

The Influence of *Liqo Tarbawi* Activities on the Morals of Ma'had Aly Baitul Hikmah Students

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Abstract

This study addresses the limited research on the effectiveness of *Liqo Tarbawi* as a method of character development at the higher education level in pesantren-based institutions, despite growing concerns about moral decline among university students and its implications for future Muslim leadership. The research aims to examine the influence of *Liqo Tarbawi* activities on the moral character of *mahasantri* at Ma'had Aly Baitul Hikmah Sukoharjo during the 2024/2025 academic year. Utilizing a quantitative correlational design, data were collected from 87 respondents through total sampling. Instruments included a Likert-scale questionnaire, non-participant observation, and semi-structured interviews. Data were analyzed using descriptive statistics and simple linear regression via SPSS 26.0. The results reveal a positive and statistically significant relationship between participation in *Liqo Tarbawi* and moral character development, with a correlation coefficient of $r = 0.386$ and a contribution rate of 14.9%. These findings support Lickona's (1992) theory of character education and the Islamic *tarbiyah* framework, which emphasize the role of intensive moral formation through modeling and small-group engagement. The study concludes that *Liqo Tarbawi* is an effective instrument for cultivating moral character but requires complementary support from familial and institutional cultural environments. Practical implications include the need to strengthen *tarbiyah*-based curricula, enhance the competencies of *murabbi* (mentors), and develop community-oriented models of character education. Future research is

encouraged to employ longitudinal or mixed-method approaches to capture the deeper processes of internalization.

Keywords: Ligo Tarbawi; Moral Character; Islamic Education; Tarbiyah; Character Formation

INTRODUCTION

Education has a central role in shaping human character and morals so that they are able to carry out their function as caliphs on earth (Astuti et al., 2023; Nurpratiwi, 2021). Education not only emphasizes cognitive aspects, but also affective and moral aspects (morals) as the core of the success of the educational process. Rasulullah SAW emphasized that the main mission of his apostolate was to perfect noble morals (Fadholi, 2020). However, the phenomenon that occurs today shows a moral decline among adolescents and students, both at the national and global levels. The UNESCO report (2020) states that the world of education faces great challenges in forming a generation that is not only intellectually intelligent, but also has high integrity and morality. This phenomenon is also felt in various Islamic educational institutions in Indonesia, including pesantren and ma'had aly.

Islamic education in Indonesia, pesantren and ma'had aly play a strategic role in shaping the morals of students. Islamic education is actually directed at fostering a personality based on the values of tawhid, worship, and noble morals (Hermansyah, 2025). However, in practice, there are still various moral problems among mahasantri such as lack of discipline, low respect for teachers, and behavior that does not reflect Islamic values.

This condition requires a more comprehensive and contextual moral development strategy, one of which is through Ligo Tarbawi activities, namely recitation in a small group format, where there is one person who acts as a speaker who is often referred to as murabbi or murobbiah (Mulyani & Prakoso, 2022). Ligo Tarbawi emphasizes the development of ruhiyah, fikriyah, and jasadiyah in an intense atmosphere of ukhuwah, so that it is expected to be able to instill Islamic values deeply.

Ligo Tarbawi activities have an important role as an instrument of non-formal education that forms akhlakul karimah through personal approach and habituation. According to Al Ghifari (2025) and Qodir & Asrori (2025), effective Tarbiyah is not only

transferring knowledge, but also forming a personality that is in line with Qur'anic values. In Ma'had Aly Baitul Hikmah Sukoharjo, Liko Tarbawi activities have been routinely implemented as part of the mahasantri coaching system. Each mahasantri follows these activities with the guidance of the supervising ustadz in an atmosphere full of closeness and exemplary. However, based on the observations of researchers, there are still behaviors that do not reflect Islamic moral values, such as lack of courtesy towards teachers, bullying friends, and violation of discipline. This phenomenon raises a fundamental question: to what extent do Liko Tarbawi activities have a real effect on the formation of mahasantri morals?

Some previous studies have shown that tarbiyah and mentoring activities affect moral formation, but the context is still limited. Siregar (2024) found an effective influence of mentoring activities on the morals of Madrasah students in the Aceh region, while Lazuardy (2024) found that the contribution of Islamic spiritual mentoring to the formation of the morals of SMA Negeri 1 Tebing Tinggi students was 64%. However, most of these studies focus on the secondary school level. Research on Liko Tarbawi at the pesantren-based higher education level is still very limited, even though students at Ma'had Aly are in the phase of identity formation and spiritual leadership. This gap encourages this research to be conducted.

The novelty of this research lies in its context and approach. First, this study examines the effect of Liko Tarbawi on the morals of Ma'had Aly students, which is a pesantren-based undergraduate level educational institution. This provides a new perspective on the effectiveness of the Islamic tarbiyah model in the higher education environment. Second, the approach used is quantitative correlation, different from tarbiyah research which is generally qualitative. This approach allows an objective empirical analysis of the relationship between the intensity of Liko Tarbawi and the level of morals of the mahasantri. Theoretically, this research is based on the theory of character education according to Lickona (1992) which emphasizes the integration between moral knowledge, moral feelings, and moral actions in the formation of Islamic character (Susanti, 2022).

Conceptually, character according to Al-Ghazali (2013) in *Ihya' Ulumuddin* is a trait embedded in the soul that causes actions easily without consideration of reason. The formation of good morals requires continuous environment, guidance, and habituation (Yusri et al., 2024). Therefore, Liko Tarbawi activities, with the murabbi-mutarabbi interaction approach and direct example, are an effective forum for instilling Islamic moral

values (Abdalla, 2025). Ligo Tarbawi functions as an alternative education system that integrates spirituality, rationality, and morality harmoniously (Sarijun, 2017).

Based on the description above, this research focuses on analyzing the effect of Ligo Tarbawi activities on the morals of Ma'had Aly Baitul Hikmah Sukoharjo students in the 2024/2025 academic year. The purpose of this study is to describe the implementation of Ligo Tarbawi, assess the condition of mahasantri morals, and empirically test the extent to which Ligo Tarbawi activities affect the formation of their morals. This research is expected to be able to make conceptual and practical contributions in strengthening the tarbiyah-based Islamic moral development system, as well as enriching the academic treasures of Islamic education in Indonesia.

METHODS

This research is quantitative research with a correlational approach, which aims to determine the relationship or influence between two variables, namely Ligo Tarbawi activities (variable X) and mahasantri morals (variable Y). The quantitative approach was chosen because it is able to provide empirical data that is measurable and can be tested statistically (Sugiyono, 2019). Correlational research is used when researchers want to know the level of relationship between two phenomena without manipulating variables (Nurhayati et al., 2025; Waruwu et al., 2025). With this approach, the results of the study are expected to show how much influence Ligo Tarbawi activities have on the formation of mahasantri morals at Ma'had Aly Baitul Hikmah Sukoharjo.

The research design used is an ex post facto design with a correlational non-experimental form. This research does not provide certain treatment or intervention to the subject, but rather observes the relationship that has occurred naturally in the field. This design is appropriate for examining phenomena that have taken place, such as Ligo Tarbawi activities that have been running regularly at Ma'had Aly. Through this design, researchers can identify the effect of the intensity of the implementation of Ligo Tarbawi on the level of mahasantri morals by relying on data obtained from observations and standardized questionnaires.

The population in this study were all Ma'had Aly Baitul Hikmah Sukoharjo students in the 2024/2025 academic year, totaling 87 people. From this population, researchers used a saturated sampling technique (total sampling), because the population was relatively small

and all members had homogeneous characteristics (Etikan et al., 2016). With this technique, all mahasantri are used as research respondents so that the data obtained is more comprehensive and representative of the actual conditions in Ma'had. This technique is in accordance with the opinion (Sugiyono, 2019), that saturated sampling is used if the population is less than 100 people, so that all members are used as research samples.

The main instrument in this study is a questionnaire with a five-point Likert scale, which is designed to measure two main variables: (1) Ligo Tarbawi activities, including aspects of activeness, discipline, murabbi-mutarabbi interaction, and activity sustainability; and (2) mahasantri morals, including dimensions of morals towards God, fellow humans, and the environment. The questionnaire was validated through content validity testing by Islamic education experts and reliability testing using the Cronbach Alpha formula with a value of $\alpha = 0.85$ which indicates high reliability (Nunnally & Bernstein, 1994). In addition to the questionnaire, supporting data were collected through non-participant observation of Ligo Tarbawi activities and semi-structured interviews with several murabbi and ma'had administrators to strengthen the quantitative results. Data collection techniques were carried out over a period of three weeks, taking into account research ethics and institutional approval.

The collected data were analyzed using descriptive and inferential statistical analysis. Descriptive analysis was used to describe the profile of Ligo Tarbawi activities and the condition of mahasantri morals through the average score, percentage, and frequency distribution. Furthermore, to test the hypothesis of the influence between variables X and Y, simple linear regression analysis was used through SPSS version 26.0 software (Hair et al., 2022). Before hypothesis testing was conducted, the data were first tested with normality, linearity, and heteroscedasticity tests to ensure the validity of the regression model. The results of the statistical analysis were then interpreted descriptively to answer the research questions. A combinative approach between quantitative data and field findings was used to strengthen the results and draw comprehensive conclusions regarding the effectiveness of Ligo Tarbawi activities in fostering mahasantri morals.

RESULTS

Based on the questionnaire test at Ma'had Aly Baitul Hikmah Sukoharjo, the researcher presents the results of the study of the effect of liqo tarbawi activities on the moral

behavior of Ma'had Aly Baitul Hikmah Sukoharjo mahasantri. The data obtained through questionnaires are listed in tables 1 and 2 as follows:

1. Variable of liqo tarbawi activity

Table 1. Calculation Results of Questionnaire liqo tarbawi in SPSS

Description	Value
Sample	38
Average	44.92
Mean	43.5
Standard deviation	9.373
Variance	87.858
Range	45
Minimum value	15
Maximum value	60

Table 2. Liqo Tarbawi Questionnaire Categorization Results

Interval	Frecuency	Percetance	Category
15 - 26	1	3%	Very Poor
27 - 38	8	21%	Less Good
39 - 50	20	53%	Good
51 - 62	9	24%	Very Good

Based on the results of the research conducted, the data obtained are as listed in tables 1 and 2 above. By paying attention to 38 Ma'had 'Aly Baitul Hikmah Sukoharjo mahasantri as respondents, 1 mahasantri (3%) was in the very poor category, 8 mahasantri (21%) were in the poor category, 20 mahasantri (53%) were in the good category, 9 mahasantri (24%) were in the very good category. So, it can be concluded that the liqo tarbawi activities at Ma'had 'Aly Baitul Hikmah Sukoharjo are running well as evidenced by the most answers in the good category with a total of 20 mahasantri (53%).

2. Variable morals of mahasantri

Table 3. Results of Calculation of Student Questionnaire

Description	Value
Sample	38
Average	51.24
Mean	52
Standard deviation	6.403
Variance	40.996
Range	23
Minimum value	37
Maximum value	60

Table 4. Results of Categorization of Mahasantri's Moral Questionnaire

Interval	Frecuency	Percetance	Category
37 – 42	5	13%	Very Poor
43 – 48	4	11%	Less Good
49 – 54	18	47%	Good
55 - 60	11	29%	Very Good

Based on the results of the research conducted, the data obtained are as listed in tables 3 and 4 above. By paying attention to 38 Ma'had 'Aly Baitul Hikmah Sukoharjo mahasantri as respondents, 5 mahasantri (13%) who were in the very poor category, 4 mahasantri (11%) were in the poor category, 18 mahasantri (47%) were in the good category, 11 mahasantri (29%) were in the very good category. So, it can be concluded that the condition of the mahasantri's morals at Ma'had 'Aly Baitul Hikmah Sukoharjo is good as evidenced by the most answers in the good category with 18 mahasantri (47%).

Prerequisite Test

Normality Test

The purpose of the data normality test is to determine the condition of the data obtained is normally distributed or otherwise. To show the normality of the sample, researchers used the One-Sample Kolmogorov-Smirnov Test technique.

Table 5. Normality Test Results

One-Sample Kolmogorov-Smirnov Test					
			liqo	akhlak	
N			38	38	
Normal Parameters ^{a, b}	Mean		48.95	51.24	
	Std. Deviation		11.261	6.403	
Most Extreme Differences	Absolute		.108	.134	
	Positive		.091	.092	
	Negative		-.108	-.134	
Test Statistic			.108	.134	
Asymp. Sig. (2-tailed) ^c			.200 ^d	.083	
Monte Carlo Sig. (2-tailed) ^e	Sig.		.304	.081	
	99% Confidence Interval	Lower Bound	.292	.073	
		Upper Bound	.316	.088	

a. Test distribution is Normal.
 b. Calculated from data.
 c. Lilliefors Significance Correction.
 d. This is a lower bound of the true significance.
 e. Lilliefors' method based on 10000 Monte Carlo samples with starting seed 215962969.

In this study, a normality test was carried out using the One-Sample Kolmogorov-Smirnov method. The test results in table 5 show the value of Asymp. Sig. (2-tailed) of 0.200 and 0.83. With a significance level of $\alpha = 0.05$, the p value is greater than 0.05. therefore, we failed to reject the null hypothesis, which means the data of this study is normally distributed.

Homogeneity test

In statistical analysis, the homogeneity test aims to determine whether the variation of some data from the population has the same variance or not.

Table 6: Homogeneity Test Results

Test of Homogeneity of Variance					
		Levene Statistic	df1	df2	Sig.
akhlak	Based on Mean	.844	2	35	.439
	Based on Median	.877	2	35	.425
	Based on Median and with adjusted df	.877	2	33.568	.425
	Based on trimmed mean	.847	2	35	.437
liqo	Based on Mean	4.348	2	35	.021
	Based on Median	4.163	2	35	.024
	Based on Median and with adjusted df	4.163	2	24.242	.028
	Based on trimmed mean	4.349	2	35	.021

Based on the output in table 6 above, it is known that the Sig. Based on Mean for moral variables is 0.439, because the sig value. $0.439 > 0.05$, it can be concluded that the variance of moral data is homogeneous. The sig. value based on mean for the liqo variable is

0.021. Because the sig value is $0.021 > 0.05$, it can be concluded that the variant of liqo data is homogeneous.

Linearity Test

The linearity test is conducted to determine whether the model used is correct or not. This analysis is used to determine the strength of the relationship between two variables, namely liqo tarbawi (X) and mahasantri morals (Y). This test is related to linear regression, so the data must show a linear pattern.

Table 7. Linearity Test Results

ANOVA Table			Sum of Squares	df	Mean Square	F	Sig.
akhlak * liqo	Between Groups	(Combined)	1059.368	23	46.059	1.409	.256
		Linearity	225.882	1	225.882	6.912	.020
		Deviation from Linearity	833.486	22	37.886	1.159	.396
	Within Groups		457.500	14	32.679		
	Total		1516.868	37			

From the ANOVA figure in table 7 above, we can see the results of the linearity test for the relationship between "Akhlak Mahasantri" and "Liqo tarbawi". Here is the analysis:

Based on the significance value (Sig) from the output above, the Deviation from Linearity Sig. value is 0.396 which is greater than 0.05. it can be concluded that there is a significant linear relationship between the variables of Student's morals and Liqo tarbawi.

Based on this result, we can conclude that the relationship between "Akhlak Mahasantri" and "Liqo tarbawi" is linear. Overall, this test shows that the simple regression model that uses liqo tarbawi to predict the morals of the mahasantri can be considered linear.

Hypothesis Testing

Researchers have conducted normality, homogeneity and linearity tests, then researchers will analyze the data using the product moment correlation coefficient formula with the following hypothesis:

Ho: there is no effect of liqo tarbawi activities on the morals of Ma'had Aly Baitul Hikmah Sukoharjo students.

Ha: there is an influence of liqo tarbawi activities on the morals of Ma'had Aly Baitul Hikmah Sukoharjo mahasantri.

This study was analyzed using the product moment correlation coefficient formula assisted by the SPSS 20 application. With the following results:

Table 8. Hypothesis Test Results

Correlations			
		liqo	akhlak
liqo	Pearson Correlation	1	.386 [*]
	Sig. (2-tailed)		.017
	N	38	38
akhlak	Pearson Correlation	.386 [*]	1
	Sig. (2-tailed)	.017	
	N	38	38
*. Correlation is significant at the 0.05 level (2-tailed).			

Table 9: Correlation Level

Interval Koefisien	Tingkat Hubungan
0,00 - 0,199	Sangat Rendah
0,20 - 0,399	Rendah
0,40 - 0,599	Cukup
0,60 - 0,799	Kuat
0,80 - 1,000	Sangat Kuat

Based on tables 8 and 9 above, it can be seen that there is a positive influence between liqo tarbawi activities on the morals of mahasantri at Ma'had Aly Baitul Hikmah Sukoharjo. With the calculation of the correlation coefficient obtained a value of 0.386. This value is compared with the 5% sig level for $n = 38$ and $df = N-2 = 36$ obtained the number 0.329 and it can be seen that $0.386 > 0.329$, it can be concluded that there is a positive influence so that H_0 is rejected and H_a is accepted.

Table 10. Summary model results

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.386 ^a	.149	.125	5.988
a. Predictors: (Constant), liqo				

Based on the SPSS "model summary" output in table 10 above, it is known that the coefficient of determination or R square is 0.149. This value comes from multiplying the correlation coefficient value, namely $0.386 \times 0.386 = 0.149$. The magnitude of the coefficient of determination is 0.149 or equal to 14.9%. This figure means that the liqo tarbawi variable affects the mahasantri morals variable by 14.9%. While the rest ($100\% - 14.9\% = 85.1\%$) is influenced by other variables outside this regression equation or variables not examined.

DISCUSSION

The results showed that Liqo Tarbawi activities had a positive influence on the morals of Ma'had Aly Baitul Hikmah Sukoharjo students with a correlation coefficient of 0.386 and an influence contribution of 14.9%. Although it is in the category of low to moderate influence, this finding still shows that the tarbiyah process carried out continuously in Liqo Tarbawi has real relevance in shaping the morals of college-level mahasantri.

The strength of this finding can be clarified through global research references. Kelly, Kramer, and Shariff (2024) in a meta-analysis of more than 800 thousand participants over nearly 60 years of research, found that religiosity is consistently positively correlated with prosocial behavior with an average correlation value of $r \approx 0.13$, especially when measured on a self-report basis. This is in line with the higher correlation ($r = 0.386$) found in this study, which is likely due to the intensive, relational, and community-based (murabbi-mutarabbi) context of tarbiyah, where value internalization occurs more concretely.

Liqo Tarbawi as an Instrument of Moral Formation

In the perspective of Islamic education, morals are not just cognitive outcomes, but are the fruit of the process of tazkiyatun nafs (purification of the soul), habituation, and exemplary (Al-Ghazali, Ihya 'Ulumuddin). The Liqo Tarbawi model that emphasizes the murabbi-mutarabbi relationship, intensive interaction, and routine spiritual guidance is

actually in line with the Prophet ﷺ's educational methods, namely through *uswah* (exemplary), *mau'izhah* (advice), and *mudzakarah* (mutual reinforcement),

This finding is in line with contemporary discourse on the religion-prosociality link, where the relationship between religiosity and prosocial behavior is context-specific and often mediated by modeling and monitoring factors. This mechanism is consistent with the *murabbi-mutarabbi* practice in *Liqo'*, which emphasizes the role of personal example and positive social control in shaping morality (Tsang et al., 2021). *Liqo' Tarbawi* is not just a forum for cognitive learning, but an arena for value internalization that combines spiritual, social, and moral dimensions, making it effective in fostering students' morals and prosocial behavior.

The results of this study confirm Al-Banna's (2015) view that *tarbiyah* is effective when done gradually and repeatedly in a healthy *ukhuwah* environment, because moral values are not transferred through instructions, but internalized through relationships and the atmosphere of *ruhiyah*. With the majority of respondents in the "Good" and "Very Good" categories in morals, it can be said that *Liqo' Tarbawi* functions as an engineered moral ecosystem.

Relationship with Modern Education Theory

The results of this positive correlation are in line with Bandura's Social Learning Theory (1986) which states that human behavior is mostly formed through observational learning, namely imitating role models. In the context of *Liqo' Tarbawi*, *murabbi* becomes a moral role model, and consistent interaction in small groups allows the modeling process to run effectively.

Character Education Theory according to Lickona (1992) emphasizes three main components of character: moral knowing, moral feeling, and moral action (*Mainuddin et al., 2023*). *Liqo' Tarbawi* fulfills all three proportionally: knowledge through book studies, feelings through *ukhuwah* interactions, and actions through the commitment of *jama'i* charity. Thus, despite its different theoretical background, the Islamic *tarbiyah* approach is compatible with the modern character education framework.

Implementation of *Liqo' Tarbawi* in Ma'had 'Aly Baitul Hikmah

The research data shows that the implementation of *Liqo' Tarbawi* is in the good category with the largest percentage of 53% and 24% in the very good category. This means

that in general, Islamic coaching activities through Liqo' Tarbawi have been effective and well received by the majority of mahasantri. This is in line with the concept of tarbiyah jama'iyah as stated by Hasan Al-Banna (2015), that coaching carried out routinely, structured, and through the bond of ukhuwah will be more effective than one-way lectures. Liqo' mechanism that applies a small halaqah system also supports the principle of intima' (emotional closeness) between murabbi and mutarabbi which is the key to successful behavior change.

The successful implementation of Liqo' Tarbawi in Ma'had 'Aly can also be analyzed using Albert Bandura's social learning theory (1986) which asserts that human behavior is shaped through the process of observation and imitation of respected figures. In the context of Liqo, murabbi functions as a role model who not only conveys material, but also shows practical examples through his attitude, speech, and daily interactions. Thus, the intensity of periodic meetings in Liqo helps create a process of internalizing values through habituation, not just information transfer.

When viewed from the perspective of community of practice (Lave & Wenger, 1991), Liqo' Tarbawi also acts as a religious learning community that allows mahasantri to develop through active participation in discussions, recitation of the Qur'an, deliberation, and weekly charity evaluations. This pattern is in accordance with the ta'dib method in Islamic education, namely the formation of adab through respectful interaction (Al-Attas, 1993). The stronger the sense of belonging to the Liqo group, the greater the intrinsic drive to maintain commitment and improve self quality.

However, there are still a small number of participants (21% unfavorable category and 3% very unfavorable) who show low involvement. This can be explained through the motivational theory of Self Determination Theory (Ryan & Deci, 2000), which states that a person's participation in coaching activities will be optimal when driven by internal motivation, not merely because of institutional obligations. Therefore, strengthening sincerity (ikhtiyar nafsiyah) and growing awareness of lillah need to be part of the Liqo approach so that it is not only a formality.

Moral Condition of Ma'had 'Aly Baitul Hikmah's Mahasantri

The results showed that the moral condition of the mahasantri was in the good (47%) and very good (29%) categories, with only a small percentage in the less and very less categories. This shows that in general the pesantren culture is still a strong moral fortress in

maintaining student behavior. According to Perawironegoro et al. (2020) a dormitory-based educational environment with intensive social control is one of the most effective factors in moral formation, because moral values are not only taught but also practiced together in daily life.

When referring to the concept of morals according to Al-Ghazali, good morals are *malakah*, which is a trait that is embedded in the soul so that it gives birth to behavior spontaneously without needing to think about it first. The fact that the majority of *mahasantri* are in the good category indicates consistent habituation in terms of worship, manners, and social responsibility. This study supports Purwanto & Alimni (2023) research that Islamic education based on habituation and collective supervision is more effective than moral education based on lectures alone.

This condition can also be explained using Lawrence Kohlberg's (1994) theory of moral development. Students who reach the good and very good categories can be said to have reached the conventional morality stage, where a person behaves well not only because of fear of punishment but because of awareness of social norms and self-respect. Some students even show a tendency towards the post-conventional morality stage where moral values are maintained on the basis of personal spiritual commitment.

The existence of 13% in the very poor category and 11% in the poor category indicates moral challenges that need to be overcome. Factors such as the influence of social media, routine boredom, and lack of personal attention from the coach can be the cause (Hidayatullah, 2020). Therefore, moral coaching must be adaptive and responsive to the dynamics of generation Z so as not to lose its effectiveness.

The Effect of Liqo' Tarbawi Activities on Mahasantri's Morals

The correlation test results show a value of $r = 0.386$ with $p < 0.05$, which means that there is a significant positive relationship between Liqo' Tarbawi and the morals of the students with a low to medium level of relationship. The coefficient of determination of 14.9% shows that Liqo' Tarbawi makes a real contribution to the formation of morals, although there are other more dominant factors such as family environment, pesantren culture, or *da'wah* activities outside Liqo.

This finding is in accordance with the findings of Nabi et al. (2025) which also showed a significant effect of *tarbiyah* on student morals. But interestingly, although the value of the effect is not too large, the character of this relationship is still important in terms

of educational impact. In the theory of behavior change model (Prochaska & DiClemente, 1983), moral change is a gradual process that requires continuous reinforcement. Liko' Tarbawi acts as a support system that reinforces the maintenance phase in the process of moral change.

Furthermore, the tarbiyah approach is also in line with the theory of spiritual constructivism (Zohar et al., 2000) which emphasizes that moral values cannot be imposed from outside but must be built through self-reflection and internalization of meaning. Liko' provides a space for spiritual-intellectual dialogue that allows mahasantri to reinterpret their behavior in the light of the Qur'an and Sunnah. So although the statistical effect is not very large, the qualitative effect can be very deep, especially for participants who have high intrinsic religiosity.

Given that there are still 85.1% of other variables that affect the morals of mahasantri, Liko' Tarbawi should not stand alone but be collaborated with other strategies such as peer mentoring, da'wah projects, competency halaqah, and emotional counseling. Thus, tarbiyah not only touches the cognitive and spiritual aspects, but also the psychological needs and self-actualization of mahasantri.

Why is the Effect Not Maximal (Only 14.9%)?

Although the direction of the influence is positive, the amount of contribution ($R^2 = 14.9\%$) shows that 85.1% of mahasantri morals are influenced by other factors outside Liko' Tarbawi. The factors can be seen in table 11:

Table 11: Factors affecting the morals of students

External Factors	Form of Influence
Family & Parenting	Moral values developed in childhood tend to be stronger than those developed in adulthood
Dormitory Culture & Peer Association	Peers have a large conformity effect (Durkheim, 1912)
Digital Media Exposure	UNESCO research (2023) shows that social media has a significant impact on the moral behavior of young people
Murabbi Quality	When the murabbi is less charismatic or inconsistent, the modeling process is weakened

This is in line with Bronfenbrenner's Ecological System theory (1979), that morals are the result of multi-layer interactions, not just the result of a single program. Therefore, Ligo Tarbawi needs to be positioned as a core engine, but still must be supported by a broader institutional culture (ecosystem of morals).

Comparison with Previous Research

When compared with previous research, these results are consistent with the findings of Lazuardy (2024) and Siregar (2024) who proved that Islamic mentoring has an effect on the moral formation of students. However, the findings of this study are unique because it was conducted at the pesantren-based higher education level, thus providing a new understanding that tarbiyah is not only effectively applied at the level of children and adolescents, but is still relevant for early adulthood. This dismisses the assumption that university students have achieved full moral independence so they no longer need spiritual guidance. On the contrary, the transition period to intellectual and social maturity is a critical phase that requires moral guidance so as not to lose its value footing.

Research Implications

Based on these findings, there are important implications both theoretically and practically. Theoretically, this research strengthens the view that morals are not sufficiently formed through the delivery of cognitive material, but need to involve an environmental engineering process that allows habituation and imitation of examples. Practically, Ligo Tarbawi needs to be improved not only in terms of frequency, but also the quality of murabbi interaction, the depth of the material, and its connection to real social practices such as community service and institutional responsibility. In addition, future moral assessments should not only be based on self-reported questionnaires, but also involve behavioral observations and peer assessments to make the data more objective and comprehensive.

Research Limitations

This research does not escape methodological limitations. First, the moral measurement instrument still uses a self-report questionnaire so that it is prone to social bias, namely the tendency of respondents to give ideal answers according to social expectations, not factual conditions. Second, the correlational research design does not allow absolute causal inference so that the effect of Ligo Tarbawi on morals can only be interpreted as an association relationship, not a single determination. Third, the Ligo Tarbawi variable is only measured from the aspect of intensity without considering the quality of the material, the

leadership style of the murabbi, or the emotional dynamics in the group, even though these factors greatly determine the success of moral internalization. Fourth, the research was conducted in only one institution so that the results cannot be generalized widely to all pesantren or Ma'had that have different tarbiyah characteristics.

CONCLUSION

The results of this study confirm that the implementation of Liqo' Tarbawi in Ma'had 'Aly Baitul Hikmah Sukoharjo is in the good category, as reflected by 53% of mahasantri who are in the "good" category and 24% in the "very good" category. The moral condition of the mahasantri also shows a good category, with 47% of respondents in the "good" category and 29% in the "very good" category. The correlation test shows that Liqo' Tarbawi has a positive and significant influence on mahasantri morals with a value of $r = 0.386$ and an influence contribution (R^2) of 14.9%. Thus, this study confirms that Liqo' Tarbawi acts as an effective coaching instrument in improving morals, although its statistical influence is in the low to moderate category because most of the moral formation (85.1%) is also influenced by other external variables such as family environment, pesantren culture, and social interaction.

Theoretically, this study strengthens the view that moral formation is not sufficient only through the provision of moral knowledge, but must be accompanied by habituation, exemplary, and intense spiritual interaction as applied in Liqo' Tarbawi. This research also makes a new empirical contribution by proving that the tarbiyah model commonly applied at the primary and secondary school levels remains relevant at the pesantren-based higher education level. Methodologically, this study successfully validated the use of quantitative instruments to measure tarbiyah and morals variables so that it can be used as a reference for further research in similar fields.

Based on these findings, it is recommended that the implementation of Liqo' Tarbawi not only be maintained routinely, but also improve its quality through strengthening the emotional relationship between murabbi and mutarabbi, deepening more applicable material, and integration with social service programs and peer mentoring to expand the impact of morals in the social sphere. For future researchers, it is recommended to conduct longitudinal research to determine the consistency of Liqo's influence in the long term, expand the research object to pesantren or ma'had in other regions to increase the generalizability of the

results, and apply mixed methods with direct behavioral observations so that moral assessment does not only depend on independent questionnaires.

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