

STRENGTHENING THE CULTURE OF SHAME IN BUILDING CHARACTER EDUCATION AT MA'HAD DARUL QUR'AN WAL HADIS AL-MAJIDIYYAH AL-SYAFI'IYYAH NAHDLATUL WATHAN LOMBOK

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ABSTRACTS

Background: The culture of shame plays a strategic role in Islamic boarding schools, serving as a foundation for character education and fostering ethical and moral development among students. At Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyyah Nahdlatul Wathan Lombok, the culture of shame is essential in shaping the character of students, yet its mechanisms and outcomes remain underexplored. **Purpose:** This study aims to examine the factors influencing the development of a culture of shame and its role in shaping the ethical and moral character of students within the context of traditional Islamic education. **Method:** A qualitative approach was adopted, utilizing observations, in-depth interviews with key informants, and document analysis. The study is grounded in a theoretical framework integrating Islamic educational values and sociocultural perspectives to analyze character-building mechanisms. **Result:** The findings reveal that the culture of shame is cultivated through spiritual exemplification inspired by the Kitab Ta'lim al-Muta'allim, social reinforcement emphasizing collective ethics, and moral role modeling provided by the Masysyaikhul Ma'had. A significant element of this process is the study of classical Islamic texts covering disciplines such as tafsir, hadith, jurisprudence, theology, and Sufism. Notable texts include Tafsir Jalalayn, Bulugh al-Marām, Al-Waraqat, and Minhāj al-'Abidin. This educational approach fosters an environment that instills shame as a mechanism of self-control and ethical reflection. **Conclusion:** The culture of shame functions not only as a social mechanism but also as a spiritual strategy for moral character development. This highlights the relevance of traditional Islamic education in building the ethical and religious foundation of young generations.

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A. INTRODUCTION

The culture of shame is a crucial value in character education, especially in the pesantren environment (Bailey et al., 2006; Fahmy et al., 2015; Lee et al., 2013; Rokhman et al., 2014; Sellman, 2007; Was et al., 2006). In pesantren traditions, the culture of shame not only serves as a social norm that regulates behavior but also as a mechanism that strengthens the spiritual, social, and ethical character of the students. In Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan Lombok, the culture of shame is a foundational pillar that underpins the entire educational process, both in developing relationships with Allah, with fellow human beings, and with oneself. This culture is formed through spiritual exemplification by the Ma'had's leaders, social reinforcement with the instillation of ethical values, and the formation of moral role models based on Islamic teachings (Nasri & Mulyohadi, 2023).

The uniqueness of this research lies in its focus on the role of the culture of shame in shaping character, not only from a social perspective but also as a spiritual force that governs individual behavior. While many studies have examined the culture of shame in the context of education, very few have specifically explored how this culture is applied in pesantren environments in the context of shaping spiritual, social, and ethical character. The gap in the literature is the lack of an in-depth understanding of the mechanisms for forming the culture of shame integrated into traditional Islamic teachings in pesantren, particularly in Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan Lombok. The culture of shame has long been recognized as an integral part of character education, especially within pesantren environments. As part of moral formation, the culture of shame not only influences social behavior but also plays a crucial role in shaping an individual's spiritual and ethical character. This study focuses on strengthening the culture of shame in the context of character education in Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan Lombok, combining Islamic educational values with a sociocultural approach. The aim of this study is to identify how the culture of shame is reinforced and applied in shaping the development of students' character, focusing on the spiritual, social, and ethical dimensions (Nasri & Mulyohadi, 2023).



Figure 1: The Mosque of Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah NW Lombok at Syaikh Zainuddin NW Islamic Boarding School in Anjani.



Figure 2: Thallibat or female students of Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah NW Lombok at Syaikh Zainuddin NW Islamic Boarding School in Anjani.

Research on the culture of shame has the culture of shame plays a significant role in various contexts. For instance, the study by Faizal Amrul Muttaqin and Wahyu

Saputra (2019) highlights the importance of the culture of shame in building legal awareness in society, which can improve compliance with regulations. Similarly, Sri Sulistyawaty and Nelvitia Purba (2019) examined the role of the culture of shame in preventing corruption in the Malay communities of Indonesia and Japan, while Daniel Dike et al. (2021) discussed the strategy of school principals in cultivating the culture of shame in elementary schools to develop superior character. The study by Romeo Ronny Panly Sinaga and Alokasih Gul (2023) focused on how the culture of shame can play a role in developing the theology of shame and combating corruption.

However, the gap that remains is the lack of studies linking the culture of shame with the formation of spiritual, social, and ethical character in the context of pesantren and traditional Islamic education. This study offers a contribution by delving deeper into the strengthening of the culture of shame in Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Lombok and how it plays a role in shaping the character of the younger generation with noble virtues.

B. METHOD

This research uses a qualitative approach to deeply explore the strengthening of the culture of shame as a means of shaping the spiritual, social, and ethical character of the students at Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan Lombok (Cissé & Rasmussen, 2022a; Mainwaring & Aujla, 2023; Mey, 2023; Tshabangu et al., 2022). Qualitative research is chosen because it is particularly suited to studying the social and cultural phenomena that are complex, subjective, and deeply embedded in the lived experiences of individuals within a specific context (Elizabeth M. Pope et al., 2023; Gökçe, 2022; Mihas, 2023; M.P. Brundha, 2023). The approach allows for a comprehensive understanding of the mechanisms, practices, and values associated with the culture of shame, as well as how they contribute to the overall educational process in the pesantren. This methodology is rooted in the assumption that behavior, values, and cultural practices must be understood in their specific contexts, particularly within the traditional Islamic educational setting of pesantren (Li, 2024; M. Davison et al., 2023).

Research Design

This study adopts a case study design, which allows for an in-depth examination of the phenomenon of interest within a specific context. The Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan Lombok serves as the case being studied. A case study design is appropriate for this research because it enables the researcher to focus on the unique educational practices and cultural elements that shape the character of the students within the pesantren. The case study method allows for a detailed exploration of how the culture of shame is implemented in this specific Ma'had, what role it plays in the formation of character, and how it integrates with the broader pedagogical strategies employed within the institution (Deschênes et al., 2024; Elliott et al., 2023; Grenier, 2023; Spinuzzi, 2023).

The research is based on a descriptive qualitative approach, which emphasizes understanding the meaning and significance of the culture of shame from the perspectives of the students, teachers, and other relevant stakeholders at the Ma'had. Descriptive research allows the researcher to provide a rich, detailed description of the processes and practices that take place within the institution, especially as they relate

to the internalization of ethical, social, and spiritual values in the students (Cissé & Rasmussen, 2022b; Creswell & J. David Creswell, 2022; Elizabeth M. Pope et al., 2023; Massazza et al., 2022; Nasri, 2023a)

Data Collection Methods

To obtain a comprehensive understanding of the strengthening of the culture of shame and its influence on character education, several data collection techniques are employed. These include observations, interviews with key informants, and document analysis.

1. Observations

Observational methods are used to gain firsthand insight into the daily practices and activities that contribute to the formation of the culture of shame at Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Lombok. This includes observing interactions between students, teachers, and other figures of authority within the institution. The focus of the observations is to identify moments where the culture of shame is evident in the behavior and actions of the students and staff. Observations are conducted during class sessions, extracurricular activities, religious studies, and communal gatherings, providing a holistic view of how the culture of shame permeates different aspects of life at the Ma'had (Farid, 2022; Koketsu, 2021).

In addition to observing individual behavior, the researcher also observes the collective atmosphere within the institution. This includes paying attention to how students interact with each other and how the Ma'had's leadership and staff model behavior that reflects the culture of shame. By observing these dynamics, the researcher gains insight into the role of the Ma'had's leaders in modeling the ethical and spiritual behavior that encourages students to internalize the culture of shame (Olsen, 2024).

2. Interviews

Interviews are conducted with key informants, including the Ma'had's leaders (Masysyaikhul Ma'had), teachers, and students. Interviews are semi-structured to allow for flexibility in exploring different aspects of the culture of shame and its influence on character development. The interviewees are chosen based on their roles within the Ma'had and their knowledge of the culture and educational practices employed at the institution (Dursun, 2023a; Kahlke et al., 2024; Yamineva, 2023).

The Masysyaikhul Ma'had, being central figures in the Ma'had's leadership, provide valuable perspectives on how the culture of shame is instilled and reinforced within the institution. Interviews with the teachers and students provide insights into how the culture of shame is experienced on a day-to-day basis, how it shapes students' behavior, and how it influences their ethical, social, and spiritual development. The teachers also share their experiences in fostering a sense of shame as a moral and ethical guideline for students, as well as how it is integrated into the curriculum and extracurricular activities (Kasales et al., 2019; Kryger, 2017).

Interviews are open-ended and designed to encourage participants to reflect on their personal experiences and the perceived benefits and challenges of the culture of shame within the Ma'had. This helps the researcher gather detailed accounts of how the culture of shame is applied in practice, as well as the challenges and successes experienced by both the students and the staff in fostering this cultural value (Brinkmann, 2013; Dursun, 2023b).

3. Document Analysis

Document analysis is conducted to examine the texts and materials that form the foundation of the Ma'had's educational curriculum and ethos. This includes reviewing religious texts, such as the Kitab Ta'lim al-Muta'allim and other Islamic books used in the Ma'had's educational program, which are pivotal in shaping the spiritual, social, and ethical outlook of the students. By analyzing these texts, the researcher can identify how the culture of shame is embedded in the curriculum and how it aligns with the broader teachings of Islam (Tănase, 2017; White, 2006).

Documents such as official records, student handbooks, and internal publications are also analyzed to understand how the Ma'had articulates its mission and values regarding character education and the role of shame in developing virtuous character. The analysis of these documents provides additional insight into how the institution codifies the importance of the culture of shame and integrates it into its overall educational philosophy (Barrett & Twycross, 2018; Gill et al., 2008; Herscu-Kluska & Pe'er, 2024).

Data Analysis

The data collected through observations, interviews, and document analysis are analyzed using thematic analysis. Thematic analysis involves identifying recurring themes, patterns, and categories in the data that relate to the research questions and objectives. The process begins with familiarizing oneself with the data by reading through interview transcripts, field notes from observations, and relevant documents (Lerigo-Sampson, 2022; Santos & Dano, 2024; Schwandt, 2021).

From this initial reading, the researcher identifies key themes related to the culture of shame, such as how it is taught, how it influences students' behavior, and its role in character development. These themes are then coded and categorized to form a coherent understanding of how the culture of shame is implemented in the Ma'had and its impact on the students' spiritual, social, and ethical growth (Ma, 2024; Mihas, 2023; Santos & Dano, 2024).

Thematic analysis also involves interpreting the data in light of the theoretical framework used in the study, which includes Islamic educational values and sociocultural perspectives. This allows the researcher to draw connections between the culture of shame and broader social, cultural, and religious norms, providing a deeper understanding of the significance of shame in the Ma'had's character-building process (Davis et al., 2024; Eftenaru, 2023).

Ethical Considerations

Ethical considerations are a key aspect of this research. The study ensures that all participants are fully informed about the purpose of the research, their voluntary participation, and their right to withdraw at any time without any consequences. Informed consent is obtained from all interview participants, and confidentiality is maintained throughout the research process. The researcher ensures that the identities of the participants are protected, and that the data collected is only used for the purposes of this study (Cerero et al., 2023; Miller et al., 2023).

The researcher is also mindful of cultural sensitivities related to the subject matter, particularly in the context of a religious institution. By maintaining respect for the Ma'had's educational practices and values, the researcher aims to conduct the study in a manner that is culturally appropriate and respectful of the traditions and beliefs of the Ma'had community (Bockhold et al., 2022; Sagitova et al., 2023).

In conclusion, the methodology employed in this research is designed to provide a comprehensive and detailed understanding of how the culture of shame is reinforced and applied in Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan Lombok. By using a combination of observations, interviews, and document analysis, this study aims to capture the multifaceted nature of the culture of shame and its role in shaping the spiritual, social, and ethical character of the students. The qualitative approach allows for an in-depth exploration of this phenomenon in its natural setting, offering valuable insights into the importance of shame in character education within a traditional Islamic educational environment.

C. RESULT AND DISCUSSION

This section presents the findings of the study and provides a detailed discussion on three key aspects: the profile of Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan (NW) Lombok, the learning system implemented in the Ma'had, and the application of the culture of shame in character development. These findings are based on data collected through observations, interviews, and document analysis.

Profile of Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah NW Lombok

Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah NW Lombok is a renowned Islamic educational institution situated in Anjani, East Lombok, Indonesia. Established under the umbrella of the Nahdlatul Wathan (NW) organization, the Ma'had aims to produce individuals with strong Islamic values, sound character, and a profound understanding of religious sciences. The Ma'had's vision is deeply rooted in its commitment to preserving and spreading the teachings of Ahl al-Sunnah wa al-Jama'ah while fostering intellectual and spiritual growth.



Figure 3: The founder and main initiator of Ma'had Darul Qur'an Wal Hadits Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan is Maulana al-Syaikh TGKH. Muhammad Zainuddin Abdul Madjid.



Figure 4: The woman in the red hijab is Ummuna Hj. Sitti Raihanun Zainuddin Abdul Madjid, the founder of Pondok Pesantren Syaikh Zainuddin NW in Anjani, which serves as the sanctuary for Ma'had Darul Qur'an Wal Hadits Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan.

The institution is recognized for its non-formal education system that emphasizes the study of classical Islamic texts, known as **kitab kuning**. The Ma'had accepts students who have completed their formal high school education (SMA or equivalent) and offers an alternative learning environment that combines traditional Islamic teachings with modern educational approaches. The learning environment in the Ma'had is characterized by simplicity, discipline, and a focus on collective worship and study.



Figure 5 and 6: The Salafi higher education institution Ma'had Darul Qur'an Wal Hadits Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan in Anjani holds a mass circumcision ceremony for the students in front of the Majelis Dakwah Hamzanwadi II, Syaikh Zainuddin NW Anjani Islamic Boarding School.

Ma'had Darul Qur'an Walhadist Al-Majidiyyah Al-Syafi'iyah Nahdlatul Wathan Anjani, abbreviated as MDQH NW, is located within the Syaikh Zainuddin Nahdlatul Wathan Anjani Islamic Boarding School. This institution specializes in studying classical Islamic texts, known as *"kitab kuning,"* authored by the Salafusshalih scholars, with a teaching method based on halaqah. Established by Al-Magrufullahu Maulana Syaikh TGKH Muhammad Zainuddin Abdul Madjid on the 15th of Jumadil Akhir 1386 H, or in 1965 CE, MDQH NW aims to form a generation proficient in Islamic knowledge, grounded in the teachings of Ahlussunnah wal Jama'ah (Fahrurrozi, 2019).

MDQH NW plays a crucial role in preserving the authentic Islamic educational tradition, particularly in the study of classical texts passed down by earlier scholars. The halaqah method employed in this institution emphasizes group discussions and joint studies, where both the students (*santri*) and the instructors share knowledge in a respectful and sacred environment. The primary objective of establishing this Ma'had was to produce not only intellectually capable students but also those who possess noble character, promoting values of simplicity, discipline, and diversity in social life.

With this vision, MDQH NW is committed to contributing to character education, intellectual development, and the cultivation of a strong moral foundation among its students. The Ma'had adopts a structured hierarchy in its leadership, with the Amid (head of Ma'had), deputy Amid, and **masyaikh** (scholars) overseeing the educational and administrative activities. The institution places a strong emphasis on the moral and spiritual development of its students, aligning its programs with Islamic ethical principles (Fahrurrozi, 2019).

The Learning System

The educational framework of the Ma'had is based on the Madrasah al-Shaulatiyah learning system, which prioritizes the mastery of classical Islamic sciences such as Quranic studies, Hadith, Fiqh (Islamic jurisprudence), and Tasawwuf (Islamic mysticism). This system emphasizes the traditional method of *talim* (instruction) and *mudzakarah* (discussion) as the core teaching strategies.

Classes are typically conducted in small groups, allowing students to engage closely with their teachers and peers. The curriculum is designed to foster critical thinking, analytical skills, and a deep understanding of Islamic texts. The teaching methodology involves direct recitation and explanation of classical texts by the teachers, followed by interactive discussions to ensure students grasp the material.

Key characteristics of the learning system include:

1. **Daily Schedules:** The students follow a rigorous daily schedule that includes prayers, Quranic recitation, lectures, and personal study sessions. The schedule is designed to instill discipline and a strong sense of responsibility.
2. **Curriculum:** The curriculum focuses on *kitab kuning* such as *Tafsir Jalalayn*, *Fiqh al-Manhaji*, and *Kitab Ta'lim al-Muta'allim*. These texts are integral to the formation of students' knowledge and character.
3. **Language Training:** Arabic serves as the medium of instruction, enabling students to access classical Islamic literature and enhance their comprehension of religious texts.
4. **Teacher-Student Relationship:** A close bond between teachers and students is cultivated, ensuring that the learning process is not merely academic but also spiritual and moral.

This learning system has proven effective in not only imparting knowledge but also nurturing discipline, humility, and ethical behavior among the students (Fahrurrozi, 2019).

The Application of the Culture of Shame

The culture of shame (*budaya malu*) is one of the central principles in character development at the Ma'had. It functions as a moral compass that guides students to act ethically, maintain discipline, and avoid behaviors that may bring dishonor to themselves, their families, or the institution. The application of this culture is evident in various aspects of the students' daily lives and learning environment.

1. Internalization Through Rituals and Activities

The Ma'had emphasizes rituals and communal activities that reinforce the culture of shame. For example, students are expected to attend prayers in congregation, dress modestly, and uphold cleanliness in their surroundings. Failure to adhere to these expectations often results in constructive feedback from peers or teachers, fostering accountability and a sense of personal responsibility.

2. Role of Teachers as Moral Exemplars

Teachers play a crucial role in modeling the values associated with the culture of shame. They embody the virtues of humility, respect, and responsibility, which are mirrored by the students. Teachers also frequently remind students

of the moral and spiritual consequences of neglecting their duties, encouraging them to reflect on their actions and rectify any shortcomings.

3. Peer Monitoring and Collective Accountability

Students are encouraged to watch over one another and provide gentle reminders when someone deviates from the expected norms. This practice instills a sense of collective responsibility and mutual support among the students. The emphasis on community-driven accountability reinforces the importance of maintaining personal and social ethics.

4. Disciplinary Measures as Educational Tools

The Ma'had employs disciplinary measures that aim to educate rather than punish. When a student violates the rules or fails to uphold the cultural norms, the institution uses these moments as opportunities for reflection and learning. For instance, students may be asked to perform additional communal service or engage in discussions with their teachers about the significance of their actions.

5. Integration Into the Curriculum

The culture of shame is integrated into the curriculum through the study of Islamic texts that emphasize ethics, morality, and personal accountability. Books such as *Ta'lim al-Muta'allim* highlight the importance of maintaining dignity, respecting teachers, and valuing time. These teachings are directly related to the concept of shame as a motivator for ethical behavior.

Impact on Students

The application of the culture of shame has a profound impact on the students. It fosters a heightened awareness of their responsibilities as Muslims and members of the community. Students develop qualities such as humility, self-discipline, and respect for others, which prepare them to become ethical and responsible leaders in their communities.

Summary

The findings reveal that Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyyah NW Lombok is a unique institution that combines traditional Islamic education with the cultivation of ethical and spiritual values. The learning system, deeply rooted in the study of *kitab kuning*, provides a solid foundation for intellectual and moral growth. The application of the culture of shame further enhances the students' character development, instilling in them a strong sense of accountability, respect, and responsibility. Together, these elements create an environment that nurtures well-rounded individuals who embody the values of Islamic teachings.

Discussion

The research findings on the Profile of Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyyah NW Lombok, Learning System, and Implementation of the Culture of Shame can be analyzed using theories of Islamic education, moral-based learning, and character development. Each aspect is discussed in relation to theoretical foundations to clarify the significance of the findings.

1. Ma'had Profile and the Theory of Traditional Islamic Education

The profile of Ma'had Darul Qur'an Wal Hadis as an Islamic educational institution focused on *kitab kuning* and the teachings of Ahl al-Sunnah wa al-Jama'ah reflects the model of traditional Islamic education discussed by Fazlur Rahman in *Islam and Modernity: Transformation of an Intellectual Tradition* (Edi Sungkowo, 2022; Rahman, 1979; Roibin & Nurhayati, 2022; Suparman et al., 2023). Rahman explains that institutions like the Ma'had play a crucial role in preserving classical Islamic knowledge, particularly in the context of confronting modernity (Arif Saefudin et al., 2024; Muliadi et al., 2024; Nasri, 2017; Nasri, Muliadi, et al., 2024; Walad et al., 2025).

Furthermore, the educational theory of Ibn Khaldun in *Muqaddimah* states that traditional Islamic education aims to develop a harmonious soul (*nafs*) through mastery of religious sciences and the formation of character rooted in moral values (Dajani, 2015; Ferianto et al., 2024; Hamirudin, 2024; Hasanah et al., 2024; Nova Saputra et al., 2024). The hierarchical structure and intensive spiritual approach employed by the Ma'had align with Ibn Khaldun's idea that a disciplined educational environment focused on spirituality can produce individuals with high integrity and deep religious competence.

2. Learning System and Collaborative Learning Theory

The learning system at the Ma'had, emphasizing *ta'lim* and *mudzakarah* methods, can be analyzed through collaborative learning theory. Vygotsky in *Mind in Society* states that social interaction plays a crucial role in cognitive development (Jones, 2022; Lourenço, 2012; Mudi & Samanta, 2024; Tzuriel, 2021; Wibowo et al., 2025). Through group discussions and intensive learning, students at the Ma'had build a deeper understanding of the material while sharpening their critical and analytical thinking skills (Astani et al., 2024; Nasri, 2023b; Nasri & Astani, 2024; Nasri & Rahmatullah, 2023; Rasyidi & Nasri, 2023).

Moreover, the integration of Arabic as the language of instruction in the learning system aligns with Krashen's second language acquisition theory, which highlights the importance of a natural and supportive linguistic environment in language learning (Chen et al., 2024; Luo, 2024). By actively practicing Arabic, students not only master linguistic skills but also understand the cultural and religious contexts inherent in classical texts (Nasri, 2015; Nasri, Gufran, et al., 2024; Nasri, Wahid, et al., 2024).

The curriculum based on *kitab kuning* reflects a constructivist approach to education, where students are not merely recipients of information but are encouraged to connect Islamic teachings with practical contexts in their lives. This aligns with Dewey's progressive education theory, which promotes experiential learning to prepare learners to face real-world challenges (Akbar, 2015; Dewey, 1996, 2004; Wasitohadi, 2014).

3. Implementation of the Culture of Shame and Character Development Theory

The culture of shame implemented at the Ma'had functions as a primary instrument in character development. This concept can be linked to Aristotle's virtue ethics, which emphasizes that the development of virtues such as shame

(*haya'*) is central to good moral character. In the Islamic context, the culture of shame is also discussed by Imam Al-Ghazali in *Ihya Ulum al-Din*, where he explains that *haya'* arises from faith and serves as a deterrent to immoral actions (al-Ghazzālī, 2017; Al-Ghazali, n.d., 2001; Mighfar, 2023).

The implementation of the culture of shame through rituals, teacher role models, and collective accountability can further be explained by Bandura's social learning theory. Bandura posits that individuals learn by observing and imitating the behavior of authoritative models (Baştan & Dülek, 2023). In this case, teachers at the Ma'had act as role models who demonstrate the values of shame, which are then emulated by students (Nasri, Indinabila, et al., 2024; Nasri, Mulyohadi, et al., 2024; Nasri & Rahmatullah, 2025; Sopian et al., 2024).

The application of disciplinary actions as an educational tool also aligns with the theory of restorative discipline. Wachtel and McCold (2003) explain that this approach focuses on restoring social and moral relationships rather than merely punishing violations. By providing students with opportunities to reflect on their actions and learn from their mistakes, the Ma'had creates a learning environment that supports character growth.

Implications of Findings for Islamic Education

The findings on the implementation of the culture of shame and the learning system at the Ma'had highlight the importance of a holistic approach to Islamic education. This approach emphasizes not only intellectual aspects but also moral and spiritual dimensions. This aligns with the concept of *tarbiya* in Islam, which encompasses the balanced development of the body, mind, and soul.

Moreover, these findings provide concrete examples of how Islamic educational institutions can leverage traditional values to address modern challenges. For instance, the culture of shame can be an effective tool to address social issues such as the decline in ethics and morality among the younger generation.

The discussion based on relevant theories demonstrates that Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah NW Lombok has successfully implemented an educational approach rooted in traditional Islamic values while remaining relevant to contemporary needs. By integrating collaborative learning systems, **kitab kuning**-based curricula, and a strong culture of shame, this Ma'had significantly contributes to shaping individuals with moral character, intellectual competence, and spiritual awareness.

CONCLUSION

This study has explored the integral role of **Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah NW Lombok** in shaping the spiritual, social, and ethical character of its students through the implementation of a robust culture of shame, a traditional learning system, and an environment steeped in Islamic values. The findings highlight the interconnectedness of these elements and their significant contributions to the overall development of santri as individuals rooted in Islamic moral values. The profile of the Ma'had, as an institution grounded in classical Islamic teachings and the Ahl al-Sunnah wa al-Jama'ah tradition, demonstrates its pivotal role in preserving Islamic intellectual heritage. Its hierarchical structure and focus on **kitab kuning**

provide an effective framework for nurturing a deep understanding of religious sciences while embedding ethical principles in daily practice.

The learning system employed at the Ma'had, characterized by *ta'lim* (instruction), *mudzakarah* (discussion), and Arabic immersion, promotes collaborative learning and intellectual engagement. This approach not only enhances the students' academic capabilities but also reinforces their linguistic skills and understanding of the cultural context embedded in Islamic teachings. The emphasis on experiential learning ensures that students are equipped to apply their knowledge in practical and meaningful ways.

The implementation of the culture of shame (*haya'*) is a distinctive feature of the Ma'had that plays a critical role in shaping the character of the students. Rooted in Islamic teachings, the culture of shame fosters self-discipline, accountability, and a deep sense of responsibility toward oneself, others, and God. The integration of this value through teacher modeling, collective accountability, and reflective disciplinary practices ensures the holistic development of students' moral and spiritual dimensions.

The research also addresses a significant gap in the literature by highlighting the mechanisms through which Islamic educational institutions like the Ma'had integrate traditional values into their educational frameworks. By emphasizing the relevance of the culture of shame as a tool for moral and character development, this study provides valuable insights into how Islamic education can address contemporary social and moral challenges.

In conclusion, Ma'had Darul Qur'an Wal Hadis Al-Majidiyyah Al-Syafi'iyah NW Lombok serves as a model of how traditional Islamic education can balance intellectual pursuits with moral and spiritual development. Its focus on preserving Islamic traditions while fostering holistic character development makes it a significant contributor to the field of Islamic education. The findings of this research not only enhance our understanding of the role of Islamic educational institutions but also offer practical implications for incorporating traditional values into modern educational systems to produce individuals with integrity, knowledge, and faith.

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