

Moral Enculturation Based Islamic Education Through Kitab Ta'lim Al-Muta'allim at Pesantren Bustanul Thullab Lamongan

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ABSTRACT

This qualitative case study aims to analyze the process of moral enculturation based on Islamic education through *Kitab Ta'lim Al-Muta'allim* at Pesantren Bustanul Thullab Lamongan. Data collection used interviews, observations, and documentation. The subjects are caregivers, leaders, pesantren administrators, and students selected by purposive sampling. The data were analyzed through data condensation, data presentation, and conclusion drawing, by using triangulation as verification. The findings indicate that the process of moral enculturation based on Islamic education through *Kitab Ta'lim Al-Muta'allim* at Pesantren Bustanul Thullab Lamongan is carried out through learning, role modeling, practice, and habituation. The learning process is conducted by *Bandongan*, *Sorogan*, and *Musyawahar* methods. Role modeling is implemented by having the *kiai* and teachers set an example for the students. Practical application is achieved through direct implementation in daily behavior. Habituation is carried out by encouraging students to integrate the values taught in *Ta'lim Al-Muta'allim* into their daily activities.

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1. INTRODUCTION

Islamic education has strong emphasis to the importance of moral education for every individual as part of the process of achieving social maturity and shaping human's character. This process ensures harmony between physical and psychological aspects, allowing individuals to develop in a balanced manner in accordance with the noble values of Islam (Syam & Arif, 2022). Proper moral education carries the meaning and purpose of nurturing and developing human nature and potential, thereby shaping intelligent and religious individuals. By implementing Islamic education, it is expected that humans can be liberated from various forms of injustice and oppression (Bakri & Werdiningsih, 2017), as attitudes and actions are guided by religious teachings and social norms (Ritzer & Stepnisky, 2018).

The impact of globalization and social change has brought negative consequences, including the emergence of student behavior that deviates from Islamic teachings, such as a lack of respect for teachers, dishonesty in learning, and conduct that reflects a lack of proper manners in social interactions (Lastri, Hayati, & Nursyifa, 2020). This phenomenon is driven by negative influences from social media, promiscuous social interactions, and a declining focus on moral education. In fact, Islam has long provided clear guidance for shaping good character in relation to God, fellow human beings, and the environment (Saifuddin, 2020).

In response to this moral degradation, solutions are needed to help shape students' character and morality, one of which is the implementation of Islamic education—whether integrated into the curriculum of a formal Islamic education system (Moslimany, Otaibi, & Shaikh, 2024) or through traditional approaches in Pesantren (El-Yunusi, 2023). Pesantren has a vital role in shaping students' moral character through education grounded in Islamic values. The habitual cultivation of positive character traits such as respecting teachers, living modestly, maintaining discipline, and taking responsibility is an essential part of the educational experience intensively instilled in such institutions (Lickona, 2018). In pesantren, students are not only taught religious knowledge theoretically but are also guided to practice proper manners and ethics in their daily lives (Widodo & Nurhayati, 2020). Moreover, the religious environment of pesantren, enriched with exemplary behavior from the *kiai* as a religious leaders and teachers, serves as a key factor in shaping students into morally upright individuals (Aziz & Taja, 2016). It makes pesantren becomes a significant contributor in producing a generation that is not only intellectually capable but also possesses strong moral and ethical values (Khadijah, Hasanah, ito Ritonga, & Situmorang, 2022).

Pesantren as a religious educational institution, has unique characteristics that distinguish it from other educational systems. Some of its defining elements include its function as a boarding facility for students, the status as *santri*, the mosque serving both as a place of worship and a center for student activities, and the pivotal role of the *kiai* as a respected figure with deep expertise in Islamic knowledge. Furthermore, moral education in pesantren goes beyond cognitive development, emphasizing affective and psychomotor domains as well. The learning process is not confined to formal class hours, but is embedded in daily activities, making moral practice a habitual part of students' lives (Akbar, Raharjo, Supriadi, Wahidin, & Hanafiah, 2023). The habituation of moral behavior, also known as enculturation, is a distinctive part of the learning experience that sets humans apart from other beings by drawing on their lived experiences—especially within the pesantren environment. For students, the enculturation of noble character in everyday life is essential, as it plays a critical role in the socialization of values and the formation of their social identity (Hantoro et al., 2022). The moral development of students needs to be strengthened across three key aspects: moral knowing, moral feeling, and moral action. This integrated approach ensures that students not only understand moral values intellectually but also internalize them emotionally and apply them in their actions (Lickona, 2018).

In order to support Islamic education in producing students with good moral character, pesantren utilize the *kitab kuning* (classical Islamic texts) as one of the primary sources in Islamic studies and learning (Roji, Noorhidayati, & Anam, 2024). The study of *kitab kuning* not only contributes to the academic discourse on Islamic education but also offers practical implications for efforts to strengthen the morality of future generations (AR, 2018).

One of the primary *kitab kuning* used as a key reference in moral education at pesantren is *Kitab Ta'lim al-Muta'allim* by Imam Az-Zarnuji, which has long been an integral part of pesantren tradition (Langeningtias, Taufiq, & Thoifah, 2024). The main objective of teaching this Kitab is to guide students toward improved moral behavior, as it provides extensive explanations on ethics and etiquette, particularly regarding a student's attitude toward their teacher. *Kitab Ta'lim al-Muta'allim* teaches students to adopt qualities such as *tawadu* (humility), proper manners, enthusiasm for seeking

knowledge, *tawakkal* (trust in God), *wara'* (cautiousness), as well as fostering compassion and the habit of giving mutual advice. Additionally, *Kitab Ta'lim al-Muta'allim* has a vital role in guiding students and instilling Islamic values through the process of enculturation, encouraging respect toward teachers, knowledge, and fellow students. This enables students to pursue knowledge effectively while practicing politeness and good conduct both during the learning process and in their daily lives (Nadifah & Yusuf, 2024).

One of the pesantren that teaches *Kitab Ta'lim al-Muta'allim* is Pesantren Bustanul Thullab in Lamongan, a pesantren that not only focuses on studying the values of *tasawuf* (Islamic mysticism) but also integrates contemporary knowledge in its curriculum. As a *salaf* (traditional) pesantren, Bustanul Thullab has its own unique methods for instilling good moral character in its students. It showed by the well-mannered behavior of the students who show a high level of respect toward their teachers and elders. The students are very careful in maintaining proper etiquette and conduct, as they believe that honoring their teachers and knowledge is the key to receiving blessings and the full benefit of the knowledge they acquire (Interview, Bukhori, Nov 5th, 2023). One example of this respectful behavior is the way students stand still when passing a *kiai* or teacher on the road as a sign of respect. When visiting a teacher, they prefer to wait patiently rather than knock on the door, so as not to disturb the teacher's rest (Observation, PP BT, Nov 5th, 2023).

The moral character of the students at Pesantren Bustanul Thullab Lamongan demonstrates that the process of moral enculturation through the study of *Kitab Ta'lim al-Muta'allim* holds deep significance in preserving, developing, and contextualizing the tradition of Islamic education for shaping individual character in today's era of globalization. This is because, within the pesantren education system, the *kitab kuning* serves not merely as a source of religious knowledge but also as a primary tool for instilling moral values that have stood the test of time (Karimah, Widiyanti, Hendriadi, & Sadari, 2023). Therefore, further examination of how the moral enculturation process occurs through *Kitab Ta'lim al-Muta'allim* is essential, as the *kitab kuning* functions not only as a means of knowledge transmission but also as an effective medium for the enculturation of moral values.

Based on previous research, it has been explained that enculturation within educational settings is essential, as education and noble values are inherently integrated – making educational institutions key agents in the transmission of virtuous values (I. Muhammad & Amril, 2024). Pesantren, as one of these institutions, gives a significant role in strengthening moral education so that students undergo positive changes in their mindset and behavior (Al Farisi, 2024). These positive changes in students' character are, among other factors, the result of behavioral enculturation through the study of the *Kitab Ta'lim al-Muta'allim* text (Langeningtias et al., 2024). Moreover, the success of this process of shaping attitudes and behavior is, in part, determined by how the enculturation process itself is carried out (Siregar, Khairani, Sabilla, Yusriani, & Siahaan, 2024).

This research offers a new perspective by highlighting how the process of moral enculturation through *Kitab Ta'lim al-Muta'allim* is not only theoretical but also implemented in the daily lives of students at Pesantren Bustanul Thullab. This approach provides a more comprehensive understanding of how Islamic values can become part of everyday habits, rather than merely concepts taught within the classroom. As a result, it contributes more significantly to academic discourse in the fields of Islamic education and morality. Therefore, the researcher is interested in further exploring how the process of moral enculturation through *Kitab Ta'lim al-Muta'allim* takes place at Pesantren Bustanul Thullab Lamongan.

2. METHODS

This research was conducted at Pondok Pesantren Bustanul Thullab, located at Jl. Ngrayung No.99, Sukodadi District, Lamongan Regency, East Java Province, that aim to analyzing the enculturation process of student's morals through Kitab Ta'lim Al-Muta'allim (Cresswell, 2015). The selection of this research site was based on the consideration that the students exhibit commendable manners and behavior, particularly toward their peers, teachers, and parents.

The data collection techniques in this research were carried out through observation, document study, and interviews with fifteen individuals, consisting of the pesantren caretakers, head of the pesantren, pesantren administrators, and students selected purposively, with the researcher acting as the human instrument (Denzin & Lincoln, 2018). The collected data were validated through source, method, theory, and time triangulation, and were then analyzed through the stages of data condensation, data presentation, and conclusion drawing. For source triangulation, the researcher cross-checked the data obtained from one informant with that from other informants. In method triangulation, the researcher cross-checked data obtained through interviews with those from observations and documents reviewed. Meanwhile, in theory triangulation, the researcher cross-checked the use of various theories related to both educational theory and sociology theory. In the data analysis process, during the data condensation stage, the researcher gathered information relevant to the research objectives to ensure that the data collected met the requirements. Then, in the data presentation stage, the researcher reviewed the relevant data as the basis for drawing conclusions related to the issues being researched (Miles, Huberman, & Saldana, 2020), as outlined below:

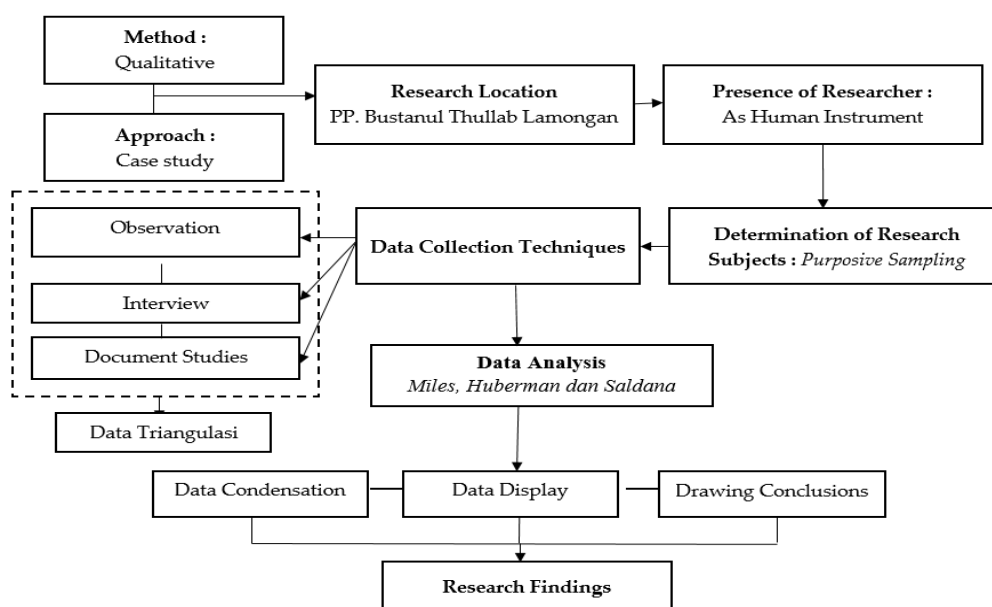


Figure 1: Flow chart of research

3. FINDINGS AND DISCUSSION

The enculturation process of student's morals is a crucial aspect of pesantren education, as it helps shape character and morals in accordance with Islamic values. The success of this enculturation can be achieved through various methods, one of which involves using kitab kuning as a fundamental reference for teaching noble character in every aspect of student life. The presence of *Kitab Ta'lim Al-Muta'allim* serves as one of the primary sources in shaping student ethics and morals, not only in the pursuit of knowledge but also in interactions with teachers, showing respect for others, and preparing to apply their knowledge in society.

Based on the research findings, the enculturation process of student's morals at Pesantren Bustanul Thullab is carried out through learning, role modeling, practice, and habituation. To provide a clearer understanding, the researcher will elaborate on each process to align empirical data with theoretical data.

1. Learning

The learning process serves as the main foundation in the stage of moral enculturation for students, based on the *Kitab Ta'lim al-Muta'allim* text, to provide a deep understanding of the moral values contained within the book. Pesantren Bustanul Thullab applies various teaching methods to support this enculturation process, as follows:

a) *Bandongan*

The *Bandongan* method is a teaching approach used for shaping of moral character in the students at Pesantren Bustanul Thullab, where the delivery is done by the *kiai* using the local dialect. The *kiai* reads, translates, and explains sentence by sentence from the *Kitab Ta'lim al-Muta'allim* text, while the students carefully follow the explanation provided by the *kiai*. The students are asked to take notes in their books and are encouraged to independently develop knowledge related to good moral character (Interview, Sayrozi, Dec 7th, 2023).

One of the teaching methods used is Bandongan. A students listens to and provides the meaning of the text in front of the kiai, while the kiai stands in front, reading and explaining the contents of the book (Interview, Sayrozi, Dec 7th, 2023).

Students who participate the learning process using the *Bandongan* method must listen and interpret carefully. This is because this learning process requires full attention to ensure that the learning takes place effectively. As a result, if the students do not have proper focus, they will struggle to understand and master the material provided through the *Bandongan* method (Roji et al., 2024). *Kitab Ta'lim al-Muta'allim* text also explains that students will experience the benefits of every piece of knowledge they learn when they consistently take notes on the lessons they have memorized and understood, and then frequently review them.

b) *Sorogan*

The *Sorogan* method is one of the learning methods applied at Pesantren Bustanul Thullab and is mandatory for all students. The technical implementation of the *Sorogan* method involves students being asked to come forward one by one to read and explain the contents of the *Kitab Ta'lim al-Muta'allim* text in front of the *kiai*. The *kiai* listens to the students's explanation, repeats concepts that may not have been fully understood, and then provides additional clarification through relevant examples (Interview, Anwar, Dec 5th, 2023). This method aims to prevent repeated mistakes and ensures that each students gains a correct and solid understanding of the material, especially regarding the moral character of the students.

The opposite of Bandongan is Sorogan, where a students comes forward one by one to read their study material in front of the kiai, and the kiai only listens. If there is a mistake, it will be corrected. If it is correct, the kiai remains silent (Interview, Anwar, Dec 5th, 2023).

The *Sorogan* method can be effectively applied because the explanations given by the *kiai* become clearer and easier to understand (Febrian, Purwanto, Syarifah, & Muna, 2024). The detailed explanations from the *kiai*, direct clarification actions, and the close interaction between the *kiai* and students can enhance the students's understanding of the text being studied. Through the *Sorogan* method, the *kiai* is able to deliver knowledge systematically and comprehensively to the students, ensuring that every part of the material is well understood (Arifin, 2025).

c) *Musyawarah*

Musyawarah is a review of the text that was previously taught through *Bandongan* and *Sorogan*, where the *kiai* and students engage in a discussion or forum to explore various topics related to the contents of the *Kitab Ta'lim al-Muta'allim* text. The *musyawarah* activity at Pesantren Bustanul Thullab is usually held every evening after Maghrib prayer. This activity aims to enhance understanding and skills in interpreting and understanding the classical texts contained in the book (Interview, Sayrozi, Dec 7th, 2023).

Musyawarah is a discussion activity and a review of the lessons that have already been taught. The purpose of this activity is to ensure that a students truly understands the contents of the text (Interview, Sayrozi, Dec 7th, 2023).

The learning process using the *musyawarah* method aims to enhance the students's ability to understand and resolve religious legal issues, especially those related to manners and behavior in today's society. In this process, students are trained to gather references from broader fiqh texts, analyze them, and draw conclusions from their studies. Students involved in the discussion are fully responsible for their own learning process, while the *kiai* acts as a guide, providing motivation and indirect supervision (Hadi, 2022). The *musyawarah* method has various benefits, such as increasing the students's self-confidence as they practice explaining material like a teacher, and allowing for a mutually complementary exchange of opinions (Ifendi, 2021).

2. Role model

Role modeling at at Pesantren Bustanul Thullab is demonstrated through the actions and behavior of the *kiai* and teachers, who consistently maintain proper manners and conduct. They always uphold their demeanor when interacting with anyone, especially with the students, the parents of the students, and the surrounding community. By the learning process of the *Kitab Ta'lim Al Muta'allim*, the *kiai* or teachers provide real-life examples of good moral behavior in daily life. Thus, the *kiai* or teachers not only offer guidance, sermons, advice, and explanations but also give practical examples, which are expected to be emulated and remembered by the students. The behaviors modeled are not only complex attitudes but also extend to simple actions. One example of such exemplification that is imitated by the students is that the teachers demonstrate the act of performing *wudu* before studying and facing the *qiblah*. This simple act is done with the hope that the students will imitate and follow it (Interview, Taufiq, Dec 8th, 2023).

Exemplifying good behavior is essentially about providing positive examples to the students, with the aim of encouraging them to imitate these actions. The teachers here are not only educators who teach knowledge, but also educators of character (tarbiyah) who nurture the souls and hearts of the students, while overseeing their activities (Interview, Taufiq, Dec 8th, 2023).

Role modeling serves as the second stage in the process of moral enculturation of the students. This is because exemplification is an important step that must be taken by providing good behavioral examples from the *kiai* or teachers to the students. The goal is for the students to imitate these behaviors (Wahid & Prasetya, 2024). Psychologically, humans naturally need role models in their lives. This exemplification can be divided into two types: unintentional exemplification, which emerges in various aspects such as knowledge, leadership, and sincerity, and intentional exemplification, which is accompanied by explanations or guidance to be consciously imitated (Tafsir, 2017).

Role modeling is an essential aspect that educators must possess, both in formal and non-formal educational settings. As role models, educators play a key role in shaping the identity and character of students in various aspects of life. The influence of an educator is not only stored in the mind and emotions but is also reflected in their words and actions in everyday life (Ramayulis, 2016).

3. Practice

Another process of moral enculturation for the students at Pesantren Bustanul Thullab is through direct practice and implementation. This is done after all the students have gone through the learning stages of the *Kitab Ta'lim Al Muta'allim* and observed the exemplary behavior that has been demonstrated. The students then practice these actions on themselves and others in their daily lives, as outlined in the material of the kitab. They are required to train themselves to apply the knowledge they have learned, even though initially it feels challenging because it will change their character and behavior, which they have never done before. The hope is that, gradually, the students will become accustomed to these practices (Interview, Sudirman, December 8th, 2023 and Observation, PP BT, December 8th, 2023).

The process of practicing morals must indeed go through practical steps first. Why? Students who only learn and study without guidance in the process of applying what they have learned will take longer and be slower in achieving their goals (Interview, Sudirman, December 8th, 2023).

Moral education must be designed as an integrated system, so that students not only understand religious theory but are also guided to apply it in everyday life by practicing it directly (Elmontadzery, Basori, & Mujadid, 2024). Direct practice, as a form of moral application, can help students accelerate their learning process independently without losing guidance and direction from their teachers. This approach is designed to strengthen a sense of responsibility and independence in learning, thereby improving motivation, discipline, and awareness of their responsibilities (Zuhdi, Tyas, & Hikmawati, 2024).

4. Habituation

The final stage of the moral enculturation process for students at Pesantren Bustanul Thullab is through habituation. Habituation is used as the final step to ensure that students are truly accustomed to performing the moral values outlined in the *Kitab Ta'lim Al Muta'allim*. The process of moral enculturation through habituation is important because it emphasizes that these morals should be deeply ingrained in the hearts of the students. The habituation process at Pesantren Bustanul Thullab is conducted in an orderly and consistent manner, as it is continuously strengthened to ensure that the moral habits take root and become part of the culture (Interview, Sururi, Dec 8th, 2023). The reinforcement of these habits is carried out in several ways, such as:

a. Emphasis

The moral emphasis activities at Pesantren Bustanul Thullab are aimed at students who are not yet accustomed to implementing the manners and behaviors outlined in the *Kitab Ta'lim Al Muta'allim*. This emphasis is carried out in order to habituate students who have either forgotten or are unaware of the proper manners and good actions to practice in their daily lives. In response to this situation, the management of the pesantren will continuously emphasize and remind the students about what they should do, what is inappropriate for them to do, and what they should leave behind (Interview, Mas'udin, Dec 10th, 2023).

The process of emphasis is carried out by frequently reminding the students. For the teachers who are aware of this, they will remind the student, either by providing education during the lesson or by calling them into the office (Interview, Mas'udin, Dec 10th, 2023).

Habituating behavior through emphasis is important because the information conveyed verbally during lectures in the learning process can be understood differently by each student. This is due to the possibility of varying levels of understanding among the students (Noor, 2019), as understanding something goes through several stages, from initial understanding, short-term memory storage, to eventually being stored in long-term memory. In the learning of moral theology,

lectures with detailed explanations allow students to absorb the material gradually. Teachers can also repeat and emphasize important parts, making it easier for students to remember and retain the information in their memory (Syah, 2016).

b. Supervision

The process of moral enculturation for students through habituation activities at Pesantren Bustanul Thullab also includes supervision. This supervision activity is conducted for all students without exception, especially for those who require special supervision. The kyai and teachers carry out the supervision with the help of the dormitory administrators, who will then report any incidents that do not align with the expected behavior regularly and periodically (Interview, Mas'udin, December 10th, 2023).

The supervision process will be conducted as intensively as possible for all students. We monitor their daily activities, with the help of the dormitory administrators, and then report the results of the supervision to the teachers (Interview, Mas'udin, December 10th, 2023).

As part of moral strengthening, supervision activities are important to be carried out by an educational institution. In this supervision process, teachers can provide follow-up solutions to any discrepancies that occur. The teachers can take supervisory steps by giving proper guidance based on the findings (Ikmal & Al-Haidar, 2024). Through the optimization of supervision, potential mistakes can be minimized, and individual or group performance can be more focused and optimal. Through supervision activities, it is expected to improve quality outcomes and prevent deviations, because without good supervision, a system or organization is at risk of experiencing disorder that could hinder the achievement of its goals (Daryanto, 2015).

c. Evaluation

The final stage of the moral enculturation process for the students at Pesantren Bustanul Thullab through habituation activities is evaluation. The evaluation of morals is carried out with the aim that if there is ineffectiveness, further action is taken with the students, such as providing advice or giving reminders through light disciplinary actions, such as asking them to memorize certain prayers/ *nadzoman*, Quranic verses, or reporting to their class guardian, which will later impact their affective scores or behavioral grades on their report cards. The light disciplinary actions taken by the pesantren are educational in nature and are intended to create a deterrent effect, so when students commit behavioral violations, being asked to memorize daily prayers/*nadzoman* or read prayers/ *istighfar*/ Al-Quran indirectly trains the students to become more fluent and accustomed to writing Arabic letters (Interview, Mas'udin, Dec 8th, 2023).

If the students have gone through the previous processes (being advised and reminded), but there is still no change, the final step is to give light disciplinary actions or report them to their class guardian, which will later affect their report card grades (Interview, Mas'udin, Dec 8th, 2023).

The evaluation process plays an important role in assessing the effectiveness of an activity. Through evaluation, it is possible to determine the extent to which goals have been achieved and what needs to be improved or enhanced (Lantip, 2016). Evaluation also helps in identifying the strengths and weaknesses of a system, allowing for appropriate corrective actions. Without a proper evaluation, a process or program risks running without clear direction and may struggle to achieve optimal results. Therefore, evaluation must be conducted periodically to ensure the quality and effectiveness of an activity are maintained (Noor & Islamiya, 2023).

The process of moral enculturation of students through the *Kitab Ta'lim Al Muta'allim* at Pesantren Bustanul Thullab, carried out through learning activities, role modeling, practice, and habituation, shows its success along with the duration of the students' stay at the Pesantren. This is because the

length of stay is strongly related to the level of participation of the students in the various activities organized. The longer someone stays and resides in a place, the more positive influence it has on the development of their psychological life. This can stimulate a deep sense of ownership, which eventually leads to awareness of mutual care and maintaining the continuity of existing values. A prolonged stay at the Pesantren will also have a positive impact on the formation of habitual patterns, active participation, and the shaping of behavior that aligns with Islamic values (Pane & Lubis, 2024). This participation is reflected in the students' punctuality in attending learning activities and their focused and concentrated participation in the learning process, especially during the study of *kitab kuning*. This is linked to the enculturation process carried out by the Pesantren through motivating students to engage and actively participate in various activities conducted by the Pesantren. This means that the role of students in engaging in activities grows as they are induced by extrinsic motivation, such as external encouragement, even though they still have full freedom to participate (Saputra, 2023).

The process of moral enculturation through the systematic and continuous learning of the *Kitab Ta'lim Al-Muta'allim* is capable of shaping the character of students in a comprehensive manner. Values such as sincerity, humility, respect for teachers, enthusiasm for learning, and social responsibility become integral parts of the students' lives, demonstrating the success of the Islamic education approach based on pesantren (Langeningtias et al., 2024). Strengthening the position of classical texts as a medium also plays a crucial role in character education. In the context of globalization and modernization, which often erode local and religious values, this shows that the *Kitab Ta'lim Al-Muta'allim* can serve as an effective moral shield and affirm that traditional Islamic education, packaged with contextual and applicable methods, remains relevant in addressing the needs of the times (G. Muhammad, Suhardini, Suhartini, & EQ, 2023).

The enculturation process occurs not only through classroom learning but also through role modeling, social interactions in the pesantren, and the religious atmosphere that supports character formation. These findings have a positive impact on educational institutions outside pesantren, including general schools, by providing inspiration for moral education practices based on the integration of classical text teaching and the habituation of noble values in daily life. However, it still requires adaptation and innovation to be used as a reference in strengthening character education in various educational environments.

4. CONCLUSION

Based on the research conducted, the enculturation process of students' morals through *Kitab Ta'lim Al-Muta'allim* at Pesantren Bustanul Thullab is carried out through four main activities. First, the enculturation of students' morals through learning, where all students are required to participate in pesantren-based learning using the *Bandongan*, *Sorogan*, and *Musyawah* methods, with *Kitab Ta'lim Al-Muta'allim* as the primary teaching material. The *Bandongan* method is implemented by having the *kiai* read, translate, and explain each sentence of *Kitab Ta'lim Al-Muta'allim*, while students carefully follow the explanation. Students are also required to take notes in their books and are encouraged to independently develop their knowledge of good morals. In the *Sorogan* method, students take turns coming forward one by one to read and explain the content of *Kitab Ta'lim Al-Muta'allim* in front of the *kiai*. The *kiai* listens to the students' presentations and provides additional explanations, reinforcing concepts that may still be unclear by offering relevant examples. In the *Musyawah* method, students are trained to gather references from broader fiqh texts, analyze them, and formulate conclusions from their studies. These conclusions are then discussed and presented before other students, while the *kiai* and teachers act as mentors, providing motivation and supervision to ensure students' understanding.

Second, the enculturation process of students' morals is carried out through role modeling, which the *kiai* or teachers set real-life examples of good moral behavior in daily life. This means that a *kiai* or teacher does not merely provide directions, lectures, advice, or explanations, but also demonstrates exemplary conduct that students are expected to observe, imitate, and internalize. Third, the

enculturation process of students' morals is implemented through practical application, where students train themselves to apply the knowledge from *Kitab Ta'lim Al Muta'allim* in their daily activities.

The final stage of the students' moral enculturation process is habituation. Habituation is implemented to ensure that students become accustomed to practicing the moral values found in *Kitab Ta'lim Al Muta'allim*. This process involves several activities to make habituation effective, including reinforcement, supervision, and evaluation. Reinforcement activities are carried out by the pesantren administration by consistently emphasizing and reminding students of what they should do, what is inappropriate, and what should be avoided. In the supervision phase, the pesantren management, assisted by dormitory administrators, monitors students' behavior and reports any deviations regularly and periodically. Meanwhile, the evaluation process aims to identify any inefficiencies, allowing for appropriate follow-up actions, such as giving advice or providing mild *ta'zir* as a disciplinary reminders to encourage better behavior.

The success of the moral enculturation process at Pesantren Bustanul Thullab through the *Kitab Ta'lim Al Muta'allim* can be seen as a reflection of true educational success, which is education that not only focuses on cognitive aspects but also touches on affective and moral domains. Through the integration of teaching, role modeling, and the habituation of Islamic values, the pesantren is able to shape individuals with strong character, ethics, and integrity. This demonstrates that holistic, values-based education can produce outcomes that are not only intellectually intelligent but also spiritually and socially mature, making it a worthy model for broader educational systems.

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