher as not only a transmitter of knowledge but also as a moral guardian who deeply desires the student's success in both worldly and spiritual life. The teacher's role in shaping the student's soul and behavior is portrayed as unmatched in sincerity and commitment.

The second chapter, *The Will to Be Devoted to Allah SWT*, highlights the importance of cultivating God-consciousness (*taqwa*) in every aspect of life. Students are reminded of Allah's omniscience and are urged to avoid His displeasure by adhering to His commandments. Obedience to divine instruction, according to the text, brings peace and tranquility that can only be achieved through sincerity and effort.

In the third chapter, *Rights and Obligations Towards Allah and His Messenger*, students are taught to recognize their duty to understand and obey Allah's attributes and commands. The chapter also underscores the importance of following the Prophet Muhammad SAW as the ultimate example of moral conduct. The teaching references Qur'anic verses, such as Surah An-Nisa (4:59), to reinforce the necessity of obedience to divine and prophetic authority (As-Suyuthi, 2007).

The fourth chapter, *Rights and Obligations Towards Parents*, invites students to reflect on the sacrifices made by their parents. Through detailed analogies of parental hardship during child-rearing, students are encouraged to develop empathy, gratitude, and a strong sense of filial responsibility, especially when fulfilling their parents' needs or wishes.

In the fifth chapter, *Rights and Obligations Towards Friends*, students are guided to show empathy, respect, and cooperation within peer relationships. The chapter advises students to listen attentively

when their friends seek clarification from the teacher and to avoid belittling others' questions or intellectual contributions.

The sixth chapter, *Etiquette of Seeking Knowledge*, outlines the spiritual and behavioral discipline expected of students. It urges diligence in study, time management, and humility in the pursuit of knowledge. Disrespect toward the teacher or classmates is discouraged, and students are warned that such attitudes can become barriers to meaningful learning.

The seventh chapter, *Etiquette of Studying and Discussing*, focuses on the moral character of intellectual engagement. Students are instructed to listen respectfully to differing opinions, avoid interrupting others, and share their knowledge without arrogance. Debates or discussions must be conducted with courtesy and a sincere search for truth, not self-glorification.

In the eighth chapter, *Etiquette of Exercising and Walking on the Highway*, students are taught to maintain proper public behavior. The text encourages modesty, consideration for others, and the importance of maintaining decorum in both physical activity and public spaces. For instance, students are instructed not to block walkways, raise their voices unnecessarily, or use offensive language.

The ninth chapter, *Etiquette of Attending Meetings*, focuses on respectful social conduct. Students are instructed to initiate greetings using the Islamic salutation *assalamu'alaikum*, seek permission before joining a gathering, and refrain from intruding on conversations that may involve sensitive topics. These principles cultivate respect, privacy, and community awareness.

Finally, the tenth chapter, *Manners of Eating and Drinking*, promotes healthy and disciplined consumption habits. Students are advised to eat only when hungry, to avoid overeating, and to use their right hand while eating. The book also stresses the importance of chewing food properly and refraining from drinking while standing—recommendations that reflect both Islamic etiquette and health consciousness.

Together, these ten chapters represent a comprehensive moral framework that addresses vertical (spiritual) and horizontal (social and behavioral) dimensions of student life. By focusing on both internal character development and external conduct, the *Washoya* Book fosters a holistic approach to moral education. Its teachings are deeply rooted in Islamic values and are intentionally structured to be directly relevant and applicable to the daily lives of students in a boarding school environment.

3.4 Changes in Students' Attitudes After Participating in Washoya Book Learning

The effectiveness of Washoya Book learning can be assessed through the evaluation of students' development across cognitive, affective, and psychomotor domains. This multidimensional evaluation provides insights into the extent to which the moral education objectives have been achieved. Observations during the learning process reveal that many students demonstrate commendable moral behavior consistent with the expected outcomes of the curriculum. For example, students respond to their teacher's greeting upon entering the classroom, maintain respectful body language such as lowering their gaze when interacting with the teacher, and attentively listen to instructions and explanations. They also answer questions politely, avoid interrupting the teacher's speech, and only pose questions after receiving permission—behaviors that reflect the internalization of Islamic manners (*adab*) in a learning setting.

These behavioral improvements are further supported by documentation, including field notes and learning logs, which show students voluntarily engaging in review activities by rereading the Washoya Book outside of class sessions. The overall conduct of the students—marked by politeness, attentiveness, and discipline—illustrates the influence of the moral lessons outlined in Washoya al-Ābā' li al-Abnā', as emphasized by Shaykh Muhammad Syakir. This suggests that the book's integration into the classroom setting has been effective in fostering character development and ethical awareness among students.



Figure 1. The classroom atmosphere in which the santri study the *Washoya* Book with their *ustadz/ustadzah*

Regarding the changes in the morals of students after studying 10 chapters of the *Washoya* book, this can be explained as follows:

a. *Bandongan* Method Material:

Chapter I – Teacher’s advice to his/her students,

After studying the *Washoya* book, it is seen that the students respect the teacher more, when the teacher greets everyone answers it, then when the teacher reads the book, everyone listens to line up their books, the students are also never seen interrupting the teacher, they seem to listen more to the teacher’s advice than before studying the *Washoya* book.

Chapter II – Testament to be pious to Allah Swt,

After studying the *Washoya* book, the students seem more afraid of violating Allah SWT’s commands when not supervised by the supervisor. These students continue to carry out their activities as determined, and they seem to begin to realize that every action they do is supervised by Allah SWT.

Chapter III – Rights and obligations towards Allah and His Messenger

The changes seen in the students related to their obedience in performing the five daily prayers and participating in the *shalawat* activities carried out.

Chapter IV – Rights and obligations towards parents

The changes seen in the students related to learning the *Washoya* book, loving their parents more, when their parents visit, they greet and kiss their parents, it is seen that the students miss and love their parents very deeply.

b. *Sorogan* Method Material:

Chapter V – Rights and obligations towards friends

Changes seen in students, students can live together in the same dormitory with their friends, they share and are willing to lend their belongings to their friends, sleep together, eat together making them respect each other, on another occasion it was also seen that one of the students fell then responsively his other friends helped him, and also in daily life the students were seen working together to clean the yard of the Islamic boarding school and also planting several trees for the environment.

Chapter VI – Manners of seeking knowledge

Changes in the attitude of students related to the chapter on manners of seeking knowledge can be seen from their seriousness in studying, they are no longer lazy to study in class or during the implementation of *muzakarah*.

Chapter VII – Manners of learning and discussion

Changes in students related to the chapter on manners of learning and discussion can be seen from the way students study in class, when there is an opinion that is not in accordance with what their friends have expressed, the student first raises his hand to ask permission to speak, then gives a response with more polite language.

c. Discussion Method Material:

Chapter VIII – Etiquette for exercising and walking on the highway

Changes in the attitude of students are seen enjoying exercising, playing ball at times permitted by the boarding school, when they get visits from their parents, they also do not jostle with their friends but regularly walk to the place to meet their parents.

Chapter IX – Etiquette for attending meetings

When entering the classroom or dormitory, students are seen saying hello, this is different from when they first entered the dormitory; this shows a change in attitude in attending meetings.

Chapter X – Etiquette for eating and drinking

Changes that occur in students related to chapter X, all students read prayers before eating and drinking, then there are no students who drink while standing, let alone using their left hand, they have learned and practiced the etiquette for eating and drinking taught in Islam through the *Washoya* book.

Discussion

The findings of this study indicate that the *Washoya* Book plays a significant role in enhancing the moral character of students in Islamic boarding schools (*pesantren*). The observed improvements in students' behavior can be broadly classified into three key dimensions: morality towards Allah SWT, morality towards others (including teachers, peers, and the wider community), and morality towards the environment. This classification reflects the holistic nature of Islamic moral education, which emphasizes the development of both vertical (spiritual) and horizontal (social and environmental) responsibilities.

The design and implementation of the *Washoya* Book learning program align with the structure outlined by Muhammad Syakir, who originally authored the book. While the full text comprises 20 chapters, teachers at the *pesantren* deliver the first 10 chapters during early stages of instruction. These chapters address fundamental themes such as piety, respect for authority, etiquette in learning, and daily moral conduct. This phased approach allows for gradual internalization of values appropriate to the students' developmental level (Syakir, n.d.).

The teaching methods applied—*bandongan* (teacher-led reading and explanation), *sorogan* (individual recitation and correction), and structured discussion—are consistent with traditional Islamic pedagogical practices. As noted by Barizi (2002), these methods have long been used in *pesantren* for transmitting classical texts, especially those concerning ethics and theology. Their continued application in modern contexts demonstrates their adaptability and effectiveness in fostering not only knowledge acquisition but also moral formation.

The moral transformation observed in students corresponds with behavioral indicators such as responding politely to greetings, showing humility and reverence toward teachers, listening attentively, and engaging in discussions with proper etiquette. These behaviors reflect an internalization of the values emphasized in the *Washoya* Book. Such outcomes support the view of Khozin (2013), who asserts that the goal of moral education is to develop individuals with noble character—those who are honest, polite, self-disciplined, and spiritually aware. Moreover, as Mustafa Zahri, as cited in Nata (2012), contends, true moral education involves purifying the heart from negative traits such as anger and arrogance, leading to sincere and virtuous behavior.

The results of this study also align with prior research conducted by Nasrodin, Triyana, and Yusuf (2022), which found that students who studied the *Washoya* Book demonstrated increased seriousness in learning, better time management, respect for rules, and improved interpersonal conduct. These

findings reinforce the argument that the *Washoya* Book is not merely a theoretical text but a practical guide that encourages consistent ethical behavior through everyday practices.

Furthermore, the content of the *Washoya* Book addresses a broad spectrum of moral teachings—from personal virtues like honesty and humility to social ethics such as respect for others, proper conduct in public spaces, and environmental responsibility. This comprehensive scope aligns well with contemporary frameworks of character education, which emphasize the integration of cognitive, affective, and behavioral components (Lickona, 1991; Berkowitz & Bier, 2005). The *Washoya* Book does not only instruct students in what is right but also cultivates the emotional and behavioral capacity to act on those principles consistently.

The impact of the book's moral lessons has also been confirmed in studies such as Lutfah (2022), who observed that students became more attentive during lessons, listened respectfully to their teachers, and showed improved social harmony among peers after engaging with the text. Similarly, Maemun (2022) found that the implementation of *Washoya*-based instruction contributed significantly to character formation, although some students showed slower progress due to external factors such as recent entry into the *pesantren* environment or the challenges of early adolescence. These variations are consistent with developmental psychology literature, which recognizes adolescence as a period of identity exploration and resistance to authority (Santrock, 2019).

Moreover, it is important to acknowledge that moral education does not occur in isolation but is influenced by environmental, psychological, and social factors. Some students may require more time to adapt to the structured moral framework of *pesantren* life, particularly if they come from backgrounds with different value systems. In this regard, the role of the teacher (*ustadz/ustadzah*) is crucial not only as an instructor but also as a role model, guide, and moral exemplar. This supports the view of Narvaez and Lapsley (2009), who argue that moral development is strongly shaped by relationships, modeling, and mentorship within moral communities.

In conclusion, the implementation of the *Washoya* Book in moral education has shown to be effective in fostering ethical awareness, spiritual devotion, and social responsibility among students. The structured use of traditional teaching methods, combined with the practical and comprehensive moral guidance contained in the book, supports meaningful character development. These findings highlight the enduring relevance of classical Islamic texts in addressing contemporary moral challenges, especially when integrated thoughtfully into structured educational settings.

4 CONCLUSION

This study concludes that the implementation of the *Washoya* Book as a moral education tool in Islamic boarding schools is both structured and effective. The instructional design involves a clear division of material into manageable chapters, the use of traditional *pesantren* teaching methods—*bandongan*, *sorogan*, and discussion—and a weekly learning duration of two hours. The learning process is systematically carried out through preliminary, core, and closing activities, emphasizing student engagement and behavioral discipline. The main findings demonstrate a significant improvement in students' moral behavior, which can be categorized into three domains: moral conduct towards Allah SWT, towards others (including teachers and peers), and towards the environment. These outcomes suggest that the *Washoya* Book not only fosters spiritual development but also strengthens interpersonal ethics and social responsibility. However, this study is limited by its qualitative scope and single-institution focus, which may not capture the broader applicability of the findings across diverse *pesantren* contexts. Future research should consider comparative or longitudinal studies involving multiple institutions and integrate quantitative methods to measure moral development outcomes more systematically. Additionally, exploring students' perspectives and internal reflections could provide deeper insight into how moral values are internalized through classical Islamic texts like the *Washoya* Book.

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