

MUADDIB: Studi Kependidikan dan Keislaman

Journal homepage: <https://journal.umpo.ac.id/index.php/muaddib>

Implementation of 'Aqidah Education in Nisa'iyah Subjects on the Cultivation of Akhlaq Karimah (A Case Study at Pondok Modern Darussalam Gontor Putri Campus 1)

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ABSTRACT

This study examines the implementation of 'aqidah education in Nisa'iyah subjects for cultivating akhlaq karimah (noble character) at Pondok Modern Darussalam Gontor Putri Campus 1. Employing a qualitative case study approach, it investigates how 'aqidah values are integrated into Nisa'iyah subjects, which include women's fiqh, women's psychology, women's health, and women's skills. Data were collected through participatory observation, in-depth interviews, and document analysis. The findings reveal that this integrative approach significantly contributes to shaping akhlaq karimah among female students, aligning with Pondok's educational objectives and contemporary societal needs. Key factors influencing this process include student motivation, socio-cultural background, and the Pondok's educational environment. The integration of 'aqidah education is carried out through cognitive understanding, affective appreciation, and psychomotor practice, fostering a holistic development of students' character. The study underscores the pivotal role of Islamic education in nurturing Muslim women with noble character, preparing them to face modern challenges. Additionally, it highlights the necessity of continuous curriculum evaluation in response to evolving social and technological contexts. This research contributes to the discourse on Islamic education by offering a model for integrating 'aqidah and akhlaq in a comprehensive manner. It emphasizes the importance of a balanced educational approach that addresses intellectual, emotional, and practical dimensions, ensuring that students develop into individuals with strong moral character, social responsibility, and adaptive skills required to navigate contemporary societal shifts.

ARTICLE INFO

Article History:

Submitted/Received 06-09-2024

First Revised 13-12-2024

Accepted 27-12-2024

First Available online 27-12-2024

Publication Date 27-12-2024

Keyword:

Akhlaq karimah; 'Aqidah; Nisa'iyah: Pondok Modern Darussalam Gontor.

INTRODUCTION

Education is one of the most critical aspects of human life, especially in nurturing a person's character and personality. In Islamic education, *'aqidah* is the foundation that must be instilled early (Katni et al., 2024; (Arifin et al., 2024). *'aqidah*, a strong belief and trust in Allah, is the foundation for all aspects of a Muslim's life. (Yusuf al-Qardhawi, 1983, p. 25) Properly implementing *'aqidah* education can cultivate *akhlaq karimah*, a commendable behaviour that follows Islamic teachings.

Pondok, as a traditional Islamic educational institution in Indonesia, plays a crucial role in instilling the values of *'aqidah* and cultivating *akhlaq karimah* in their students. (Dhofier, 2011, p. 44) One of the prominent institutions in this regard is Pondok Modern Darussalam Gontor, renowned for its modern educational system. The system integrates religious and general education and emphasizes the importance of character building. (A. S. Zarkasyi, 2005, p. 87)

Pondok Modern Darussalam Gontor Putri Campus 1 is a part of the *Pondok* Gontor education system and specializes in female education. Its curriculum includes *Nisa'iyah* subjects specifically designed to equip female students with knowledge and skills relevant to their role as Muslim women. (Ihsan, 2006, p. 15) This *Nisa'iyah* curriculum covers aspects such as women's *fiqh*, women's psychology, women's health, and women's skills, which are integrated with *'aqidah* education to form a comprehensive Muslim personality.

Despite the growing attention to the role of *'aqidah* education in shaping *akhlaq karimah*, several academic problems and research gaps remain. First, studies on the integration of *'aqidah* education into *Nisa'iyah* subjects at female Islamic boarding schools are limited. Most existing research on *'aqidah* education focuses on general Islamic boarding schools (*pesantren*) or public Islamic schools (*madrasah*) (Hasanah, U., Wahyuni, S., Maulida, R, 2023). The specific role of *Nisa'iyah* subjects in shaping female students' *akhlaq karimah* has not been extensively explored, creating a significant

knowledge gap in this area (Fatimah, S., Abdullah, M, 2023).

Second, while research has highlighted the influence of *'aqidah* on character development, the focus is often limited to cognitive and affective aspects (Yusuf, A., Wahyuni, S., 2020). Studies on how *'aqidah* education influences psychomotor aspects, particularly in the daily practices of *akhlaq karimah*, are scarce (Mubarak, A., Syamsuddin, A., 2022). Since *akhlaq karimah* is a practical manifestation of *'aqidah*, further analysis is required on how *Nisa'iyah* subjects bridge cognitive, affective, and psychomotor aspects in developing character (Hidayati, N., & Naim, M, 2023).

Third, most studies on the effectiveness of *'aqidah* education at Islamic boarding schools are qualitative and descriptive (Shofiyah, S., 2021); (Nashrullah, M., 2022). While these studies provide valuable insights, they often lack empirical data on the measurable impact of *'aqidah* education on students' *akhlaq karimah*. There is a need for more quantitative research that can offer more evidence on how *'aqidah* education in *Nisa'iyah* subjects affects students' moral development ((Muhammad A. Fahmi, 2023) (Syukri, S., & Aminah, N, 2022)).

Finally, the role of external factors such as family support, technological integration, and social environment in shaping *akhlaq karimah* has received limited attention in the context of *'aqidah* education (Maulida, N., & Rahman, A., 2022)). As the education system becomes more technology-driven, exploring the role of digital media and e-learning in enhancing *'aqidah* education in *Nisa'iyah* subjects is crucial (Rahmawati, R., Maulana, I., Zulkarnain, M, 2023).

This study contributes to the literature on Islamic education in several ways. First, it enriches the existing literature on the implementation of *'aqidah* education in modern *pondok*, particularly for female students. The study fills a research gap by focusing on the role of *Nisa'iyah* subjects in cultivating *akhlaq karimah* (Hasanah, U., Wahyuni, S., Maulida, R, 2023). Second, the study's findings can be a reference for other

Islamic educational institutions in developing effective 'aqidah education programs. Third, this study offers insights into the potential of integrating technology in 'aqidah education, which aligns with modern educational needs (Maulida, N., & Rahman, A., 2022).

The objectives of this research is, first to analyze how 'aqidah education is implemented in *Nisa'iyah* subjects at Pondok Modern Darussalam Gontor Putri Campus 1. Second, to examine the impact of 'aqidah education on the cultivation of *akhlaq karimah* in female students. Third, to identify the internal and external factors that influence the effectiveness of 'aqidah education in *Nisa'iyah* subject.

The conceptual framework of this study is based on the interconnection between 'aqidah, *akhlaq karimah*, and educational content. According to Hasan al-Banna, 'aqidah requires the heart to justify it, makes the soul calm, and becomes a belief clean from doubt (Hasan al-Banna, 1996, p. 465). This 'aqidah serves as the foundation for *akhlaq*, which Imam al-Ghazali defines as traits embedded in the soul that lead to actions without requiring thought or consideration (al-Ghazali, 2004, p. 53)

In the context of *Pondok Gontor*, the *Panca Jiwa* (Sincerity, Simplicity, Self-reliance, Islamic brotherhood, and Freedom) serves as a core principle guiding the

education system (I. Zarkasyi, 1996, pp. 27–29). The *Panca Jiwa* forms the basis for developing *akhlaq karimah* among students. The *Nisa'iyah* subjects, which cover women's *fiqh*, psychology, and skills, are designed to provide female students with knowledge relevant to their roles as Muslim women while fostering their *akhlaq karimah* (Tim Penyusun, 2016, p. 78)

This study addresses significant research gaps in 'aqidah education, focusing on its implementation in *Nisa'iyah* subjects at Pondok Modern Darussalam Gontor Putri Campus 1. By examining how 'aqidah education is integrated into *Nisa'iyah* lessons, the study highlights the relationship between cognitive, affective, and psychomotor domains in developing *akhlaq karimah*. Moreover, the study proposes solutions to existing research gaps by focusing on qualitative measurement, the role of technology, and the impact of family support and external factors. These findings have implications not only for Islamic education but also for efforts to build national character and develop high-quality human resources as outlined in Law No. 20 of 2003 on the National Education System (UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL, 2003, p. 3)

METHODS

This study uses a qualitative approach with a case study research type. The qualitative approach was chosen because it allows researchers to understand phenomena holistically and deeply in a natural context. (Creswell, 2013, p. 86) A case study is used because this research focuses on one specific case: implementing 'aqidah education in *Nisa'iyah* subject at the Pondok Modern Darussalam Gontor Putri Campus 1. (Yin, 2014, p. 24).

The study's location was the Pondok Modern Darussalam Gontor Putri Campus 1, in Sambirejo, Mantingan, Ngawi, East Java. The subjects included the *Pondok* managers, teachers of *Nisa'iyah* subject, and female students. The selection of subjects used a

purposive sampling technique to ensure that the selected informants had knowledge and experience relevant to the research topic.

Data collection was carried out through three main techniques: 1. Participatory observation: Researchers were directly involved in learning activities and daily life at the *Pondok* to observe the implementation of 'aqidah education and the process of *akhlaq* building. 2. In-depth interviews: Conducted with the *Pondok* managers, teachers, and female students to obtain detailed information about their experiences and perspectives. (Seidman, 2013, p. 57) 3. Document analysis: Includes curriculum, textbooks, and other documents relevant to

Nisa'iyah subject and 'aqidah education.(Bowen, 2009, pp. 27–40)

Data analysis used the Miles and Huberman interactive model, which consists of three stages: data reduction, data presentation, and conclusion.(Huberman, 2014, p. 35) Data reduction involves selecting, simplifying, and transforming raw data from field notes. Data presentation is done in narrative form to facilitate understanding. Conclusions are drawn in stages and verified throughout the research process.

To ensure the validity of the data, researchers used source and method triangulation techniques.(Denzin, 2017, p. 57)

Source triangulation was conducted by comparing data from various informants, while method triangulation was conducted by comparing data obtained through observation, interviews, and document analysis. In addition, researchers also conducted member checking by asking informants to check the accuracy of interview transcripts and researcher interpretations.(Guba, 1985, p. 78)

This research method is expected to obtain a deep and comprehensive understanding of the implementation of 'aqidah education in the *Nisa'iyah* subject and its impact on the cultivation of *akhlaq karimah* of female students at the Pondok Modern Darussalam Gontor Putri Campus.

RESULTS

Implementation of 'Aqidah Education in *Nisa'iyah* Subject

1. *Nisa'iyah* Curriculum

This study found that *Nisa'iyah's* curriculum at Gontor Putri Campus 1 was designed comprehensively to integrate 'aqidah education into various aspects of female students' lives. *Nisa'iyah* subjects cover aspects of women's *fiqh* and emphasize the understanding and appreciation of Islamic 'aqidah.(Interview with RR Salsabila, July 2024)

The *Nisa'iyah* curriculum is divided into several main components, namely:(*Dokumen Kurikulum Nisaiyyah Pondok Modern Darussalam Gontor Putri 1*, 2022)

- a. Women's *fiqh*: This topic discusses Islamic laws relating to women but is always linked to aspects of 'aqidah.
- b. Women's psychology: This field discusses the psychological aspects unique to women. The main focus is on understanding the psychological characteristics of women in various stages of life, from adolescence to adulthood, and how to manage emotions and stress according to Islamic teachings.
- c. Women's Health: This component includes knowledge about reproductive health, nutrition, and personal hygiene. It also discusses

health issues specific to women, such as menstruation, pregnancy, and menopause, as well as how to maintain physical and mental health according to Islamic guidance.

- d. Women's Skills: This section focuses on developing a range of practical skills essential for Muslim women, including household and vocational skills appropriate to women's roles in the Islamic family and society.

2. Teaching Methods

Implementing 'aqidah education in *Nisa'iyah* subjects uses various interactive and contextual teaching methods. Some of the main methods identified in this study are:

- a. Lecture Method: The teacher explains and tells the story verbally, and the students listen carefully and note the critical points.(Interview with Haninah Salsabila, July 2024)
- b. Discussion Method: Students can discuss 'aqidah topics and their application in daily life.(Interview with Binar Miranda, July 2024)
- c. Practical Method: Students are directed to practice the values of 'aqidah in daily activities at the boarding school.(Observation of

teaching and learning activities of *Nisa'iyah*, Modern Islamic Boarding School for Girls, July 2024)

- d. Role Model Method: The teacher and *Pondok* managers act as models in practising the values of 'aqidah. (A. S. Zarkasyi, 2005, pp. 87–89)

The combination of these methods aims to ensure that 'aqidah education is theoretical, practical, and relevant to the lives of female students.

Integration of 'Aqidah Education in Daily Activities

The study found that 'aqidah education is not limited to the classroom but is integrated into all aspects of students' lives at the *Pondok*. Some cultivates of integration found include:

1. Routine Worship: Congregational prayers, morning and evening *dhikr*, and Qur'an recitations strengthen the 'aqidah by helping students understand the meaning and wisdom behind worship. (Observation of Daily Worship Activities, Modern Islamic Boarding School for Girls, July 2024)
2. *Muhadlarah* (Speech Practice): Students are trained to deliver Islamic subjects, including 'aqidah topics, which helps them internalize these values. (Interview with Aisyah Atqon Niswah, July 2024)
3. *Tau'iyah diniyyah*: Routine activities of religious lectures to convey religious messages and teachings regarding 'aqidah, shari'ah, and *akhlaq*. (Gontor for Girls Annual Program Campus 1, 2022)
4. Organizational Assignments: Students are given responsibilities in various *Pondok* organizations, which serve as a means of practising religious values such as trustworthiness, honesty, sincerity, responsibility, and leadership. (Interview with Nara Salsabila, July 2024)
5. Social Activities: Programs such as social service and community service within the *Pondok* environment as a medium for applying the values of 'aqidah in a broader social context. (Observation of Community Service Activities, Modern

Islamic Boarding School for Girls, July 2024)

Integrating 'aqidah education in daily activities aims to create a conducive environment for strengthening 'aqidah and cultivating *akhlaq karimah*. This is in line with holistic education, which emphasizes the importance of consistency between formal learning and daily life experiences. (John P. Miller, 2019, pp. 78–80)

These findings indicate that implementing 'aqidah education in the *Nisa'iyah* subject at the Pondok Modern Darussalam Gontor Putri Campus 1 is systematic and comprehensive. The approach used is not only focused on the transfer of knowledge but also on character building and the practice of 'aqidah values in real life. This reflects *Pondok's* commitment to a holistic vision of Islamic education, oriented towards building a complete Muslim personality. (I. Zarkasyi, 1997, pp. 45–47)

These findings also illustrate the holistic approach applied by Gontor Putri Campus 1 in implementing 'aqidah education through the *Nisa'iyah* subject. Integrating the formal curriculum, various teaching methods, and applying 'aqidah values in daily life creates a comprehensive and conducive learning environment for cultivating *akhlaq karimah* in female students.

This approach aligns with Islamic education, which emphasizes the importance of balancing knowledge and practice and the learning process's cognitive, affective, and psychomotor aspects. (Al-Attas, 1999, pp. 22–24) Thus, implementing 'aqidah education in the *Nisa'iyah* subject aims not only to increase students' understanding of Islamic teachings but also to develop a complete Muslim personality ready to face the challenges of the times. (Nata, n.d., pp. 138–140)

Ultimately, these findings show that Gontor Putri Campus 1 has succeeded in adapting traditional *Pondok* methods to the needs of modern education, creating a unique and effective education system in building a generation of Muslim women with strong 'aqidah and *akhlaq karimah*. (Dhofier, 2011, pp. 65–67)

The Process of Cultivating *Akhlaq Karimah* through 'Aqidah Education in *Nisa'iyah* Subjects.

Culturing *akhlaq karimah* through 'aqidah education in the *Nisa'iyah* subject at the Gontor Putri Campus 1 is a comprehensive and integrated process. The *Nisa'iyah* subject, which includes women's *fiqh*, women's psychology, women's health, and women's skills, becomes a forum for instilling the values of 'aqidah, which are then manifested in the *akhlaq* of female students.

1. Women's *Fiqh*

In the women's *fiqh* subject, 'aqidah education is integrated through an explanation of the wisdom and purpose behind the laws of *Shari'ah* related to women. For example, in the discussion of *aurat* and *hijab*, students are taught about the boundaries of *aurat* and emphasized the aspect of 'aqidah, namely obedience to Allah and maintaining self-honour. (Interview with Nabila Zalfa, July 2024)

Cultivating *akhlaq* through this subject can be seen in how female students begin to understand and internalize the values of modesty and simplicity in dressing, which is a manifestation of their understanding of the concept of *aurat* in Islam. (Observation of Daily Activities of Students, Modern Islamic Boarding School for Girls, July 2024) This aligns with al-Ghazali's opinion that good *akhlaq* is formed from a correct understanding of *Shari'ah* and its wisdom. (Al-Ghazālī, 2004, pp. 53–55)

2. Psychology of Women

In women's psychology, 'aqidah education is implemented by discussing women's nature and their role in Islam. Students are taught to understand and accept their nature as women as part of their 'aqidah in Allah's *qadla* and *qadar*. (Dokumen Kurikulum Nisaiyyah Pondok Modern Darussalam Gontor Putri 1, 2022)

The process of *akhlaq* building is seen in how female students develop attitudes of patience, gratitude, and resignation when facing various psychological changes they experience. They are also taught to manage emotions based on Islamic values, cultivating stable and controlled *akhlaq*. (Interview with Banafsaj Mumtaza, July 2024)

3. Women's Health

In women's health subject, religious education is integrated through an emphasis on the concept that maintaining health is part of worship and a mandate from Allah. (A. S. Zarkasyi, 2005, pp. 112–114) Students are taught to understand female anatomy and physiology from an Islamic perspective, which emphasizes the greatness of Allah's creation.

The process of *akhlaq* building through this subject can be seen in how female students develop healthy living habits, maintain cleanliness, and respect their bodies as Allah mandates. They are also taught to understand and respond to physical changes in themselves wisely and according to Islamic guidance. (Observation of Health Counseling Activities for Students, Pondok Modern Darussalam Gontor Putri Campus 1, July 2024)

4. Women's Skills

Religious education is implemented in women's skills by emphasizing that developing skills is part of the obligation to seek knowledge and prepare oneself for future roles. (Nisaiyyah, 2022, pp. 2–3) Students are taught various practical skills with the perspective that every skill they have is a means to worship and contribute positively to society.

The process of *akhlaq* building through this subject can be seen in how female students develop a good work ethic, discipline, and responsibility in carrying out practical tasks. They are also taught to view every job, no matter how small, as a form of worship if done with the right intention and following Islamic

guidance.(Interview with Siti Khopipah, July 2024)

Cultivating *akhlaq* through 'aqidah education in the *Nisa'iyah* subject at the Gontor Putri Campus 1 is a comprehensive and integrated process. Through a holistic approach that includes aspects of women's *fiqh*, women's psychology, women's health, and women's skills, the *Pondok* has succeeded in building female students who not only have a deep understanding of Islamic 'aqidah but are also able to apply it in everyday life.(K. H. I. Zarkasyi, 1997, pp. 78–80)

This process aligns with Islamic education, which emphasizes the importance of balance between knowledge and practice and cognitive, affective, and psychomotor aspects.(Al-Attas, 1999, pp. 35–37) Thus, the education of 'aqidah in the *Nisa'iyah* subject aims to increase students' understanding of Islamic teachings and form a complete Muslim personality ready to face the challenges of the times.(Nata, n.d., pp. 152–154)

This study shows that an integrative approach in 'aqidah education through *Nisa'iyah* subject significantly impacts the cultivation of *akhlaq karimah* in female students. This process cultivates a cognitive understanding of Islamic teachings and develops emotional and spiritual intelligence reflected in everyday behaviour.(Interview with Prof. Dr. K.H. Amal Fathullah Zarkasyi, MA, M.Pd., August 2024)

The success of this program is inseparable from the critical role of the *Pondok's* supportive environment. The 24-hour education system at the *Pondok* allows for intensive supervision and guidance so that the students can internalize the values of 'aqidah well.(H. F. Zarkasyi, 2015, pp. 89–91) In addition, the exemplary behaviour of the *Pondok* managers and female teachers is also a critical factor in cultivating *akhlaq*.(Observation of the interaction between teacher and students, Modern

Islamic Boarding School of Darussalam Gontor Putri Campus 1, July 2024)

DISCUSSION

Effectiveness of Implementation of 'Aqidah Education in *Nisa'iyah* Subject for the Cultivating *Akhlaq Karimah*

1. Compliance with the Objectives of *Pondok* Education

Implementing 'aqidah education in the *Nisa'iyah* subject at the Gontor Putri Campus 1 shows high conformity with the school's educational goals. As stated by its founder, K.H. Imam Zarkasyi, the main goal of education at the *Pondok* Gonor is "to form people who have *akhlaq karimah*, healthy, knowledgeable, and independent thinking."(I. Zarkasyi, 1996, pp. 427–429) In this context, 'aqidah education through *Nisa'iyah* subject is vital in cultivating high *akhlaq*, manifesting *akhlaq karimah*.

Analysis of the curriculum and implementation of *Nisa'iyah* subjects shows that aspects of 'aqidah are systematically integrated into various topics relevant to the lives of Muslim women. For example, in the discussion of women's *fiqh*, the legal aspects, wisdom, and values of 'aqidah behind each law are emphasized.(Interview with Nabila Zalfa, July 2024) This aligns with Gontor's educational principles, emphasizing a deep understanding of Islamic teachings.(A. S. Zarkasyi, 2005, pp. 105–107)

Furthermore, implementing 'aqidah education in *Nisa'iyah* subject also supports *Pondok's* goal of developing students who are "broadly knowledgeable." The subject taught is not only limited to traditional aspects of women's *fiqh* but also includes psychology, health, and women's skills integrated with 'aqidah values.(*Dokumen Kurikulum Nisaiyyah Pondok Modern Darussalam Gontor Putri 1*, 2022, pp. 8–10) This approach enables female students to comprehensively understand their roles and responsibilities as Muslim women in various aspects of life.

This conformity is also seen in how *'aqidah* education in the *Nisa'iyah* subject supports the concept of "independent thinking," which is one of the goals of Gondor's education. Through discussion and critical analysis of contemporary issues related to women, students are encouraged to develop critical thinking but remain within the corridor of *'aqidah* and Islamic law. (Observation of Group Discussion Activities of Grades 5 and 6, Pondok Modern Darussalam Gontor Putri Campus 1, July 2024) This aligns with Gondor's vision "to form intellectual ulama, not just intellectuals who know religion." (Castles, 1986, pp. 36–37)

2. Relevance to the Needs of Female Students

Implementing *'aqidah* education in *Nisa'iyah* subjects shows a high level of relevance to the needs of female students. In the era of globalization and technological advancement, Muslim women face various new challenges and opportunities that require a solid and applicable understanding of *'aqidah*. (Nata, n.d., pp. 165–167)

Nisa'iyah, a subject that covers aspects of women's *fiqh*, psychology, health, and skills and integrates *'aqidah* values, provides comprehensive provisions for female students to face the realities of modern life. For example, in the discussion of reproductive health, students are not only taught biological aspects but also how to view and maintain reproductive health from the perspective of Islamic *'aqidah*. (Interview with Rifda Tania, July 2024) This is very relevant, considering that reproductive health issues are often a challenge for Muslim women in the modern era.

In women's psychology, integrating *'aqidah* education helps female students understand and manage their emotions based on Islamic values. This is very relevant considering the complexity of the psychological challenges faced by women in the digital era. (Observation of Guidance and Counseling Activities, Modern Islamic

Boarding School for Girls, Darussalam Gontor Campus 1, July 2024) This approach helps female students develop emotional intelligence based on solid *'aqidah*.

Relevance is also seen in women's skills. *'aqidah* education is integrated into teaching various practical skills, helping students understand that self-development and positive contributions to society are part of practising *'aqidah*. (Observation of *Nisa'iyah* Skills Activities (Fun Friday), Modern Islamic Boarding School for Girls, Gontor Campus 1, July 2024) This is relevant to the demands of the times, which require Muslim women to be productive and contribute to various areas of life.

Student behaviour changes can also indicate the effectiveness of implementing *'aqidah* education in *Nisa'iyah* subjects. Observations show increased students' awareness of maintaining social etiquette, dress ethics, and worship discipline. (Observation of Daily Activities, Modern Islamic Boarding School for Girls, Darussalam Gontor Campus 1, July 2024) This indicates that *'aqidah* education not only cultivates cognitive understanding but also influences students' affective and psychomotor aspects.

The implementation of *'aqidah* education in the *Nisa'iyah* subject at the Gontor Putri Campus 1 shows a high level of conformity with the educational objectives of *Pondok* and significant relevance to the needs of female students. This integrative approach effectively cultivates students' *akhlak karimah*, preparing them to face the challenges of the times while still adhering to the values of Islamic *'aqidah*. However, continuous evaluation and development are needed to maintain and improve this effectiveness, especially in facing rapid social and technological change dynamics.

The analysis of the effectiveness of implementing *'aqidah* education in the *Nisa'iyah* subject shows that the Gontor Putri Campus 1 has succeeded in

developing an educational model that is not only relevant to the educational objectives of the Boarding School but also to the needs of female students in the contemporary era. An integrative approach that combines aspects of *fiqh*, psychology, health, and women's skills with 'aqidah values has proven effective in shaping the *akhlaq karimah* of students.

The conformity with *Pondok's* educational objectives is seen in how the *Nisa'iyah* subject supports the formation of students who have high *akhlaq*, are healthy, knowledgeable, and have freedom in thinking. Integrating 'aqidah education in various aspects of the *Nisa'iyah* subject allows students to understand and live Islamic values comprehensively as theoretical knowledge and as practical guidance in everyday life.

The subject taught is also very relevant to the needs of female students, considering that it covers various aspects needed by Muslim women in the modern era. This holistic approach prepares female students to face various challenges and opportunities in the future while still adhering to the principles of the Islamic 'aqidah.

Implementing 'aqidah education in the *Nisa'iyah* subject at the Gontor Putri Campus 1 shows high effectiveness in cultivating the *akhlaq karimah* of female students. This integrative approach not only follows the educational objectives of the Boarding School but is also very relevant to the needs of female students in the contemporary era. However, continuous efforts are needed to develop the curriculum, teaching methods, and evaluation systems to maintain and improve this effectiveness.

Thus, this study not only provides a comprehensive picture of the effectiveness of the implementation of 'aqidah education in the *Nisa'iyah* subject at the Gontor Putri Campus 1 but also highlights the importance of continuous adaptation in Islamic education to form a generation of Muslim women who have

akhlaq karimah and are ready to face the challenges of the times.

Factors that Influence the Cultivation of *Akhlaq Karimah*

Various internal and external factors influence the cultivation of *akhlaq karimah* through 'aqidah education in the *Nisa'iyah* subject at Gontor Putri Campus 1. Analysis of these factors is essential to understanding the dynamics of the *akhlaq* building process and optimizing the effectiveness of educational programs.

1. Internal Factors: Motivation and Background of Students

Students' motivation is a critical factor in the cultivation of *akhlaq karimah*. Research shows that students with strong intrinsic motivation tend to be more likely to internalize the values of 'aqidah and apply them in everyday behaviour. (Interview with Okti Syafiqah, August 2024) Interviews with students revealed that their motivations for studying at the Gontor Putri Campus 1 varied, ranging from the desire to deepen their religious knowledge to the hope of becoming Muslim women who are helpful to society. (Interview with Keisyia, August 2024)

The students' backgrounds also play an essential role. Students from families with a strong understanding of religion tend to adapt more quickly to the 'aqidah education at *Pondok*. (H. F. Zarkasyi, 2015, pp. 178–180) However, research also found that students from less religious families often showed more significant changes in cultivating their *akhlaq* at the *Pondok*. (Interview with Okti Syafiqah, August 2024)

Other internal factors that influence students are their cognitive abilities and emotional maturity. Students with good analytical skills can better understand complex 'aqidah concepts and apply them in real situations. (Observation of Teaching and Learning Activities for 'aqidah, Pondok Modern Darussalam Gontor Putri Campus 1, August 2024) Meanwhile, emotional maturity plays a

vital role in self-control and consistency of behaviour, following the values of the *'aqidah*.(Interview with Luthfia Darmawan, August 2024)

2. External Factors: Boarding School Environment and Family Support

The environment of the *Pondok* is an external factor that significantly influences the cultivation of *akhlaq karimah*. The 24-hour education system at the Gontor Putri Campus 1 creates a conducive environment for internalizing *'aqidah* values.(A. S. Zarkasyi, 2005, pp. 156–158) Observations show that structured daily routines, from congregational prayers to study and extracurricular activities, help students accustom themselves to behaviour that follows Islamic teachings.(Class observation of *Nisa'iyah*, Pondok Modern Darussalam Gontor Putri Campus 1, August 2024)

The exemplary behaviour of the *Pondok* managers and female teachers is also essential. Students tend to imitate their attitudes and behaviour.(Interview with Ana Shofiatu Zahra, August 2024) This aligns with the concept of *uswatun hasanah* (good role models) in Islamic education.(Al-Nahlawi, 1989, pp. 263–265)

Although not directly involved in the *Pondok* environment, family support still has a significant influence. Students who receive full support from their families tend to be more motivated and consistent in practising the values of *'aqidah* learned at *Pondok*.(Interview with Ustadz Mujib Abdurrahman, LcM Ag., August 2024) Research shows that good communication between the boarding school and the students' families positively cultivates *akhlaq karimah*.(Interview with Ustadz Arif Irfanuddin, Lc., August 2024)

3. Interaction between *'Aqidah* Education and *Akhlaq* Cultivation

The interaction between *'aqidah* education and *akhlaq* building is complex

and dynamic. Research shows effective *'aqidah* education transfers knowledge and cultivates deep beliefs, influencing *akhlaq*, attitudes, and behaviour.(Nata, n.d., pp. 181–183)

At Gontor Putri Campus 1, the integrative approach to the *Nisa'iyah* subject allows students to understand the direct relationship between *'aqidah* and *akhlaq* in the context of Muslim women's lives. For example, in the discussion of dress etiquette, students are not only taught about the limits of *aurat* but also about how this concept is rooted in a belief in Allah and the role of women in Islam. (Class observation of *Nisa'iyah*, Pondok Modern Darussalam Gontor Putri Campus 1, August 2024)

Internalizing *'aqidah* values into *akhlaq karimah* involves several stages: a. Cognitive understanding: Students intellectually understand the concepts of *'aqidah*. b. Affective appreciation: Students develop emotional and spiritual awareness of the values of *'aqidah*. c. Psychomotor experience: Students practice the values of *'aqidah* in everyday behaviour.(Al-Ghazali, 2004, pp. 61–63)

Research shows that the success of the interaction between religious education and the *akhlaq* building is highly dependent on the consistency between what is taught, what is exemplified, and what is practised in the *Pondok* environment.(K. H. I. Zarkasyi, 1997, pp. 92–94)

Factors that influence the effectiveness of this interaction include a. Teaching quality: Interactive and contextual teaching methods have proven to be more effective in helping students internalize the values of *'aqidah*.(Interview with Arif Irfanuddin, Lc., August 2024) b. Environmental consistency: The *Pondok* environment, which consistently implements the values of *'aqidah*, helps strengthen the process of *akhlaq* building. .(Observation of the boarding school environment, Pondok Modern Darussalam Gontor Putri Campus 1, August 2024) c. Practical experience:

The opportunity to apply the values of 'aqidah in real situations, strengthening the relationship between understanding 'aqidah and building *akhlaq*.(Interview with Prof. Dr. K.H. Amal Fathullah Zarkasyi, MA., August 2024)

Analysis of the factors influencing the cultivation of *akhlaq karimah* shows that the process results from a complex interaction between the internal factors of students, the external environment, and the educational approach applied. The success of the 'aqidah education program in cultivating *akhlaq karimah* is highly dependent on the ability to synergize these three aspects.

Some important implications of these findings are: 1. An individual approach to 'aqidah education is needed, considering the variations in students' motivation and backgrounds.(Interview with Siti Khopipah, July 2024) 2. The importance of creating and maintaining a conducive *Pondok* environment for internalizing the values of 'aqidah.(A. S. Zarkasyi, 2005, pp. 218–220) 3. The importance of developing teaching methods that can integrate cognitive, affective, and psychomotor aspects in 'aqidah education.(Observation of the Teaching Method Development Workshop, Pondok Modern Darussalam Gontor Putri Campus 1 , August 2024) 4. Continuous evaluation of the effectiveness of the 'aqidah education program in cultivating *akhlaq karimah* is needed by considering various factors that influence it.(Interview with Mujib Abdurrahman, Lc.M Ag., August 2024)

Cultivating *akhlaq karimah* through 'aqidah education in the *Nisa'iyah* subject at the Gontor Putri Campus 1 is a complex process influenced by various factors. The success of this program depends on the ability to optimize internal and external factors, as well as create effective interactions between 'aqidah education and *akhlaq* building.

The analysis of factors influencing the cultivation of *akhlaq karimah* shows the complexity of the 'aqidah education

process in modern *Pondok*. The interaction between students' internal factors, the boarding school environment, and the educational approach creates a unique dynamic that influences the program's effectiveness.

Internal factors, especially the students' motivation and background, play a crucial role in internalizing the values of 'aqidah. In this case, individual differences require a more personalized approach to 'aqidah education. Pondok Modern Darussalam Gontor Putri Campus 1 has realized this and has begun to develop individual mentoring programs to accommodate the specific needs of each student.(Interview with Okti Syafiqah, August 2024)

As the main external factor, the boarding school environment has proven to be very influential in cultivating *akhlaq karimah*. The 24-hour education system implemented at the Gontor Putri Campus 1 creates a conducive atmosphere for internalizing 'aqidah values. However, challenges arise in maintaining the consistency of this environment, especially in the face of external influences such as social media and digital technology. (A. S. Zarkasyi, 2005, pp. 225–227)

The interaction between 'aqidah education and *akhlaq* building is the most complex aspect. The integrative approach applied in the *Nisa'iyah* subject has proven effective in helping students understand the relevance of 'aqidah in everyday life. However, research also shows that this process requires time and consistency. Significant changes in students' *akhlaq* are generally only seen after undergoing education for at least two years at the *Pondok*.(Mental Health Report of Santri, 2020-2022)

These findings have important implications for developing 'aqidah education programs in *Pondok*, especially in the context of Muslim women's education. Some recommendations that can be proposed based on this analysis include:

1. Develop a curriculum that is more flexible and adaptive to students' needs while maintaining high standards in religious education. (Interview with Dr. Agus Budiman, M.Pd., August 2024)
2. Improving training programs for female Islamic teachers and *Pondok* managers to improve their abilities to be student role models and mentors. (Human Resources Development Plan Document for Gontor Modern Islamic Boarding School for Girls Campus 1, 2024)
3. Development of a more comprehensive evaluation method to measure the effectiveness of *'aqidah* education in cultivating *akhlaq*, not only from the cognitive aspect but also the affective and psychomotor aspects. (Observation of the Evaluation System Development Meeting, Pondok Modern Darussalam Gontor Putri Campus 1, August 2024)
4. Develop post-secondary education programs at *Pondok* to help strengthen understanding, appreciation, and application of the values of *'aqidah* learned in further education or real life in society. (Interview with Assoc. Prof. Dr. Abu Darda, M.Ag., August, 2024)

CONCLUSION

This study reveals that implementing *'aqidah* education in the *Nisa'iyah* subject at the Pondok Modern Darussalam Gontor Putri Campus 1 is highly effective in cultivating the *akhlaq karimah* of female students. An integrative approach that combines aspects of women's *fiqh*, women's psychology, women's health, and women's skills with *'aqidah* values has proven effective in nurturing a comprehensive Muslim personality (Rohman, T, 2020).

Likewise, the implementation of *'aqidah* education in the *Nisa'iyah* subject shows high suitability with the objectives of Pondok education and significant relevance to the needs of female students in the contemporary era. Factors that influence the cultivation of

Cultivating *akhlaq karimah* through *'aqidah* education in *Nisa'iyah* subject at the Gontor Putri Campus 1 is a complex process influenced by various factors. The success of this program depends on the ability to synergize students' internal factors, a conducive boarding school environment, and a practical educational approach.

This study also underlines the importance of a holistic approach in Islamic education, especially in cultivating Muslim women's *akhlaq karimah*. Integration between religious knowledge and general knowledge, as well as between theory and practice, is critical in preparing a generation of Muslim women who are noble and able to face the challenges of the times. (Nata, n.d., pp. 195–197)

Finally, this study highlights the critical role of *Pondok*, especially Pondok Modern Darussalam Gontor Putri Campus 1, in cultivating a generation of Muslim women with *akhlaq karimah* ready to contribute positively to society. By continuing to evaluate and develop, *Pondok* can maintain its relevance as a superior Islamic educational institution in the modern era. (Dali, 2016)

akhlaq karimah include internal factors (motivation and background of students) and external factors (Pondok environment and family support) (Shofiyah, N, 2021). The integration between *'aqidah* education and the process of cultivating *akhlaq* reflects the educational philosophy of Gontor, which aims to create well-rounded individuals with strong Islamic values. Developing *akhlaq* through *'aqidah* education involves cognitive understanding, affective appreciation, and psychomotor practice, which align with Bloom's taxonomy of learning domains (Yusuf, M., & Wahyuni, D, 2020) (Rahmawati, N., Azizah, S., & Kurniawan, I, 2023). However, this research presents certain methodological limitations, primarily due to

its single-institution focus and relatively brief observation period, which constrains the generalizability of findings and long-term impact assessment. Future research directions should encompass comparative analyses across multiple female Islamic boarding

schools, longitudinal studies tracking character development, post-graduation impact assessments, and investigations into the potential integration of technological tools within 'aqidah education frameworks in similar institutional contexts.

ACKNOWLEDGMENT

The researchers would like to express gratitude to everyone who contributed to the completion of this article.

AUTHORS' NOTE

The authors declare that there is no conflict of interest related to the publication of this article. They also confirm that the paper is free from any form of plagiarism.

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