

Models of Student Care in the Digital Age: Perspectives of Imam Al-Ghazali and Burhanuddin Al-Zarnuji

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ARTICLE INFO

Keywords:

Islamic education;
Care of Islamic boarding school students;
Islamic boarding schools;
Al-Ghazali;
Al-Zarnuji;

Article history:

Received 2026-02-15

Revised 2026-03-08

Accepted 2026-03-15

ABSTRACT

Pesantren play an important role in shaping students' moral character through an integrated system of spiritual, intellectual, and behavioral formation. However, modernization, digitalization, and shifting social values pose significant challenges to traditional models of nurturing and character education. This study aims to comparatively analyze the educational concepts of Imam al-Ghazali and Burhanuddin al-Zarnuji, particularly in relation to student nurturing and character formation, and to formulate an integrative conceptual framework applicable to contemporary pesantren education. This research employs a Systematic Literature Review (SLR) following the PRISMA protocol. Scholarly works published between 2013 and 2025 were collected from Scopus-indexed journals, Google Scholar, and other peer-reviewed databases. Inclusion criteria focused on studies discussing al-Ghazali's and al-Zarnuji's educational thought, Islamic pedagogy, and pesantren-based character education. After screening and eligibility assessment, selected articles were analyzed using thematic coding and comparative synthesis to identify convergences, distinctions, and potential conceptual integration between both scholars' perspectives. The findings reveal that al-Ghazali emphasizes *tazkiyat al-nafs*, moral exemplarity, and spiritual purification as the core of education. In contrast, al-Zarnuji highlights sincere intention, disciplined learning, and the internalization of *adab*. While both prioritize character formation, they differ in pedagogical orientation, spiritual transformation versus practical ethical discipline. Their integration offers a holistic nurturing model that balances spiritual depth, intellectual rigor, and behavioral discipline. This model provides theoretical and practical implications for strengthening character education and sustaining *pesantren* resilience in the digital era.

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INTRODUCTION

Pesantrens are among the oldest Islamic educational institutions that play a strategic role in shaping the character and civilization of the people, especially in Indonesia (Bruinessen, 1995; Happyana et al., 2025; Hartanto et al., 2025). Quantitatively, the number of pesantren in Indonesia continues to increase and accommodates millions of students from various social backgrounds (Hariadi et al., 2024; Hidayah et al., 2025; Juliana et al., 2026; Salim, Zaibi, et al., 2024). This fact shows that Islamic boarding schools are not only traditional educational institutions, but also important actors in human resource development and religious social stability (Assa'Idi, 2021; Sugianto & Hafifuddin, 2025). Qualitatively, the pesantren education system is not only oriented toward the transmission of religious knowledge but also toward the comprehensive moral, spiritual, and personality development of santri (R & Thohir, 2024; Salim, Zaini, et al., 2024; Setiyorini & Ibad, 2025; Utama & Salim, 2024). The relationship between the kiai, as the educator, and the santri, as the student, is characterized by a pedagogical and spiritual bond that involves the internalization of values, manners, morals, and obedience to Islamic teachings (Bruinessen, 2015). Therefore, pesantren are often viewed as nurturing institutions that emphasize the formation of the whole person.

From an Islamic educational perspective, tarbiyah views education as a comprehensive process that develops all human potential in a balanced manner, encompassing intellectual, emotional, and spiritual dimensions (N. Azizah et al., 2025; Hashim, 2011; Susanti et al., 2023). In the context of Islamic boarding schools, the care of students is an integral part of this process because character building takes place not only through formal learning, but also through habituation, moral supervision, and role modeling in everyday life (Amelia Putri Silma et al., 2025; H. Azizah et al., 2023; Melani et al., 2022). The role of kiai, ustaz, and dormitory supervisors is central as role models and spiritual guides who direct students toward moral maturity and personal growth (Hamdanah et al., 2025; Ma'arif et al., 2025; Rofiq, 2025).

Historically and philosophically, the concept of parenting and character building in Islamic education has long been a concern of classical scholars, including Imam al-Ghazali (1058–1111 AD) and Burhanuddin al-Zarnuji (13th century AD). The thoughts of these two figures have often served as a reference point in the pesantren education tradition, as they emphasize the integration of knowledge, morals, and spirituality. Al-Ghazali, in *Ihya' Ulum al-Din*, asserts that the goal of education is to shape individuals who are close to God through purification of the soul and the practice of knowledge. At the same time, al-Zarnuji, in *Ta'lim al-Muta'allim*, emphasizes the importance of manners, righteous intentions, and discipline as the keys to success in seeking knowledge (A. H. Al-Ghazali, n.d.; Al-Zarnuji, Burhanuddin, 2010). Both of these thoughts show that the success of education is not measured solely by mastery of knowledge, but also by students' moral and spiritual qualities.

Several previous studies have shown that the educational thinking of al-Ghazali and al-Zarnuji remains highly significant for the development of contemporary Islamic boarding schools, despite the diversity of approaches and research focuses. In the category of conceptual-normative research, several studies emphasize that al-Ghazali's educational principles are oriented towards character building through purification of the soul (*tazkiyat al-nafs*) and balance between the rational and spiritual dimensions, which are considered relevant for addressing the moral crisis caused by globalization and digitalization (Campbell & Tsuria, 2021; Madhar, 2024; Syukri et al., 2024). Similar studies on al-Zarnuji's thoughts show that the concepts of adab, right intention, and ethics in seeking knowledge are the main foundations of successful Islamic education (Asy'arie et al., 2023; Indana & Mustofa, 2024; Khalifah et al., 2023). However, these studies generally examine each figure separately and have not developed an

integrative conceptual synthesis with the thoughts of other scholars, especially al-Ghazali. Meanwhile, empirical-applied research in the pesantren environment shows that al-Zarnuji's educational approach is effective in increasing students' motivation and discipline in learning. In contrast, classical educational values, in general, have been proven to strengthen character building amid social change (Mufid & Tamam, 2024; Tumin & Faizuddin, 2017). In addition, case studies on modern Islamic boarding schools show efforts to integrate technology-based educational innovations while maintaining the values of manners and spirituality as the foundation for student development (Mustofa et al., 2023; Warisno et al., 2025). Overall, these findings show that although the relevance of al-Ghazali and al-Zarnuji's thoughts to pesantren education has been recognized both conceptually and empirically, studies that integrate their ideas into a comparative framework and a systematic parenting model remain relatively limited.

However, most of these studies discuss the thoughts of al-Ghazali and al-Zarnuji separately or emphasize only certain aspects, such as moral education or learning motivation. Studies that integrate the two schools of thought within a comparative framework and a systematic conceptual synthesis, particularly in the context of student care in contemporary Islamic boarding schools, remain relatively limited. The absence of an integrative model means that the application of classical thought in Islamic boarding school care practices tends to be partial and has not been optimal in responding to the challenges of modern education.

On the other hand, Islamic boarding schools today face increasingly complex challenges due to the development of digital technology, changes in social values, and the rapid flow of information that influences the mindset and behavior of students (Muksin & Afandi, 2025; Paramansyah et al., 2024; Zul et al., 2026). Without adequate moral and spiritual guidance, this condition can lead to value disorientation and character degradation. Therefore, the thoughts of al-Ghazali and al-Zarnuji, which emphasize the integration of knowledge, action, and morals, are relevant as a normative and pedagogical foundation in formulating a model of student guidance that is adaptive to the changing times.

Based on these differences, this study aims to conduct a comparative analysis of the educational thinking of al-Ghazali and al-Zarnuji and identify the potential for their integration in the context of santri care in Islamic boarding schools. Specifically, this study aims to: (1) examine the concepts of care and education according to al-Ghazali, (2) analyze the concept of care according to al-Zarnuji, and (3) formulate an integrative conceptual model relevant to the needs of Islamic boarding schools in the digital era.

Through a Systematic Literature Review (SLR), this article argues that integrating the two figures' thoughts can yield a holistic framework for student care that balances intellectual, spiritual, and moral dimensions. The findings of this study are expected not only contribute theoretically to the development of Islamic education studies but also to have practical implications for clerics, caregivers, and educators in designing an adaptive student guidance system without abandoning the basic values of the pesantren tradition.

METHODS

This study uses a Systematic Literature Review (SLR) to comprehensively examine the educational thought of Imam al-Ghazali and Burhanuddin al-Zarnuji, particularly regarding the care of students in Islamic educational institutions. The SLR approach was chosen because it allows researchers to systematically identify, assess, and synthesize previous research findings, thereby producing more objective and scientifically accountable conclusions (Kitchenham & Charters, 2007). Through this method, the research not only summarizes

existing literature but also develops an integrated conceptual understanding of the relevance of the two figures' thoughts to contemporary Islamic boarding school education.

The implementation of SLR in this study follows the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines, which emphasize transparency and traceability of the literature selection process (Page et al., 2021). The research stages included identifying literature sources, initial screening based on titles and abstracts, assessing eligibility through full-text review, and determining which studies met the criteria for in-depth analysis. This procedure ensured that the literature used was truly relevant to the research focus and of adequate academic quality.

The literature search was conducted across several major academic databases, namely Scopus, Web of Science, Google Scholar, Portal Garuda, and Sinta, covering publications from 2000 to 2025. The search strategy combined keywords related to Islamic education, the thought of al-Ghazali and al-Zarnuji, Islamic boarding schools, and Islamic pedagogy, linked with Boolean operators to improve search result accuracy. The selected literature included peer-reviewed journal articles, conference proceedings, and scientific books available in Indonesian or English.

To ensure the data's relevance and quality, this study established clear inclusion and exclusion criteria. The literature included was scientific works discussing the educational thoughts of al-Ghazali or al-Zarnuji with a focus on education, parenting, manners, or Islamic boarding schools, and published within the specified time frame. Conversely, sources that are popular in nature, have not undergone peer review, discuss only one figure without comparative relevance, or are not available in their entirety are excluded from the analysis. Establishing these criteria ensures that the resulting synthesis is based on credible, substantively relevant sources.

The initial search identified 457 potentially relevant publications. After removing duplicates and filtering by title and abstract, the number was reduced to 112 articles for comprehensive review. Furthermore, 80 articles were eliminated because they did not meet the inclusion criteria or did not specifically discuss santri care from the perspective of the two figures. Thus, 32 articles were deemed eligible and used as the main sources in the qualitative synthesis. The selection process was visualized in a PRISMA flowchart that outlined the stages of identification, screening, eligibility assessment, and determination of which studies to analyze.

FINDINGS AND DISCUSSION

The results of this systematic review were obtained through a process of identifying, selecting, and synthesizing the literature in accordance with the PRISMA protocol. Of the publications identified across various academic databases, 32 articles met the inclusion criteria and were analyzed in depth. The literature was published between 2000 and 2025, with a significant upward trend in the last decade, indicating growing academic interest in value-based Islamic education and character building. The majority of the research originated from Indonesia, followed by Malaysia, the Middle East, and Western countries with a tradition of Islamic studies. This indicates that Islamic boarding schools, as residential educational institutions, constitute a highly relevant context for studying the applied thought of al-Ghazali and al-Zarnuji.

From a methodological perspective, most studies use a qualitative approach grounded in literature and historical analysis, while others combine these approaches with field research. The focus of studies in the literature can be grouped into three main themes: philosophical

studies of the two figures' educational concepts; analyses of implementation in Islamic educational institutions; and comparative studies that assess the relevance of classical thought to contemporary challenges. These findings indicate that studies on Islamic education are not only normative in nature but are also increasingly directed towards practical contextualization within modern education systems.

Conceptual Comparison of the Thoughts of al-Ghazali and al-Zarnuji

A literature review shows that Imam al-Ghazali and Imam al-Zarnuji are two central figures in the classical Islamic educational tradition who have made profound contributions to the concepts of *tarbiyah*, *ta'dib*, and *ta'lim*. Al-Ghazali's thought is oriented towards spiritual and moral transformation as the main goal of education. In his monumental work, *Ihya' Ulum al-Din*, education is seen as a means of purifying the soul (*tazkiyat al-nafs*) and forming a noble character that leads humans closer to Allah (Indana & Mustofa, 2024). The concept of *tazkiyah* itself refers to the process of cleansing the soul of despicable traits and developing potential towards moral and spiritual perfection. Thus, according to al-Ghazali, education aims not only to develop intellectual intelligence but also to foster spiritual awareness and a pious personality.

In addition, al-Ghazali emphasizes the central role of educators as spiritual guides, tasked with purifying students' hearts and instilling values of virtue through exemplary behavior (Asy'arie et al., 2023; Putra, 2017). According to him, moral education is a process of eliminating bad traits and cultivating praiseworthy ones, ultimately producing individuals capable of achieving happiness in this world and the hereafter. This approach shows that, in al-Ghazali's perspective, student upbringing is holistic, encompassing spiritual, intellectual, and moral development simultaneously.

Meanwhile, al-Zarnuji in *Ta'lim al-Muta'allim* places more emphasis on the practical dimensions of education, especially the ethics of learning and the manners of seeking knowledge. His work provides systematic guidelines on proper intentions, teacher selection, time management, discipline, and harmonious relationships between teachers and students as determinants of educational success (Tumin & Faizuddin, 2017). The emphasis on manners before knowledge shows that the learning process cannot be separated from character building and social ethics. In the context of Islamic boarding schools, this principle is highly relevant, as students' lives unfold within a community that demands discipline and obedience to religious norms (Huda, 2021).

A conceptual comparison shows that both figures share the same orientation, namely the formation of an Islamic personality through the integration of knowledge and morals, but with different emphases. Al-Ghazali emphasizes the philosophical and spiritual dimensions of education, while al-Zarnuji emphasizes the technical and ethical aspects of the learning process. However, both agree that education should not stop at mere knowledge transfer but must produce real character change. This view aligns with the concept of Islamic education, which aims to develop a well-rounded personality through a balance among intellectual, spiritual, and moral aspects.

Table 1. Conceptual Comparison of the Educational Thoughts of al-Ghazali and al-Zarnuji

Aspect	Imam al-Ghazali	Imam al-Zarnuji	Synthesis
Educational Objectives	Forming the ideal human being (<i>insan kamil</i>) through purification of the soul and closeness to Allah	Producing seekers of knowledge who possess proper etiquette and achieve success in learning	Education aimed at developing a holistic Islamic character
Primary Orientation	Spiritual and moral transformation	Learning ethics and pedagogical practices	Integration of moral-spiritual values and academic discipline
Key Concepts	<i>Tazkiyat al-nafs</i> , morality (<i>akhlaq</i>), and ultimate happiness in the hereafter (<i>sa'adah</i>)	Niyah (intention), adab (proper conduct), diligence (<i>jiddiyyah</i>), and time management	Knowledge must be grounded in sincere intention and moral conduct
View of Knowledge	Knowledge as a means of drawing closer to Allah	Knowledge as a path to honor in this world and the hereafter	Knowledge must be practiced and regarded as an act of worship
Role of the Teacher	A murabbi (educator) and spiritual guide	A mentor of learning ethics and a source of intellectual authority	The teacher as a central figure and role model
Role of Students (Santri)	Individuals who must purify their hearts and cultivate moral character	Seekers of knowledge who are disciplined, obedient, and respectful toward teachers	Santri as active individuals in the process of self-development
Educational Methods	Role modeling, moral habituation, and integrated instruction	Advice, structured learning rules, time discipline, and interaction ethics	A combination of moral and procedural approaches
Teacher-Student Relationship	A spiritual and paternalistic relationship	A pedagogical relationship based on adab and respect	An educational relationship grounded in values
Educational Dimensions	Spiritual, moral, and intellectual	Practical, ethical, and social	Holistic education
Epistemological Foundations	Revelation, reason, and spiritual experience	Revelation and the scholarly tradition	Sharia and adab as foundational principles
Focus of Student Guidance	Development of the heart, morality, and awareness of the Divine	Guidance in learning behavior and life discipline	Comprehensive student development
Contemporary Relevance	A solution to moral and spiritual crises	A strategy to address weak discipline and learning motivation	A value-based Islamic character education model

Relevance to Contemporary Islamic Education Challenges

A synthesis of the literature shows that the ideas of Imam al-Ghazali and Burhanuddin al-Zarnuji remain highly relevant for understanding the dynamics of contemporary Islamic education, especially in the context of globalization, digitalization, and changing social values. The modernization of education often emphasizes cognitive competence and technical skills while neglecting the moral and spiritual dimensions at the core of Islamic education. Al-Ghazali emphasizes the importance of balance between reason and heart, between knowledge and morals, as the foundation for the formation of a whole human being. This perspective aligns with criticisms of modern education, which tend to produce individuals who are highly

knowledgeable but weak in ethics and spirituality (Halstead, 2004; Muksin & Afandi, 2025; Rohova, 2024). Therefore, al-Ghazali's integration of intellect and spirituality can serve as an alternative framework for addressing the moral crisis faced by the younger Muslim generation in the global era.

The concept of *tazkiyat al-nafs*, central to al-Ghazali's thinking, also has significant relevance for addressing the negative impacts of digital technology development, such as hedonism, individualism, and instant culture. The process of purifying the soul through habitual worship, self-control, and the internalization of religious values is believed to build a strong character highly resistant to social pressure. According to al-Ghazali, true education is a process of inner transformation that produces noble character and divine consciousness, not merely the mastery of information (I. Al-Ghazali, 2008). This approach aligns with the character education paradigm, which emphasizes the formation of values through habit and exemplary behavior (Lickona, 1991). In the context of Islamic education, this concept becomes even more important because moral challenges no longer originate solely in the physical environment but also in the digital space, which is difficult to control.

In addition, al-Ghazali's view of the purpose of education as an effort to achieve worldly and spiritual happiness (*sa'adah*) provides a transcendental orientation that is often lost in modern utilitarian education systems. Education grounded in religious-ethical values develops students' internal moral awareness, enabling them to use science and technology responsibly (Nasr, 2007; Rahayu et al., 2025; Sunarti, 2025). Thus, al-Ghazali's thinking can be seen as a conceptual foundation for spiritually based character education relevant to an era of disruption.

On the other hand, al-Zarnuji's thoughts in *Ta'lim al-Muta'allim* offer very important practical contributions to modern learning. His emphasis on intention (*niyyah*), manners, discipline, and time management is very relevant to overcoming the problems of low learning motivation and high technological distraction among students. In an online learning environment, for example, learning success is highly dependent on self-regulation and commitment to learning goals. The principle of sincerity (*jiddiyah*) taught by al-Zarnuji can strengthen students' learning ethos and academic resilience (Al-Zarnuji, Burhanuddin, 2010). In addition, respect for teachers and an awareness of the blessings of knowledge are important aspects that can foster healthy, productive pedagogical relationships.

Harmonious teacher-student relationships, as emphasized by al-Zarnuji, are also a key factor in creating a conducive learning environment, especially in boarding school-based education such as pesantren. Intensive interaction between teachers and students enables the direct transfer of values through role modeling and habituation. Dhofier asserts that the personal relationship between the kiai and the santri is at the core of the pesantren education system, distinguishing it from modern formal education (Dhofier, 2011). In this context, al-Zarnuji's thinking provides normative legitimacy to pesantren pedagogical practices that place manners and respect as the foundation of education.

Furthermore, the synthesis of al-Ghazali's and al-Zarnuji's thoughts shows that effective Islamic education must integrate spiritual-moral and practical-pedagogical dimensions. Al-Ghazali's approach provides philosophical direction and lofty educational goals, while al-Zarnuji's approach provides concrete operational strategies to achieve them. The integration of the two enables the development of an educational model that is not only responsive to changing times but also remains rooted in Islamic values. This model is highly relevant to addressing the educational needs of the 21st century, which demands a balance between academic competence, character, and digital literacy.

Thus, the ideas of these two figures not only have historical value, but also great practical potential in formulating a contemporary Islamic education paradigm. Pesantren education and other Islamic educational institutions can utilize this intellectual heritage as a foundation for building a holistic, adaptive, and value-oriented education system, thereby producing a generation of Muslims who are knowledgeable, moral, and ready to face global challenges without losing their Islamic identity.

Synthesis and Integrative Model of Santri Care

The analysis shows that integrating the ideas of Imam al-Ghazali and Burhanuddin al-Zarnuji could yield a holistic, integrative, and adaptive model of santri care in response to changing times. Al-Ghazali's thoughts provide a philosophical and spiritual foundation that places education as a process of shaping noble human beings through purification of the soul (*tazkiyat al-nafs*) and closeness to Allah. Education is not merely the transfer of knowledge, but an inner transformation that produces a pious and balanced personality (A. H. Al-Ghazali, n.d.). Conversely, al-Zarnuji, in *Ta'lim al-Muta'allim*, offers concrete operational guidelines on learning ethics, time management, sincerity, and the pedagogical relationship between teachers and students as key factors in successful education. Thus, integrating these two approaches results in a balance between the ideal vision of education and its implementation strategies.

In the context of Islamic boarding schools as residential educational institutions, this integrative model encompasses several interrelated key dimensions. First, the spiritual-moral dimension is realized through the habit of worship, the strengthening of character, and spiritual guidance (Salamah et al., 2025; Sarbini et al., 2025; Shaukat et al., 2024). Pesantren tradition places daily religious practices, such as congregational prayers, zikir, and recitation of religious texts, as a means of continuous internalization of spiritual values (Aryasutha et al., 2025; Dewantoro & Susilo, 2025). Dhofier emphasizes that spiritual guidance is the core of pesantren education, which aims to shape students' personal piety and social awareness (Dhofier, 2011). This approach is in line with al-Ghazali's thinking, which views morals as the fruit of purification of the soul and spiritual discipline.

Second, the intellectual dimension emphasizes the gradual and systematic mastery of knowledge. Pesantren education integrates the study of classical texts with the development of deep religious thinking and understanding. Al-Ghazali emphasized that knowledge must be practiced and directed towards virtue, while al-Zarnuji emphasized effective learning methods, sincerity, and perseverance as prerequisites for success in seeking knowledge. This approach aligns with the concept of Islamic education, which integrates cognitive, affective, and psychomotor aspects of the learning process (Halstead, 2004).

Third, the social-relational dimension that fosters respect for teachers, solidarity among students, and a harmonious community life. In the pesantren tradition, the relationship between the kiai and students is both personal and pedagogical, enabling the transfer of values through role modeling. Al-Zarnuji emphasizes the importance of respecting teachers as a prerequisite for receiving the blessings of knowledge. At the same time, al-Ghazali views teachers as murabbi who guide the spiritual and moral development of students. These strong interpersonal relationships create an educational environment conducive to character building (Dhofier, 2011).

Fourth, the dimension of adaptation to the times, which is realized through the selective and ethical use of technology. Modern Islamic boarding schools are increasingly integrating information technology into the learning process without abandoning traditional values. In this context, al-Ghazali's spiritual foundation serves as a moral filter against the negative impacts

of technology. At the same time, al-Zarnuji’s principles of discipline and time management help students use technology productively. This approach allows Islamic boarding schools to remain relevant in the digital age without losing their Islamic identity.

The integration of these four dimensions is in line with the Islamic education paradigm that emphasizes the formation of a complete human being (*insan kamil*), namely an individual who has a balance between personal piety, intellectual intelligence, and social responsibility. The concept of *insan kamil* presents humans as beings with spiritual and rational potential that must be developed harmoniously (Al-Attas, 1991). Education in this perspective aims not only to prepare students for worldly life, but also for the afterlife as the transcendental goal of Islamic education (Nasr, 2007).

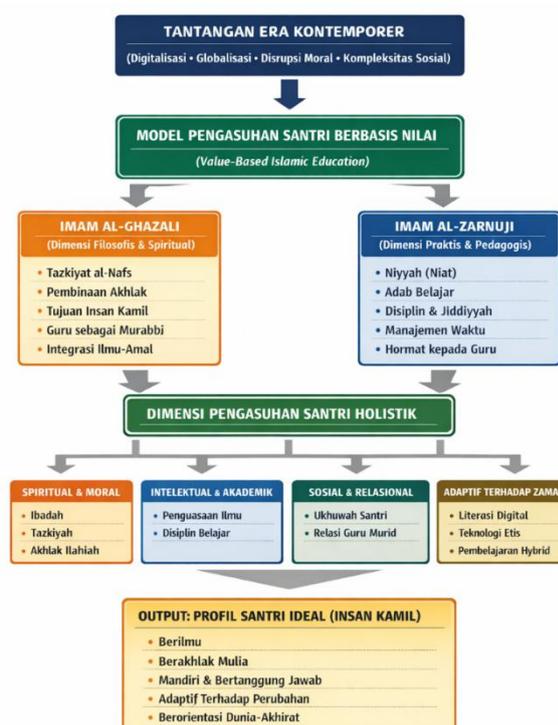


Figure 1: Model of Santri Care Integration from the Perspectives of Al-Ghazali and Al-Zarnuji

Furthermore, the integrative model of santri education, grounded in the thought of al-Ghazali and al-Zarnuji, can serve as a conceptual framework for the development of character education within the Islamic context. Lickona emphasizes that effective character education must involve the inculcation of values, role models, and a supportive social environment (Lickona, 1991). Thus, the synthesis of the two figures’ thoughts is not only theologically relevant but also compatible with modern educational theory.

This integrative model shows that effective santri education must combine spiritual guidance, intellectual strengthening, the formation of healthy social relationships, and the ability to adapt to changing times. This approach enables Islamic boarding schools to produce graduates who are not only knowledgeable and moral but also independent, responsible, and able to contribute to global society. Therefore, the thoughts of al-Ghazali and al-Zarnuji can be

seen as a strong conceptual foundation for the renewal of Islamic boarding school education in the 21st century.

Strengthening the Paradigm of Islamic Education Based on Adab and Moral Resilience in the Digital Age

One of the most significant findings from the synthesis of al-Ghazali and al-Zarnuji's thoughts is the importance of making adab and moral resilience the main foundation of Islamic education in the future. Amid the acceleration of globalization and digitalization, educational challenges are no longer limited to the mastery of knowledge but also to students' ability to manage information flows, maintain moral integrity, and preserve Islamic identity. Al-Ghazali emphasized that the deterioration of society is rooted in the deterioration of the heart, so education must focus on purifying the soul and shaping character as the basis for social change (A. H. Al-Ghazali, n.d.; Indana & Mustofa, 2024). Meanwhile, al-Zarnuji asserts that the success of knowledge depends on manners, right intentions, and respect for teachers, rather than mere intellectual intelligence (Al-Zarnuji, Burhanuddin, 2010).

This adab-based educational paradigm is highly relevant to the needs of contemporary Islamic education. Al-Attas states that the main crisis in modern education is not a lack of knowledge, but rather a loss of adab, or the inability to put things in their proper place (Al-Attas, 1991). Without adab, knowledge can be misused, causing moral and social harm. Therefore, Islamic education needs to prioritize character building and ethical awareness before knowledge transfer.

In addition, the concept of moral resilience is becoming increasingly important in navigating a digital environment full of distractions and values that contradict Islamic teachings. The habits of worship, self-control, and awareness of responsibility to Allah, as taught by al-Ghazali, can serve as internal mechanisms that protect students from the negative influences of globalization. Nasr emphasizes that Islamic spirituality provides an ethical framework that allows modern humans to maintain a balance between material progress and inner depth (Nasr, 2007).

Al-Zarnuji's thinking also made a practical contribution to building moral resilience through discipline in learning, time management, and sincerity in seeking knowledge. These principles are relevant to modern educational theory on self-regulated learning, which emphasizes the importance of self-control and intrinsic motivation in learning success. In the context of Islamic boarding schools, the formation of discipline through structured schedules and communal life enables the effective internalization of the values of responsibility and independence (Dhofier, 2011).

Furthermore, the paradigm of education based on manners and moral resilience can serve as a foundation for the development of an integrative Islamic education curriculum in the future. The curriculum does not focus solely on mastery of subject matter but also on character building, emotional intelligence, and ethical digital literacy. This aligns with the character education approach, which emphasizes the importance of a consistent educational environment for instilling moral values (Lickona, 1991). Pesantren have a comparative advantage in this regard because the boarding school system allows education to take place 24 hours a day through habituation and role modeling (Huda & Kartanegara, 2015; Jaenullah et al., 2022).

Thus, the synthesis of al-Ghazali and al-Zarnuji's thoughts shows that the future of Islamic education depends on maintaining its foundational values while adapting to changing times. Education that is oriented towards manners and moral resilience not only produces

intellectually intelligent individuals, but also has integrity, social responsibility, and strong spiritual awareness. This paradigm can serve as a strategic direction for reforming Islamic education, ensuring it remains relevant and competitive without losing its Islamic identity.

CONCLUSION

This study confirms that the educational thinking of Imam al-Ghazali and Burhanuddin al-Zarnuji remains highly relevant as a conceptual basis for the upbringing of students in contemporary Islamic boarding schools. Al-Ghazali emphasizes the spiritual-ethical dimension through the concepts of *tazkiyat al-nafs* (purification of the soul), moral guidance, and character building as the core of the educational process. Meanwhile, al-Zarnuji emphasizes the practical-pedagogical dimension, which includes manners, sincere intentions (*niyyah*), discipline, and ethics in seeking knowledge. The synthesis of these two schools of thought resulted in an integrative educational paradigm, which combines knowledge (*'ilm*), action (*'amal*), and morals as the foundation for the formation of a well-rounded Muslim personality.

The novelty of this research lies in the formulation of an integrative model of santri care that bridges al-Ghazali's philosophical-spiritual dimension with al-Zarnuji's operational-pedagogical principles in a holistic framework. This model includes spiritual-moral guidance, intellectual development, social-relational ethics, and adaptive abilities to 21st-century technological developments. The findings of this study also show that the effectiveness of this model is highly dependent on a comprehensive, supportive educational ecosystem. The pesantren environment, with its boarding school system, close kiai-student relationships, and the internalization of values in daily life, provides a conducive space for the internalization of manners and the strengthening of moral resilience. Thus, pesantrens have strategic potential as values-based Islamic education models capable of responding to the challenges of globalization and digitalization without losing their Islamic identity.

This study has several limitations. First, the analysis is limited to literature published within a specific time frame, so it may not capture all the latest perspectives that have emerged. Second, this study has not examined variations in implementation in different types of Islamic boarding schools (salaf, modern, and hybrid).

Therefore, further research is recommended to test the proposed model through qualitative case studies empirically, or mixed methods approaches across various types of Islamic boarding schools. Comparative studies between institutional models and across cultural contexts are also important for expanding the model's validity and applicability. In addition, future research can develop the integration of this model into curriculum design, pesantren leadership, and digital-based learning management in Islamic education.

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