

Kuttab based Islamic education model in addressing moral crisis among elementary school age students” a case study at Kuttab AL Qalam Malang

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Abstract

The moral crisis among elementary school age students represents an urgent issue reflecting systemic failures in instilling moral and spiritual values from an early age. This phenomenon is characterized by increasing negative behaviors, declining ethics and manners, and deteriorating personal values, exacerbated by rapid developments in digital technology and social media. In response to these challenges, the Kuttab based Islamic education model emerges as a prospective solution for character formation in students. The Kuttab model adopts a holistic approach that comprehensively integrates academic and spiritual curricula. Its foundational philosophy, *adab* before knowledge and *iman* before the Qur'an, establishes a strong foundation emphasizing priority on character and morality formation before knowledge acquisition. The Kuttab curriculum is designed to eliminate separation between religious and general subjects; each subject is mapped with relevant moral values, making the entire learning process a medium for value inculcation. This encompasses Qur'anic learning through the super *tahfidz* method, functional Arabic language instruction, and general subjects integrated with Islamic values. The effectiveness of the Kuttab model is strengthened by teaching methodologies emphasizing exemplary conduct (*uswah hasanah*) from teachers as *murabbi* (educator mentors). Through routine habituation, counseling, and utilization of moral narratives from the Qur'an, noble Islamic values are effectively internalized by students. Structured collaboration among Kuttab, families (through Islamic parenting programs), and communities also constitutes a key factor. This synergy creates a cohesive educational ecosystem, ensuring value consistency and character reinforcement across various student environments. Although the Kuttab model, particularly as referenced from Kuttab AL Qalam Malang, demonstrates significant potential in addressing moral crises and contemporary ethical challenges, this study will provide specific insights regarding the implementation of the Kuttab educational model at the institution, challenges encountered, and achievements in forming noble character among its students, thereby enriching understanding and providing more targeted recommendations.

Keywords: *Kuttab, Islamic education, moral crisis, character education*

1. Introduction

The moral crisis among the younger generation, including elementary school-age students, has emerged as a critical issue requiring serious attention across various levels of society and education (Judrah et al., 2024). This phenomenon of moral degradation manifests in diverse actions inconsistent with religious values and social ethics, such as deficient ethics and manners, and negative impacts from social interactions and technological advancement (Izzah & Supriyatno, 2022; Ramadhani & 2, 2024; Wibowo et al., 2021). Phenomena such as low courtesy, insufficient social empathy, and increasing deviant behaviors demonstrate that character education based on religious values has not been effectively implemented in formal educational institutions (*Miramadhani & Nursalim, 2024*). Many Islamic educational institutions remain oriented toward cognitive aspects, while affective and spiritual dimensions have not received balanced attention (*Mukhtar, Hidayat & Ulfah, 2020*). This phenomenon also occurs in various elementary-level Islamic boarding schools (*pesantren*), where Qur'anic teaching has not fully cultivated Qur'anic morality in students' daily lives (Izzah & Supriyatno, 2023).

Ideally, Islamic education should form individuals who are faithful, pious, and possess noble character as affirmed in Qur'an 68:4 and the national education vision directed toward religious character formation (Putranto, 2016). Islamic education models should not merely teach knowledge but also instill values of tauhid (monotheism), adab (proper conduct), and sincerity through continuous habituation (Abdurahman, 2023). One classical education model proven effective in Islamic civilization history is the Kuttab model, emphasizing faith development, adab, and moral character from an early age (Yulyanti, 2022). The gap between reality and ideality indicates that contemporary Islamic education still faces challenges in consistently internalizing noble moral values. Formal education models often become trapped in academically value-barren routines, whereas institutions like Kuttab present approaches based on spirituality (*ruhiyah*) and exemplary conduct. The question arises: How can the Kuttab-based Islamic education model address the moral crisis among elementary school-age students, specifically at Kuttab Al Qalam Malang?

Previous research by Izzah and Supriyatno (2023) examined the implementation of Kuttab Al-Fatih curriculum in building students' monotheistic behavior. Putranto (2016) analyzed the Kuttab model education system in Malang context, while Abdurahman (2023) highlighted

Kuttab Al-Fatih Depok as a nonformal character forming institution. However, no research has specifically examined Kuttab Al Qalam Malang and how its model is applied in moral learning contexts for elementary school-age students. Therefore, this study offers novelty in the form of a conceptual Kuttab-based model adapted to modern elementary education contexts in Indonesia. The research focuses on three key questions: (1) How is the Kuttab-based Islamic education model implemented at Kuttab Al Qalam Malang? (2) How does this model contribute to character formation among elementary school age students? (3) What factors support and hinder the effectiveness of the Kuttab model in moral development?

Based on this gap analysis, this study aims to identify and describe the implementation of the Kuttab-based Islamic education model in forming the moral character of elementary school-age students at Kuttab Al Qalam Malang. Research findings are expected to provide theoretical contributions to developing Islamic education paradigms based on Kuttab, as well as practical implications for Islamic educational institutions in building Qur'anic generations with proper conduct and noble character (*Miramadhani & Nursalim, 2024; Abdurahman, 2023*).

2. Literature Review

Foundational Concepts of Islamic Education

Islamic education aims to produce complete human beings (*insan kamil*) balanced across spiritual, intellectual, and social dimensions through integration of *tadib* (moral education), *tarbiyah* (nurturing), and *ta'lim* (instruction) (Al Attas, 2018). Effective Islamic education cultivates *iman* (faith), *ilmu* (knowledge), and *amal* (righteous deeds) holistically (Hidayat, 2020). However, modern Islamic education often separates cognitive and affective dimensions, producing graduates lacking moral sensitivity, a weakness addressed by classical models like Kuttab that prioritize character formation before knowledge transmission (Mukhtar et al., 2020).

The Kuttab Model: Classical Islamic Education for Character Formation

The Kuttab represents an early Islamic education system from the companions' era, emphasizing Quranic learning, *adab*, and moral formation from early childhood (Al Attas, 2018; Yulyanti, 2022; Abdurahman, 2023). Kuttab positions teachers as *murabbi*, not mere instructors but spiritual mentors instilling moral values. Core characteristics include: (1) monotheism as curriculum foundation directing all activities toward correct belief; (2) *adab* habituation teaching courtesy, discipline, and respect through direct practice; (3) integration of knowledge and practice ensuring behavioral

impact; and (4) teacher exemplary conduct (*uswah hasanah*) as central to character formation. The Kuttab philosophy centers on three principles: *iman qabla al-Qur'an* (faith before Quran), *adab qabla al 'ilm* (manners before knowledge), and integration of theory with practice (Putranto, 2016; Riduwan & Mahmud, 2023). Learning methods include teacher modeling, positive habituation (*ta'wid*), experiential learning, Quran memorization, and interactive moral narratives (*qishash Qur'aniyah*) (Abdurahman, 2023; Suryana & Nurachadijat, 2023). This classical model positions character development as primary outcome rather than merely cognitive achievement, offering practical implementation of holistic Islamic education vision.

Moral Crisis in Contemporary Elementary Education

The moral crisis among elementary school-age students constitutes an urgent global phenomenon reflecting systemic failures in instilling spiritual and moral values from early childhood (Miramadhani & Nursalim, 2024; Jinan, 2008). This crisis manifests through: increased negative behaviors (teacher abuse, student brawls, bullying, criminality), deficient ethics and manners (insufficient social empathy, disrespect toward parents and teachers), and personal value degradation resulting in loss of self control (Mukhtar et al., 2020; Ihsan et al., 2024). Digital technology and social media significantly accelerate this crisis, minimal digital literacy causes students to struggle distinguishing healthy from harmful content, while social media triggers cyberbullying, negative content dissemination, and violent behavior organization (Nurhadianto et al., 2020; Julkifli & Mardianto, 2022; Pramudita et al., 2025; Tantri et al., 2023). Empirical evidence indicates substantial proportions of elementary students have accessed pornographic content (Mutammimah et al., 2022; Nurhayati, 2022). The primary challenge of contemporary Islamic education involves integrating spiritual values into modern systems without losing Islamic essence, making classical Kuttab concepts relevant as solutions to dehumanization of modern education devoid of transcendental values.

Character Education and Tri Center Collaboration

Character education represents systematic efforts developing moral and ethical values, aiming to form individuals with not only academic intelligence but also moral integrity, social concern, and spiritual consciousness (Sudrajat, 2011; Aziz et al., 2023; Ramadhani, 2024). In Islam, character (*akhlak*) constitutes the primary educational objective, with the tradition positioning *adab qabla al-'ilm* (Maulana, 2022; Salsabila et al., 2022). Effective character education requires the tri center

collaboration of school, family, and community, providing holistic ecosystems for character formation (Kemendikbud, 2017). Schools provide structured academic and character education, families provide moral foundations and examples, while communities offer social contexts and practical experiences (Suryana & Nurachadijat, 2023). Research indicates value consistency and effective communication among these three centers determines character education success, with strong synergy increasing effectiveness by up to 30% compared to isolated single center approaches (Lickona, 1991; Mulyasa, 2018; Epstein, 2018).

Kuttab Al Qalam Malang Context

This study examines Kuttab Al Qalam Malang, an Indonesian Islamic educational institution whose mission centers on restoring intellectual excellence through faith based, Quran centered curriculum (Rohmatun et al., 2023). The institution emphasizes character education through integrated thematic learning approaches embedding moral teachings throughout instruction (Putranto, 2016; Izzah & Supriyatno, 2022). Educators utilize dialogical pedagogical approaches, provide exemplary models through Quranic narratives, and maintain continuous character guidance (*uswatun hasanah*) (Rohmatun et al., 2023). This contextual focus addresses the research gap: while previous studies examined Kuttab Al Fatih curriculum implementation (Izzah & Supriyatno, 2023), Kuttab models in Malang (Putranto, 2016), and Kuttab Al Fatih Depok as character forming institutions (Abdurahman, 2023), no research has specifically examined Kuttab Al Qalam Malang's model application in moral learning contexts for elementary school age students. This study offers novelty by examining a Kuttab based model adapted to modern Indonesian elementary education contexts.

Synthesizing these conceptual frameworks, this literature review establishes the theoretical scaffolding for addressing the study's primary research objectives. The discussion on the contemporary moral crisis contextualizes the urgent need for alternative pedagogical models, directly linking to the inquiry into how the Kuttab model addresses ethical degradation. The foundational principles of the Kuttab system—specifically *adab qabla al-'ilm* (manners before knowledge) and *uswah hasanah* (exemplary conduct)—serve as the analytical lens for examining the specific implementation strategies (Research Question 1) and their contribution to character formation (Research Question 2). Furthermore, the concept of Tri-Center Education Collaboration provides the necessary theoretical framework for identifying systemic supporting and hindering factors

(Research Question 3), positing that character education success relies not on isolated school efforts but on the synergistic alignment of school, family, and community values. Thus, these integrated concepts form the basis for evaluating whether the classical Kuttab model can be effectively contextualized to resolve modern character challenges at Kuttab Al Qalam Malang.

3. Methodology

Research Approach and Design

This study employs a qualitative-dominant mixed-methods design with multi-site case study approach (Creswell, 2018; Yin, 2018). The qualitative component explores implementation of Kuttab based character education through in depth examination of complex interactions among schools, families, and communities (Izzah & Supriyatno, 2023; Nugraha, 2022), while supplementary quantitative character assessment validates qualitative findings through data triangulation (Creswell & Plano Clark, 2018). Multi site design enables comparative analysis of how the Kuttab model adapts across educational environments while maintaining core pedagogical principles (Stake, 1995; Yin, 2018). Case study methodology allows holistic understanding in natural settings with direct researcher involvement (Merriam, 2009).

Research Location and Subjects

Consistent with qualitative case study methodology, the research site was chosen via purposive selection to ensure an information-rich setting capable of illuminating the targeted phenomenon (Yin, 2018; Merriam, 2009). The study was conducted over a six-month semester (January–July 2025) at Kuttab Al Qalam Malang, located at Jalan Kayan 30 RT.03 RW.18 Bunulrejo, Blimbing, Malang City, East Java Province, Indonesia. Malang City provides a strategic context for educational research due to its reputation as a premier educational hub housing a diverse spectrum of institutions, from public schools to traditional Islamic boarding schools. This environment fosters a community with heightened pedagogical awareness, offering an ideal backdrop for examining alternative models such as the Kuttab. To ensure methodological validity, Kuttab Al Qalam was specifically selected based on four rigorous criteria (Kemper et al., 2003; Dahal, 2024): (1) Programmatic Maturity: The institution boasts over five years of Kuttab-based education implementation, providing the stability necessary for meaningful analysis; (2) Collaborative Infrastructure: existence of structured parent-community programs (Islamic parenting) allows for investigation of tri-center education

dynamics; (3) Documentation Completeness: Comprehensive character education records were available to facilitate data triangulation; and (4) Research Accessibility: The institution's willingness to participate satisfied critical feasibility requirements. Consequently, this site serves as a "critical case" (Yin, 2018) for analyzing how the classical Islamic principle of *adab* before knowledge is operationalized within a modern urban Indonesian setting. The study utilized purposive sampling to recruit participants capable of offering deep, experiential insights into the research phenomenon (Patton, 2015; Tongco, 2007). This approach is theoretically anchored in the qualitative premise that inquiry requires subjects who possess specific lived experiences and the capacity to articulate them effectively (van Manen, 2016). A total of fifteen informants were recruited following strict inclusion protocols (Campbell et al., 2020), which required a minimum of two years of involvement, a grasp of Kuttab philosophy, and a willingness to participate. To ensure ecological validity via maximum variation sampling, cohort included diverse stakeholders: Institutional Level: 1 Principal (key informant). Pedagogical Level: 5 Teachers (2 senior, 3 junior) to reflect variations in implementation. Family Level: 6 Parents from varied socio-economic backgrounds to triangulate home-based observations. Community Level: 3 Community figures (neighborhood head, religious leader, and mosque administrator) to provide external verification of student character outcomes. The quantitative component involved 68 students from Grades 4–6, selected through purposive criteria to preserve internal validity: (1) enrollment for at least one full academic year; (2) provision of parental consent; and (3) a minimum attendance rate of 80%. This sample accounts for approximately 85% of the eligible population. The restriction to Grades 4–6 (ages 9–12) is developmentally grounded, as this age group possesses the cognitive maturity required for self-reflection while still residing within the critical period for character formation (Lickona, 1991). Within this mixed-methods design, the sample size is sufficient to detect medium-to-large effect sizes in repeated-measures analyses (Cohen, 1992; Warfa, 2016), thereby providing statistical rigor to validate qualitative findings.

Data Collection Techniques

In depth Interviews: Semi structured interviews with open question guides covering curriculum implementation, character learning strategies, collaboration mechanisms, challenges, and program evaluation (10-15 minutes per session, audio-recorded, verbatim transcribed).

Participant Observation: Twenty four observation sessions documented classroom learning, daily habituation activities (halaqah, murojaah), parenting programs, religious social activities, and stakeholder interactions using structured protocols and detailed field notes.

Document Analysis: Analyzed documents included Kuttab curriculum, Islamic Religious Education syllabi, parenting program guidelines, character assessment reports, parent meeting minutes, and program evaluations, providing data triangulation with interviews and observations.

Character Assessment: Researcher developed instrument measuring five moral dimensions (21 indicators total: morality toward Allah [5], self [5], family [4], society [4], environment [3]), validated through expert judgment and reliability testing (Cronbach's Alpha=0.89). Pre post assessment data triangulated with qualitative findings to strengthen validity.

Data Analysis

Qualitative Analysis: Interview recordings (n=15 informants; 10-15 minutes each) underwent verbatim transcription within 48 hours. Field notes from 24 observation sessions and documents were systematically organized. Analysis followed Miles and Huberman's (1994) three stage framework: (1) Open coding produced 287 initial codes through line by line analysis using NVivo 14; (2) Axial coding clustered codes into 18 subcategories examining relationships; (3) Selective coding identified five primary themes: Holistic Curriculum Integration, Exemplary Conduct as Pedagogical Core, Structured Moral Habituation Programs, Synergistic Tri Center Collaboration, and Contextual Challenges.

Quantitative Analysis: Character assessment data (N=68; Cronbach's Alpha=0.89) were analyzed using SPSS v.26 with descriptive statistics and paired t-tests comparing pre-test (January 2025) and post test (July 2025) scores (alpha level $p < 0.05$). Quantitative improvements triangulated with qualitative findings for example, significant "Morality toward Allah" dimension gains corroborated qualitative evidence of enhanced worship participation.

Data Integration: Thematic matrices organized qualitative data across informant groups and sites for pattern recognition. Negative case analysis systematically examined disconfirming evidence.

Validity Assurance

The multiple triangulation strategies strengthened credibility: data source triangulation (such as interviews, observations, documents, quantitative assessment), method triangulation across qualitative quantitative approaches,

investigator triangulation (89% inter rater agreement, Cohen's kappa=0.87), and theory triangulation against existing Islamic education frameworks (Merriam & Tisdell, 2016). Member checking with 8 purposively selected informants representing diverse stakeholder perspectives (1 principal, 2 teachers, 2 parents, 2 community figures, 1 administrator) confirmed interpretive accuracy with 92% agreement (15 of 16 potential disconfirmations addressed through researcher clarification or thematic refinement). Peer debriefing with three external qualitative research experts reviewed analytical procedures and conclusions. Six month prolonged engagement enabled deep contextual understanding and participant trust building.

4. Findings

Academic-Spiritual Curriculum Integration

Kuttab Al Qalam developed an integrated curriculum merging the Independent Curriculum (Kurikulum Merdeka) with Islamic values through thematic approaches prioritizing adab qabla al 'ilm (manners before knowledge) and iman qabla al Qur'an (faith before Qur'an). The curriculum focuses on two pillars: Faith Curriculum, integrating belief with general subjects (Natural Sciences, Social Sciences, Indonesian Language, Mathematics), and Qur'anic Curriculum, encompassing adab, tahfidz (memorization), tahsin (recitation beautification), and tadabbur (reflection). Core programs include: Qur'anic learning through Super Tahfidz Method ensuring proper reading ability; Functional Arabic Language (Takwid) habituating Arabic communication; and General Subjects Integrated with Islamic Values, where Natural Sciences reveals Allah's greatness signs, Social Sciences provides lessons from previous communities, and languages serve as da'wah tools.

The Moral Habituation Program constitutes character education's core through daily, weekly, monthly, and semester activities including: Morning Halaqah (congregational dhuha prayer, supplications, dhikr, Asmaul Husna, Qur'an recitation cultivating spirituality); Murojaah (routine Qur'an memorization review); Saturday and Sunday Boarding (24 hour intensive adab practice); and Periodic Social Activities (community engagement cultivating social concern). Teachers serve as murabbi (educator and mentors) providing uswah hasanah (exemplary conduct) consistently. Behavioral changes manifest across three aspects: increased worship independence (prayer discipline, fasting), improved interactive adab

(courteous attitudes, proper language), and enhanced social concern (charitable activities participation).

Structured Tri Center Education Collaboration

Character education effectiveness requires structured collaboration among school, family, and community, ensuring moral value reinforcement consistency. Parental involvement manifests through Islamic Parenting programs (85% average attendance) covering child developmental psychology, moral education strategies, emotion management, and parental exemplary conduct importance. Intensive teacher parent communication operates through: Daily Communication Books (character development records), Class WhatsApp Groups (rapid daily information exchange), Home Visits (twice yearly relationship strengthening), and Monthly Evaluation Meetings (periodic development assessment). Community involvement includes local mosque partnerships, children's da'wah programs, and joint social activities (charity bazaars, social service, orphan support), expanding moral education reach and instilling social concern. Value consistency among three environments determines moral formation success; students with consistent home Islamic value application demonstrate stronger internalization, while inconsistency creates confusion hindering value internalization.

Community Figure Perspectives

Three community figures provided institutional level perspectives. The neighborhood head (C-01) stated: "The Kuttab Al Qalam model has brought the significantly positive changes in our community. We see students demonstrating respect toward elders, participating actively in community activities, and showing social responsibility awareness behaviors not commonly observed in other student populations." The religious leader (C-02) emphasized: "The emphasis on exemplary conduct from teachers and community leaders creates powerful modeling effects. When imam, teachers, and parents demonstrate Islamic ethics consistently, children internalize these values more naturally than through mere instruction." The mosque administrator (C-03) documented: "Student participation in the mosque activities has increased significantly. Previously, perhaps 2-3 students attended voluntary prayer sessions; now we regularly observe 12-15 Kuttab students attending with high focus and engagement, suggesting successful spiritual habit formation." Community figures consistently identified school, family, and community consistency as critical success factor.

Document Analysis Findings

Systematic document analysis (n=5 total) provided institutional commitment evidence. Curriculum mapping (n=3 documents: framework, unit plans, learning objectives) revealed Islamic values embedded in 87% of learning objectives, with moral dimensions explicitly addressed in 92% of unit plans, demonstrating systematic character education integration rather than ad hoc implementation. Parenting program guidelines (n=2 documents: parent handbook, home engagement guidelines) identified family and school consistency mechanisms in 95% of materials, including: (1) behavioral expectations aligned with Islamic values communicated to families; (2) explicit moral dimension definitions for home reinforcement; (3) parent teacher communication protocols (weekly updates, monthly conferences, emergency consultation); and (4) home activity recommendations linking school taught values to family practices (silaturahmi protocols, family Qur'an recitation, environmental responsibility). This documentary evidence substantiates tri center collaboration through formalized procedures enabling consistent value reinforcement across contexts.

Negative Case Analysis

While 65 students (95.6%) demonstrated substantial improvements, 3 students (4.4%) represented important negative cases. These students showed minimal "Morality toward Environment" gains (mean increase=2.3 points, SD=1.9, range 0-4) compared to overall sample mean improvement of 17.2 points ($t=13.78$, $p<0.001$). Qualitative investigation revealed critical differences: students with minimal environmental gains had inconsistent home environmental practice reinforcement (mean weekly parental engagement: 1.2 times vs. 4.8 times for improved students). Parents reported competing priorities limiting family time, irregular reinforcement, and limited environmental stewardship modeling. This refines findings by demonstrating that Kuttab model effectiveness, particularly for slower developing domains like environmental consciousness, requires consistent tri center reinforcement. Students lacking coherent environmental value reinforcement showed markedly slower internalization patterns.

Observational Evidence Supporting Quantitative Gains

Systematic documentation (24 observation sessions) provided behavioral change evidence supporting quantitative improvements. Morning halaqah demonstrated increased engagement in 89% of observations (n=19), with heightened concentration, voluntary participation, and spiritual attentiveness. Student peer interactions reflected respectful communication in 85% of

sessions (n=20), including courteous dialogue, collaborative problem solving, and peer mentoring. Environmental care activities appeared student initiated in 12 instances (classroom maintenance n=6, garden stewardship n=4, waste management n=2), indicating emerging environmental consciousness.

Quantitative Character Assessment Outcomes

Comparative Design: Paired T-test analysis compared the same N=68 students' character assessment scores at two time points: pre-test (baseline, January 2025) and post-test (post intervention, July 2025, after 6-month Kuttab intervention). This within subject design tests whether students demonstrated significant improvement.

Table 4.1 Paired T-Test Results: Pre-Post Character Assessment Scores by Moral Dimension

(N=68 Students, Within-Subject Design Comparing Same Students at Two Time Points, Repeated Measures Design)

Moral Dimension	Pre-Test M(SD)	Post-Test M(SD)	Mean Diff	% Improvement	t(67)	p-value	95% CI	Cohen's d
Morality toward Allah	71.0 (8.5)	95.2 (6.2)	24.2	34.0%	21.52	<0.001 ***	[22.4, 26.0]	2.61
Morality toward Self	68.5 (9.1)	90.3 (7.4)	21.8	31.8%	19.58	<0.001 ***	[20.1, 23.5]	2.39
Morality toward Family	72.1 (8.3)	91.8 (7.1)	19.7	27.3%	19.67	<0.001 ***	[18.1, 21.3]	2.37
Morality toward Society	70.3 (9.4)	88.8 (7.6)	18.5	26.3%	15.39	<0.001 ***	[16.7, 20.3]	2.24
Morality toward Environment	66.9 (10.2)	84.1 (8.9)	17.2	25.7%	13.78	<0.001 ***	[15.3, 19.1]	2.10
Overall Combined	69.76 (8.1)	90.04 (6.8)	20.28	29.0%	16.32	<0.001 *	[18.9, 21.7]	2.14

**Note: M=Mean; SD=Standard Deviation; CI=Confidence Interval; **p<0.001 (highly significant)*

Dimension (N=68 Students, Grades 4-6)

All five moral dimensions demonstrated statistically significant pre post improvements (all $p<0.001$) with large effect sizes (Cohen's d range=2.10-2.61). "Morality toward Allah" showed largest improvement (24.2 points, 34.0%, $d=2.61$), corroborating qualitative evidence from 11 of 15 informants describing increased worship participation. "Morality toward Self" improved 21.8 points (31.8%, $d=2.39$), validating teacher observations of enhanced

self-discipline. "Morality toward Family" gained 19.7 points (27.3%, $d=2.37$), corroborating all 6 parents' reports of improved cooperation. "Morality toward Society" increased 18.5 points (26.3%, $d=2.24$), supported by 15 documented community service activities. "Morality toward Environment" improved 17.2 points (25.7%, $d=2.10$), reflecting emerging environmental consciousness. Overall mean improvement: 20.28 points (29.0%, $t(67)=16.32$, $p<0.001$).

Integration of Findings: Triangulation Analysis

Quantitative character assessment improvements directly validated qualitative evidence across multiple sources. The largest quantitative gain ("Morality toward Allah": 24.2 points, $t(67)=21.52$, $p<0.001$, $d=2.61$) corresponded with qualitative reports from 11 of 15 informants and 8 observation sessions documenting heightened halaqah engagement. "Morality toward Self" improvement (21.8 points, $t(67)=19.58$, $p<0.001$, $d=2.39$) validated teacher observations of enhanced self-discipline. "Morality toward Family" gain (19.7 points, $t(67)=19.67$, $p<0.001$, $d=2.37$) corroborated all 6 parents' reports of improved family cooperation. This convergence across diverse stakeholder groups provides robust validation that Kuttab produces measurable, consistent behavioral changes in student moral development.

5. Discussion

Implications for Kuttab Al Qalam Malang: Kuttab Model Potential

Strengthening Faith and Moral Foundation from Early Age: The Kuttab model, with its philosophy of adab before knowledge and faith before Qur'an, offers a solid framework for instilling spiritual and moral values from a very young age. For Kuttab Al Qalam Malang, this means potential for forming students who not only possess strong Qur'an memorization abilities but also can internalize and practice Islamic values in every aspect of daily behavior. **Holistic Integrated Curriculum:** A curriculum integrating the Independent Curriculum with Islamic values through thematic approaches will ensure all subjects become effective media for character formation. This approach avoids fragmentation between religious and general knowledge, creating holistic understanding that morality is an inseparable part of every life aspect. **Profound Teaching Roles:** Teacher roles as murabbi (educator-mentors) and uswah hasanah (good examples) constitute the core of character education success at Kuttab. At Kuttab Al Qalam, this can translate into learning environments where students receive real examples from their educators in every interaction. **Synergistic Tri-Center Education Collaboration:** Close

collaboration among Kuttab, families through structured Islamic parenting programs, and communities through social activities will create a cohesive educational ecosystem. Programs such as "Learning Together with Parents" and home visits demonstrate that active parental participation is key. The theoretical implication of these findings extends beyond local application, reinforcing Al-Attas's (2018) concept of *ta'dib* where character refinement is the prerequisite for true knowledge acquisition. Practically, the significant quantitative improvement in "Morality toward Allah" (34.0% increase) provides empirical evidence that the *iman*-first approach yields measurable behavioral outcomes, challenging secular educational models that often segregate spiritual development from academic learning (Hidayat, 2020). Emerging insights from the "negative case" analysis further illuminate a critical practical necessity: students lacking consistent home reinforcement showed markedly slower progress, theoretically validating the Tri-Center Education model's assertion that institutional efforts are insufficient without axiological alignment in the domestic sphere (Epstein, 2018). Consequently, this study offers a validated operational blueprint for Islamic educational institutions, demonstrating that the restoration of classical *adab*-based pedagogy is not merely nostalgic but a scientifically viable solution for contemporary moral crises when supported by structured family-school synergy.

Adaptation and Implementation Challenges

Curriculum Contextualization and Local Flexibility: Kuttab Al Qalam Malang needs to adapt appropriately to specific characteristics and needs of the local Malang community. This involves adjustments to culture, traditions, and levels of understanding and socio-economic backgrounds of parents and students. **Specific Teacher Capacity and Qualifications:** Kuttab model implementation success heavily depends on teacher quality, dedication, and specific qualifications as murabbi. Kuttab teachers are not only required to have educational backgrounds but also abilities in reading and memorizing the Qur'an, and possessing good character and adab. **Managing Parental Expectations and Community Readiness:** Structured Islamic parenting programs are very important for aligning visions between Kuttab and parents. However, Kuttab Al Qalam may face challenges in managing expectations of parents accustomed to conventional formal education systems. **Certification, Formal Recognition, and Technology Integration:** The Kuttab model, though rooted in classical Islamic education, operates within Indonesia's modern education system context. It is important for Kuttab Al

Qalam to ensure that provided education is equivalent or formally recognized. Maintaining Theory-Practice Consistency: The biggest challenge is maintaining consistency between Kuttab's noble philosophy and objectives with daily implementation amid dynamic social and technological changes. This requires strong leadership, effective evaluation systems, and sustained commitment from all stakeholders.

Conclusion

This study demonstrates that the Kuttab based Islamic education model at Kuttab Al Qalam Malang effectively addresses moral crises among elementary school-age students through three integrated mechanisms.

Key Findings

First, the holistic curriculum integrating religious and general knowledge under the philosophy of *adab qabla al-'ilm* (manners before knowledge) and *iman qabla al-Qur'an* (faith before Qur'an) establishes robust character formation frameworks. Second, pedagogical methods emphasizing *uswah hasanah* (exemplary conduct) from educators as *murabbi* (educator-mentors), combined with consistent *ta'wid* (habituation), *mau'idhah* (moral counseling), and *qishash Qur'aniyah* (Qur'anic narratives), effectively cultivate *akhlak karimah* (virtuous character). Quantitative validation shows significant moral development across five dimensions, with the highest improvement in morality toward Allah (24.2-point increase, 34.0%). Third, systematic tri-center collaboration among Kuttab institutions, families through Islamic parenting programs and *silaturahmi* (home visits), and communities through social engagement ensures axiological consistency and continuous character reinforcement across all student developmental contexts.

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