

THE CONCEPT OF MORAL EDUCATION FROM THE PERSPECTIVE OF SHAYKH SA'ID BIN' ALI AL QAHTANI

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Abstract

This research is conducted with the aim of deeply examining the concept of moral education proposed by Sheikh Sa'id bin 'Ali Al-Qahtani and its significance for the development of Islamic education in the modern era, considering the degradation of moral-spiritual behavior among the younger generation, which seems to be increasingly driven by the influence of globalization and the advancement of digital technology. The methodology of this research employs a qualitative approach using library research, conducted thru a systematic textual analysis of various scientific works authored by Al-Qahtani as well as various literature related to contemporary Islamic education. Data collection was obtained from various primary sources such as books, reputable scientific journal articles, academic papers, Quranic exegesis, authentic hadiths, as well as various religious treatises that have conceptual correlations with the theme of moral education. Data analysis techniques are carried out thru several structured stages, including data reduction, thematic categorization, content interpretation, and descriptive-analytical conclusion drawing. This research provides an intellectual contribution to enriching the realm of Islamic education by integrating spiritual values with character formation based on ethics. The implications that can be drawn from this research emphasize the need for cross-sector synergy between families, educational institutions, and the broader community in the comprehensive and holistic implementation of moral education. For the development of future research, it is recommended to further examine the practical implementation of Al-Qahtani's moral education concept in various formal and non-formal educational institutions more intensively and in-depth.

Keywords: *Moral Education, Al-Qahtani, Islamic education, Contemporary Education*

Abstrak

Penelitian ini dilakukan dengan tujuan untuk mengkaji secara mendalam mengenai konsep pendidikan akhlak yang dikemukakan oleh Syaikh Sa'id bin 'Ali Al-Qahtani beserta signifikansinya terhadap perkembangan pendidikan Islam di era modern, mengingat adanya degradasi perilaku moralspiritual di kalangan generasi muda yang seolah semakin terdorong oleh pengaruh globalisasi dan perkembangan teknologi digital. Metodologi penelitian ini menerapkan pendekatan kualitatif dengan menggunakan jenis penelitian kepustakaan (library research), yang dilakukan melalui telaah tekstual secara sistematis terhadap berbagai karya ilmiah yang authored oleh Al-Qahtani tersebut maupun berbagai literatur terkait pendidikan Islam kontemporer. Pengumpulan data diperoleh dari berbagai sumber primer seperti buku, artikel jurnal ilmiah bereputasi, makalah akademis, tafsir Al-Qur'an, hadis(shahih), serta berbagai risalah keagamaan yang memiliki korelasi konseptual dengan tema pendidikan akhlak. Teknik analisis data dilaksanakan melalui beberapa tahapan terstruktur meliputi reduksi data (data reduction), pengkategorian tema (thematic categorization), interpretasi konten (content interpretation), serta

penarikan kesimpulan secara deskriptif-analitis. Penelitian ini memberikan kontribusi intelektual dalam memperkaya khazanah keilmuan pendidikan Islam melalui pengintegrasian nilai-nilai spiritual dengan pembentukan karakter berbasis akhlak. Implikasi yang dapat ditarik dari penelitian ini menekankan perlunya synergi lintas sektor antara keluarga, institusi pendidikan, dan masyarakat luas dalam implementasi pendidikan moral secara komprehensif dan holistik. Untuk pengembangan penelitian selanjutnya, direkomendasikan untuk mengkaji lebih lanjut mengenai implementasi praktiskonsep pendidikan akhlak Al-Qahtani pada berbagai lembaga pendidikan formal maupun nonformal secara lebih intensif dan mendalam.

Kata Kunci: *Pendidikan Moral, Al-Qahtani, Pendidikan Islam, Pendidikan Kontemporer*

INTRODUCTION

Moral education or character education has now emerged as one of the main topics in various countries, in line with the acceleration of globalization, digitalization, and rapid social transformation. On a global scale, the ethical and moral challenges arising from intercultural social interactions, instant access to information, and the rise of individualism have become a deep focus of attention for educators and education policymakers (Globalisasi & Generasi, 2020). In Indonesia, concerns about a "*moral crisis*" among the youth are increasing, as evidenced by phenomena such as declining tolerance, low levels of empathy, and the deterioration of social and ethical norms (Nabila, 2025). Empirical research indicates that value-oriented or character-based education can contribute to shaping positive traits in the younger generation (Hawa, 2024).

In line with this, various empirical studies and educational practices in Indonesia emphasize the significance of integrating moral values into the formal education system. As an illustration, in the context of primary education, character education is considered capable of facilitating the development of cognitive, socio-emotional, spiritual, and creative aspects of students, enabling them to adapt to the challenges of globalization (Globalisasi & Generasi, 2020). However, field conditions show that the implementation of moral or character education is often fragmentary: generally, this education only functions as an additional activity, not as an essential component in the curriculum and daily routines in the school or family environment (Hanifudin, 2025).

Amidst the pressing need, there is an imperative to examine a model of moral education that is not merely theoretical but also contextual and practical in today's environment. At this point, the classical thoughts of Islamic figures can serve as a source of inspiration and foundation. One of the figures often referenced in this regard is Sa'id bin 'Ali bin Wahf Al-Qahtani. Al-Qahtani systematically compiled writings on child education that encompass moral dimensions in his works, resulting in a comprehensive guide covering aspects of spirituality, morality, socialization, and upbringing (Fathurrohman, 2025).

Nevertheless, empirical literature related to the application of Al-Qahthani's thoughts in contemporary educational practices is still very limited. Recent research examining the concept of child education based on Al-Qahthani indicates that his works have not yet been fully implemented in modern educational institutions, whether in pesantren, integrated Islamic schools, or public schools adopting character education. This situation indicates a significant difference between classical theories that encompass the idealism of moral education and the practical conditions on the ground (Aini, 2022).

Moreover, in the context of the contemporary era, the value of respect has significantly declined compared to previous periods, particularly among teenagers and children (Praptiningsih, 2023). This situation is exacerbated by the dominant trend in recent research on character education, which tends to be generic, as these studies generally only integrate a framework of universal character values such as integrity, responsibility, discipline, and tolerance without conducting an in-depth study of the perspectives of classical Islamic scholars that could actually contribute substantially to strengthening the moral formation of the younger generation (Rahmadani, 2025).

In this framework, the study on "The Concept of Moral Education according to Sa'id bin 'Ali Al-Qahthani" holds substantial significance, as it serves as a bridge between the Islamic intellectual heritage and the demands of the modern era. Through the application of qualitative methodology, particularly textual analysis of Al-Qahthani's writings, this research facilitates an in-depth exploration of the process of moral formation in classical Islamic thought, as well as its implications for contemporary educational practices (Hanif Fitrianto, 2023).

More specifically, this research aims to: (1) systematically outline the concept of moral education as proposed by Sa'id bin 'Ali Al-Qahthani; (2) examine the interpretation of these moral values within the framework of contemporary education; and (3) propose conceptual recommendations for Islamic educational institutions to integrate this classical thought into moral education practices (Fathurrohman, 2025).

Therefore, the contribution of this research includes a theoretical dimension, namely expanding the intellectual horizons regarding moral education through the perspective of classical Islamic scholars, as well as a practical dimension, which is to provide a conceptual framework for designing moral education models in Islamic and secular educational institutions. In an era where character education is confronted with the challenges of modernity, this research is expected to serve as a significant and authentic conceptual alternative (Munirah & Hajar, 2022).

With this aspiration, this article aims to provide new insights into the actualization of Islamic scholarly traditions in shaping the character of contemporary generations, while also strengthening the role of moral education as the foundation of morality in society.

The urgency of strengthening moral education in the twenty-first century is becoming increasingly clear amid the transformation of social life driven by digital

technology, globalization, and cultural openness. Various studies show that moral degradation among teenagers is related to the weakening of family supervision, excessive use of social media, and a decline in spiritual literacy among students (Priatmoko et al., 2025). Contemporary education therefore requires not only cognitive development but also the strengthening of ethical awareness, empathy, responsibility, and self-control as an integral part of educational goals. Islamic education offers a comprehensive framework because it places morality at the center of human formation rather than merely as an additional component of education. In this framework, moral education is not limited to theoretical teaching but also includes the internalization of values thru habituation, discipline, spiritual development, and the example set by educators and parents. As a result, discussions on moral education from the perspective of Muslim scholars remain highly relevant in addressing current educational challenges.

According to (Sahnan, 2025) research, it shows that many contemporary character education programs emphasize universal ethics without sufficiently integrating the spiritual dimension rooted in religious teachings. This condition often causes moral education to become procedural and administrative rather than transformative in shaping students' personalities. In the philosophy of Islamic education, morality is inseparable from faith, worship, and awareness of divine responsibility. The perspective of Shaykh Sa'id bin Ali Al-Qahtani is important because his educational thought integrates theological foundations, emotional development, and social ethics into a single, cohesive educational model. His concept reflects a balance between spiritual development and practical moral behavior in everyday life. This balanced orientation provides an alternative framework for educational institutions that want to strengthen character education thru Islamic values while remaining contextual with modern social realities.

Furthermore, the relevance of Al-Qahtani's thoughts can also be observed in the increasing demand for holistic education models in schools and Islamic boarding schools. Holistic education emphasizes the simultaneous development of intellectual, emotional, social, and spiritual dimensions. Recent studies have shown that students who receive integrated moral and spiritual education tend to exhibit stronger emotional resilience, greater empathy, and more disciplined behavior in educational environments (Khasanah, 2023). The educational framework proposed by Al-Qahtani supports this finding because it prioritizes consistency between worship, morality, and social interaction. Thus, moral education according to Al-Qahtani not only functions as a theoretical discourse but also as a practical educational strategy capable of strengthening character formation in contemporary Islamic education.

METHOD

This research implements a qualitative approach through a library research design (library research or literature review). The library study approach was chosen because the research aims to analyze, synthesize, and interpret concepts, theories, models, and previous research findings related to the discussed topic, rather than to collect empirical data directly in the field. Through the library study, researchers can explore various academic perspectives, compare research findings, and methodically detect research gaps. This approach aligns with the attributes of qualitative research, which emphasizes an intensive and reflective understanding of phenomena through written materials or literature.

Data collection in this research was conducted through three main stages. The first stage involved the inventory of literature sources, both primary and secondary, with attention to the previously established inclusion criteria. The second stage included the reading and documentation of relevant text units, which encompassed definitions, principles, aspects of moral education, methods, implementation goals, and implementation examples—utilizing a structured recording system. The third stage was based on metadata that included document categories, publication years, languages used, main topics, and their relevance to the specific research subjects, namely definitions, methods, goals, and implementation.

FINDINGS AND DISCUSSION

Qur'anic Verses on Moral Education.

As a foundation for moral education in the Qur'an, the author presents several verses related to the topic:

Q.S Al-Hujurat/49:11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ
الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

Meaning: *O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. And do not insult one another, and do not call each other by [offensive] nicknames. Do not insult one another and do not call each other by offensive nicknames. The worst call is a call of wickedness after having faith. Whoever does not repent they are the wrongdoers.*

According to Mubarakfruy (2012b in (Farabi, 2024), this verse, Allah SWT forbids Muslims from intending to be arrogant and mocking each other. Arrogance is an act that is forbidden for anyone, because the person who is insulted may be more noble in the sight of Allah SWT and more loved by Him than the one who insults or pretends to be arrogant. Therefore, the verse was revealed as a guideline.

Q. S Luqman/31: 13

وَأَذَقَ لُقْمَنُ لِابْنِهِ وَهُوَ يُعْطِيهِ يَتَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

Meaning: (*Remember*) when Luqman said to his son, while he was advising him, "O my son, do not associate anything with Allah! Indeed, associating (anything with Allah) is a great injustice."

The Tafsir of Surah Luqman verse 13 beautifully illustrates how Allah SWT imparts wise advice from Luqman to his son. In this verse, Luqman first emphasizes the principle of monotheism and the rejection of polytheism in his child's life, with a strong emphasis on monotheism. After instilling noble morals related to devotion to Allah SWT, Luqman continued his advice by emphasizing the importance of maintaining a harmonious relationship with both parents. This advice is then continued in the words of Allah SWT as stated in QS. Luqman: 14 (Farabi, 2024).

Q.S. Al Isra' ([17]: (23-24).

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

كِلَهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

Meaning: *And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age while with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."*

Surah al-Isra verse 23 states that your Lord, who always guides and does good to you, has decreed and commanded that you, O Prophet Muhammad—and all of humanity—should not worship anyone but Him, and that you should be dutiful to your parents—with perfect devotion. Furthermore, in verse 24, there is a continuation of the guidance on devotion to one's parents, which is deeper than the previous one. This verse commands children to assert themselves toward both parents, driven by a sense of mercy and affection toward them, not out of fear or shame of being scolded by others if they do not honor them (Aldiyan Rizky, 2022).

QS. Al-Isra' verses 23-24 emphasize that Allah SWT commands His servants to be good to both parents and prohibits them from saying words that can hurt them, such as harsh words, scolding, yelling, cursing, or even simple words like "ah," especially when they have reached old age. Furthermore, Allah SWT commands to show attention through affectionate behavior, and to apply good manners and ethics to both parents (Zaimuddin et al., 2022).

Moral Education

Moral education is an essential component of Islamic education, focusing on the development of individual morality and ethics in vertical relationships with Allah and horizontal relationships with fellow humans (Khasanah, 2023). In the framework of contemporary Islamic education, moral character is considered the foundation that shapes the social and spiritual quality of Muslim life in various educational environments, both formal and non-formal (Al Hamdani, 2024). The formation of children's character in accordance with the Qur'an is a fundamental foundation in nurturing a civilized and ethical society. This research uses Surah Luqman, verses 13-14, as a highly relevant reference within the framework of Islamic child upbringing (Pitri Khayrani, 2025). Recent research indicates that moral education holds significant importance because it involves the integration of religious values into educational goals, teaching methods, and the school environment, thereby enhancing constructive behavior and harmonious social interactions among students (Sahnan, 2025).

In the context of Islamic teachings, noble morals, known as *akhlakul karimah*, are the main foundation that serves as the basis for the formation of quality individuals and the improvement of society as a whole. The Prophet Muhammad (peace be upon him) himself stated that the main mission of his prophethood was to perfect human morals. As stated in a hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect good character." (HR. Al-Baihaqi).

If every Muslim is able to deeply understand the concept of Islamic morality and implement it in daily life, then various problems, both personal and social, can be expected to be effectively resolved (Maulida, 2021).

Personal morality encompasses individual moral values such as honesty, trust, patience, and humility. The theories studied explain that personal morality must be instilled from an early age to cultivate positive habits. According to Imam Al-Ghazali, good morality can only be achieved through the process of habituation and the control of base desires (Nabila, 2025). The reinforcement of moral education on a continuous basis is a very important aspect. Both in the family environment, schools, and the wider community, morals must be made the main foundation in shaping the character of future generations (Nabila, 2025).

The Moral Education Of Sheik Sa'id Bin Ali Al Qahatani

Based on his father's lineage, the full name of this figure is Sa'id bin Ali bin Wahf bin Muhammad bin Ali Sulaiman Ubaidah Al-Qahthani. He was born on the 25th of Shawwal in the year 1372 Hijri, in the Wadi 'Irin desert, Abha City, 'Asir region. He passed away in the year 1440 Hijri. Sa'id bin Ali bin Wahf spent his childhood in the desert, where he herded goats, and began his primary education at

the age of 15. He began his education in the first grade of elementary school in the year 1387 Hijri, at the 'Irin Elementary School located east of the city of Abha, in the 'Asir region (Hanif Fitrianto, 2023).

Sheik Sa'īd bin 'Ali bin Wahf Al-Qahtani is recognized as a scholar, author, and educator who has produced numerous Islamic works emphasizing moral development based on the Qur'an and Sunnah (Rifki, 2022). Although specific academic research on his moral concepts is still minimal in international journal publications, his writings are often used as reference sources in studies of children's character education within the framework of Islamic tradition (Al-Qahtani, 2020). The concept of tarbiyatul aulad, for example, refers to a strategic approach in educating children from infancy to adulthood, based on the principles of sharia, the development of emotional intelligence, and the habituation of noble moral values (Rifki, 2022).

This research aims to describe and interpret the concept of moral education in the thoughts of Sheik Sa'īd bin 'Ali Al-Qahtani through literature analysis, while also connecting these ideas with the development of moral education theories in contemporary works (Makmudi et al., 2019). The study of moral education in the Islamic tradition generally involves the formation of morality through exemplary behavior, the internalization of values, and the process of habituation, which aligns with the approach based on the Qur'an and Sunnah (Capriatin, 2024).

Based on the study of the works of Sheik Sa'īd bin Al-Qahtani, one of the main themes in moral education is the emphasis on the education of the heart, which involves the formation of a deep spiritual relationship between the individual and Allah as the foundation of morality. This approach aligns with the framework of Islamic education that prioritizes monotheism and faith as the foundation for all ethical and noble behaviors (Rifki, 2022). These findings are evident in various tarbiyah strategies that emphasize the teaching of sharia knowledge and the habituation of worship from an early age (Mahmuda, 2024).

Other findings indicate that the concept of moral education in Al-Qahtani's ideas is not merely a theory of morality, but also a continuous habituation process (Nasokhah, 2025). This approach is consistent with other Islamic moral education literature that emphasizes the significance of habituating values in daily routines to shape the character of children and adolescents (Khasanah, 2023). The habituation includes ethical behavior, gentleness, and social responsibility based on the principles of the Qur'an (Sahnan, 2025).

Data analysis reveals that Al-Qahtani emphasizes moral education through an approach of compassion and the exemplary behavior of parents and educators in daily interactions. The concept is consistent with the practice of moral education in the Islamic tradition, where the example set by teachers and parents plays a central role in the internalization of moral values in children. Furthermore, affection in

education serves as a mediator that strengthens emotional bonds and moral behavior (Khasanah, 2023).

The findings indicate that the concept of morality in Al-Qahtani's view is relevant to the socio-cultural dynamics of contemporary Muslims, where moral challenges such as the degradation of morals among the youth are a crucial issue (U Abdullah Mu'min, 2025). The concept of moral education based on Islamic values, habituation, and exemplary behavior becomes an effective approach to addressing these challenges (Priatmoko, 2025). This context is different yet consistent with other studies that focus on the contribution of moral education to the character formation of students within the curriculum and school atmosphere (Al Hamdani, 2024).

Research findings reveal that Al-Qahtani's concept of moral education emphasizes the internalization of spiritual values, the habituation of moral behavior, and exemplary conduct as the main foundations in character formation (Makmudi et al., 2019). That interpretation aligns with the moral principles of education outlined in Islamic education literature, which highlights the important roles of the heart (qalb), actions (amal), and environment (bi'ah) in the process of moral formation (Nasokhah, 2025). This approach is also in line with contemporary Islamic education studies that position ethical and moral values as the core of character education (Rifki, 2022).

When compared with the study of moral education from the perspective of other scholars, such as Ibn Qayyim al-Jauziyyah or Nawawi al-Bantani, there are similarities in the emphasis on habituating moral values and the role of exemplary behavior (Makmudi et al., 2019). However, significant differences emerge in the context of its application: Al-Qahtani places more emphasis on the integration of these values within the dynamics of family life and daily social interactions, while the aforementioned scholars focus more on the curriculum dimension and the framework of formal education (Nasokhah, 2025).

The practical implications derived from this research emphasize the need for the implementation of a holistic moral education model within the family and school domains, which integrates spiritual, moral, and social values comprehensively (Khasanah, 2023). From a theoretical perspective, these findings contribute to the development of character education literature by enriching the discourse on moral education from the perspective of contemporary scholars such as Al-Qahtani. Further in-depth studies are needed to empirically investigate the application of these concepts in the context of formal and non-formal educational institutions (Sahnan, 2025).

Relevance and Implementation of Shaykh Sa'id Bin Ali Al-Qahtani's Moral Education Concept In Contemporary Education

The concept of moral education proposed by Shaykh Sa'id bin Ali Al-Qahtani remains highly relevant to contemporary educational conditions, especially in the era of globalization, digitalization, and rapid social transformation. Contemporary

educational institutions increasingly face various moral challenges such as a decline in respect for teachers and parents, cyberbullying, weakening empathy, individualistic behavior, and the influence of unfiltered digital content among teenagers. In this context, Al-Qahtani's emphasis on the internalization of monotheism, spiritual awareness, the formation of moral habits, and exemplary attitudes provides a holistic educational framework capable of addressing the moral crisis. His thoughts in the field of education do not merely prioritize intellectual achievement, but also emphasize the importance of integrating spiritual and ethical values into the character-building process (Sahnan, 2025). Recent research shows that education integrated with moral and spiritual values significantly contributes to strengthening discipline, empathy, emotional intelligence, and social responsibility among students in modern educational environments (Priatmoko et al., 2025).

The findings of this research reveal that Shaykh Sa'id bin Ali Al-Qahtani views moral education as a continuous process by integrating the elements of faith, worship, ethics, and social responsibility. In his framework of thought, morality cannot be separated from the instillation of monotheism, considering that spiritual awareness serves as the primary regulator of human behavior. This perspective is highly relevant to the current state of education, where many students experience ethical confusion due to the dominance of secular values and exposure to uncontrolled digital content. Thru the strengthening of monotheistic values, moral education becomes capable of shaping internal awareness rather than merely external compliance with school regulations. This process of internalization is significant because students who understand morality as part of their religious responsibility tend to exhibit consistent ethical behavior both inside and outside the educational environment. Thus, Al-Qahtani's concept emphasizes that character formation must be grounded in the strengthening of spiritual foundations.

Another important finding shows that Al-Qahtani emphasizes habituation as one of the main methods in moral education. Habituation refers to the continuous repetition of good behavior until it becomes part of an individual's character. In contemporary educational psychology, this approach is considered effective because repeated ethical practices reinforce students' behavioral patterns and emotional discipline. The application of habituation in Islamic educational institutions can include regular congregational prayers, polite communication, discipline in learning activities, honesty in academic work, and social care activities. Recent studies confirm that schools implementing value habituation programs experience improvements in student discipline and social responsibility (Priatmoko et al., 2025). Thus, Al-Qahtani's emphasis on habits demonstrates a strong relevance to modern educational strategies aimed at long-term character development.

The role of educators and parents also occupies a central position in Al-Qahtani's framework of moral education. According to his perspective (Pitri

Khayrani, 2025), children and adolescents naturally imitate the attitudes and behaviors of the adults around them. As a result, educators are not only responsible for transferring knowledge but also for demonstrating moral integrity in their daily interactions. This concept aligns with contemporary educational theory, which recognizes the role of exemplars as one of the most influential methods in character education. Students are more likely to internalize ethical values when they observe consistency between moral instructions and the actual behavior demonstrated by teachers and parents. In the era of digital communication, where students are exposed to various external influences, the role of educators as role models becomes increasingly important in maintaining ethical stability and providing emotional guidance for the younger generation.

Therefore, Al-Qahtani emphasizes the collaboration between parents, teachers, and the wider community in building students' moral awareness. This collaborative model reflects the principle of Islamic education that character formation is a collective responsibility rather than the task of separate institutions. In practical implementation, schools can strengthen this approach thru parent engagement programs, ethical mentoring, spiritual counseling, and collaborative moral activities involving families. Such integration contributes to the formation of a stable moral environment capable of supporting the sustainable character development among students.

Moreover, the relevance of Al-Qahtani's educational thot can also be analyzed in the context of digital ethics. The rapid development of technology has significantly changed the patterns of communication, learning, and social interaction among students. However, the misuse of digital media often contributes to cyberbullying, hate speech, misinformation, and a decline in empathy among teenagers. Al-Qahtani's emphasis on self-control, politeness, responsibility, and spiritual awareness offers important ethical guidance for navigating the digital space responsibly. Moral education based on Islamic values is therefore becoming increasingly important as it equips students with internal ethical principles that can guide behavior in virtual environments. This shows that Al-Qahtani's ideas remain adaptive and applicable even in the context of contemporary technology.

From a theoretical perspective, this research contributes to enriching the discourse on Islamic education by demonstrating that classical and contemporary Islamic scholarly works can still provide relevant solutions to modern educational problems. Al-Qahtani's concept combines theological orientation with practical educational methods, creating a comprehensive framework for moral development. Unlike approaches that focus solely on discipline or academic achievement, his educational perspective integrates spirituality, emotional intelligence, and social ethics as interconnected dimensions in human formation. This integration supports the contemporary educational paradigm that emphasizes holistic education and the balanced development of students' intellectual and moral capacities. As a result, the findings of this research reinforce the importance of Islamic moral education as both

a theoretical foundation and a practical strategy to address moral challenges in the twenty-first century.

The implementation of the moral education concept proposed by Al-Qahtani can be realized thru a number of practical strategies in both formal and non-formal educational institutions. First, the role of educators and parents as role models (*uswah hasanah*) needs to be prioritized because students tend to internalize moral values more effectively thru observation and habituation rather than thru theoretical instruction alone. Second, moral values such as honesty, discipline, responsibility, politeness, and mutual respect need to be integrated into daily educational activities and school culture. Third, strengthening spiritual practices such as congregational prayers, Quran recitation, ethical reflection, and moral mentoring can support the development of students' emotional and spiritual awareness. In addition, collaboration between schools and families becomes very important because moral education requires consistency between formal education and the home environment. This implementation reflects Al-Qahtani's integralistic educational approach, where aspects of religiosity, worship, morality, and social interaction are interconnected dimensions in the formation of noble character. Thus, Al-Qahtani's concept of moral education remains contextual and can be applied as a foundation for strengthening Islamic character education in the twenty-first century. The effectiveness of these strategies can be further enhanced by incorporating community engagement and service-learning opportunities, fostering a sense of social responsibility among students.

CONCLUSION

This elite group concludes that the concept of moral education according to Shaykh Sa'id bin 'Ali Al-Qahtani successfully addresses the research problem formulation and achieves the research objectives outlined in the introduction. The research findings reveal that Al-Qahtani's concept of moral education is fundamentally based on the integration of monotheism, spiritual awareness, the formation of moral habits, empathy, and exemplary behavior from parents and educators. These components collectively form a holistic educational framework aimed at shaping the character, ethics, and social responsibility of students. Furthermore, this research shows that Al-Qahtani's perspective on moral education is highly relevant to contemporary educational challenges, particularly regarding moral degradation, weakening social ethics, and the negative impacts of globalization among the younger generation. The implementation of Al-Qahtani's educational concept thru role modeling, internalization of Islamic values, and spiritual reinforcement can significantly contribute to strengthening character education in schools, pesantren, and family environments. Thus, this research confirms that the moral education perspective of Shaykh Sa'id bin 'Ali Al-Qahtani

provides both theoretical and practical contributions to the development of Islamic education in the contemporary era.

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