

## The Model of Akhlakul Karimah Development Implemented by Islamic Education Teachers at MAS Al-Wardah

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**Abstract:** This study aims to analyze the model of akhlakul karimah development implemented by Islamic Education (PAI) teachers at MAS Al-Wardah. Moral development is a fundamental aspect of Islamic education that emphasizes not only the transfer of knowledge but also character formation aligned with Islamic moral values. Employing a qualitative case study approach, the research utilizes observations, interviews, and documentation. The results reveal that PAI teachers implement several development models, including exemplary behavior (uswah hasanah), habituation, advising (mau'izhah), disciplinary reinforcement, and emotional approaches. The exemplary model is the most dominant, as students tend to imitate the daily behavior of their teachers. Moreover, the integration of religious activities such as dhuha prayers, Qur'an recitation, and daily short sermons contributes significantly to shaping students' character. The study concludes that the success of akhlakul karimah development largely depends on teachers' consistency in providing positive examples as well as the support of a conducive school environment.

**Keywords:** Moral Development; Islamic Education Teachers; Akhlakul Karimah; Islamic Education; MAS Al-Wardah

**Abstrak:** Penelitian ini bertujuan untuk menganalisis model pembinaan akhlakul karimah yang diterapkan oleh guru Pendidikan Agama Islam (PAI) di MAS Al-Wardah. Pembinaan akhlak merupakan aspek fundamental dalam pendidikan Islam yang tidak hanya menekankan transfer pengetahuan, tetapi juga pembentukan karakter dan perilaku yang sesuai dengan nilai-nilai Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, melibatkan observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa guru PAI menerapkan beberapa model pembinaan, termasuk keteladanan (uswah hasanah), pembiasaan, nasehat (mau'izhah), penguatan disiplin, dan pendekatan emosional. Model keteladanan terbukti paling dominan karena siswa cenderung meniru perilaku guru dalam kehidupan sehari-hari. Selain itu, integrasi kegiatan keagamaan seperti shalat dhuha, tadarus, dan kultum harian berkontribusi signifikan dalam

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membentuk akhlak peserta didik. Penelitian ini menyimpulkan bahwa keberhasilan pembinaan akhlakul karimah sangat bergantung pada konsistensi guru dalam memberikan teladan serta dukungan lingkungan madrasah yang kondusif.

**Kata Kunci:** Pembinaan Akhlak; Guru PAI; Akhlakul Karimah; Pendidikan Islam; MAS Al-Wardah

## A. Introduction

The cultivation of *akhlākul karīmah*—noble character—is a central objective of Islamic education, rooted in the Qur’anic mandate to form morally upright individuals. In Islamic pedagogy, character formation is not merely an additional component but the essence of educational goals (Al-Abrash, 2018). Schools, especially Islamic secondary institutions, serve as vital environments for fostering moral behavior among adolescents. In this context, the role of the Islamic Religious Education (PAI) teacher becomes essential in guiding students toward exemplary conduct based on Islamic values.

Adolescence is a phase characterized by significant emotional, social, and ethical development. At this stage, students are vulnerable to behavioral challenges such as indiscipline, dishonesty, and peer influence, making moral guidance an urgent need (Santrock, 2019). Therefore, PAI teachers are expected to function not only as academic instructors but also as moral mentors who shape students’ character through structured programs and daily interaction.

Islamic education emphasizes that moral excellence is intertwined with faith and worship. According to Al-Ghazali (2004), good character is formed through habituation, knowledge, and spiritual discipline. This perspective requires teachers to integrate moral values into teaching methodologies and create consistent reinforcement strategies. At MAS Al-Wardah, character building has become a primary focus in the overall educational framework.

The school environment, including rules, culture, and teacher-student relationships, significantly influences students’ moral development. Bronfenbrenner’s (2005) ecological theory highlights that students’ behavior is shaped by interactions

within their immediate social environment, including teachers. Thus, PAI teachers at MAS Al-Wardah serve as role models whose attitudes and behaviors directly affect students' character formation.

Various studies affirm that the effectiveness of character education depends on practical strategies such as modeling, habituation, and mentoring. Lickona (2012) states that moral education must include moral knowing, moral feeling, and moral action. Therefore, PAI teachers must adopt holistic strategies that touch students' cognitive, affective, and behavioral domains. At MAS Al-Wardah, these strategies are implemented through both classroom instruction and extracurricular activities.

The emergence of behavioral issues among students today, influenced by digital exposure and peer pressure, necessitates innovative character-building approaches. According to Rahman (2020), moral degradation among youth is often triggered by a lack of guidance and the weakening of social control. Addressing these challenges requires PAI teachers to implement contextual and technology-aware strategies.

The PAI curriculum in Indonesia emphasizes the development of faith, piety, and noble character. It aims to help students internalize Islamic values in everyday life (Kementerian Agama RI, 2020). MAS Al-Wardah adopts this curriculum and integrates it with school-specific programs designed to strengthen moral conduct among students, especially related to discipline, respect, honesty, and responsibility.

One of the primary strategies applied by PAI teachers is *uswah hasanah* (exemplary behavior). Prophet Muhammad SAW is described as the best example of moral excellence (QS. Al-Ahzab: 21). Teachers who exemplify good conduct are more likely to influence student behavior positively. At MAS Al-Wardah, PAI teachers consistently model politeness, discipline, and sincerity to establish moral norms for the students.

Another strategy is the implementation of moral habituation through daily rituals such as praying in congregation, reading the Qur'an, greeting etiquette, and maintaining cleanliness. Habituation helps students internalize moral values automatically over time (Hidayat, 2019). These practices are embedded into the school culture, ensuring continuous reinforcement.

Supervision and counseling also play an essential role in building character. PAI teachers at MAS Al-Wardah often collaborate with homeroom teachers and counseling staff to guide students who face moral or behavioral difficulties. According to Yusuf and Nurihsan (2015), counseling interventions can significantly improve student self-control and moral behavior when integrated with religious values.

Interactive learning methods are used to enhance student engagement with moral concepts. Techniques such as discussion, storytelling, and case-based learning help students understand real-life applications of Islamic ethics (Nata, 2019). PAI teachers apply these methods to make lessons more relatable and meaningful for students.

Moreover, reinforcement through rewards and sanctions is essential in shaping behavior. Behaviorist theories suggest that consistent reinforcement strengthens desired behavior (Skinner, 1953). At MAS Al-Wardah, positive behaviors are rewarded, while misconduct is corrected through educational sanctions intended to build awareness rather than punish.

The involvement of parents and the community is another important element of character education. Research indicates that moral development is maximized when parents and teachers work collaboratively (Berk, 2018). MAS Al-Wardah encourages parental participation through meetings and communication systems to ensure students receive consistent guidance.

Despite these efforts, schools still face challenges such as students' diverse backgrounds, technological distractions, and inconsistent discipline. These issues require continuous innovation and adaptation in character education strategies (Mansur, 2021). Therefore, evaluating and improving PAI teachers' approaches remains necessary for optimizing character development outcomes.

This study explores the efforts undertaken by Islamic Religious Education teachers in cultivating *akhlākul karīmah* among students at MAS Al-Wardah. It examines specific strategies, their implementation, and their impact on students' moral behavior. The findings aim to contribute to the development of effective character education models in Islamic schools and provide insights for educators, policymakers, and researchers.

## **B. Research Methodology**

This study employed a qualitative research design to explore how Islamic Education (PAI) teachers implement moral development models (akhlakul karimah) among students at MAS Al-Wardah. A qualitative approach was chosen because it allows researchers to understand meanings, perspectives, and real-life practices in a natural setting (Creswell, 2018). Through this approach, the study investigated teacher strategies, patterns of interaction, and contextual factors influencing moral cultivation in the school environment.

The research utilized a phenomenological method to capture the lived experiences of teachers and students regarding the implementation of akhlakul karimah. Phenomenology focuses on participants' subjective experiences and the essence of phenomena as lived by individuals (Moustakas, 1994). This method was suitable for uncovering values, perceptions, and internal processes that cannot be measured numerically but are essential in moral education.

The primary data sources included Islamic Education teachers, school administrators, and selected students of MAS Al-Wardah. These participants were chosen through purposive sampling, a technique that selects individuals considered knowledgeable and directly involved in the phenomenon being studied (Patton, 2015). Their involvement provided comprehensive insights into the strategies used by teachers and the students' responses to moral development programs.

Data collection techniques consisted of in-depth interviews, participant observation, and documentation. Interviews were conducted to obtain detailed information from teachers and students regarding their experiences and perceptions of akhlakul karimah practices. Observations allowed the researcher to directly examine classroom interactions, disciplinary approaches, and extracurricular activities that supported moral cultivation. Documentation, including school policies and teacher lesson plans, served as supporting evidence for understanding institutional strategies.

The data were analyzed using thematic analysis, following the steps of data reduction, data display, and conclusion drawing as suggested by Miles, Huberman, and

Saldaña (2018). The process involved organizing interview transcripts and field notes, coding meaningful segments, identifying emerging themes, and interpreting patterns related to moral education practices. This analysis method allowed the researcher to connect conceptual frameworks with actual practices implemented by teachers.

To ensure the credibility of findings, the study employed triangulation of data sources and methods. Triangulation enhances research trustworthiness by comparing multiple forms of evidence to ensure consistency and accuracy (Lincoln & Guba, 1985). Member checking was also conducted by presenting preliminary findings to participants for confirmation, thereby increasing the validity of interpretations. Ethical considerations—such as informed consent, confidentiality, and voluntary participation—were strictly followed throughout the research process.

### **C. Results and Discussion**

The findings of this study reveal that the efforts of Islamic Religious Education (IRE) teachers in cultivating *akhlakul karimah* among students at MAS Al-Wardah are carried out through structured, continuous, and context-based strategies. First, the study shows that teachers emphasize exemplary behavior (*uswah hasanah*) as the primary model of moral formation. Students consistently observe teachers' discipline, politeness, and integrity, which strengthens the perception that character education is best transmitted through lived experiences rather than verbal instruction alone. This finding aligns with Nata (2018), who asserts that Islamic character building depends heavily on behavioral modeling by educators.

Second, the results indicate that habituation (*ta'dib through daily routines*) forms a core component of the moral development process. Daily activities—such as greeting upon entering school, communal *dhuha* prayer, disciplined queueing, and maintaining cleanliness—serve as repetitive triggers that gradually shape students' moral consciousness. The teachers explained that habituation is more effective when reinforced consistently across learning spaces, dormitory environments, and extracurricular programs. This supports Maksudin's (2019) argument that routine moral practices significantly influence students' long-term behavioral tendencies.

Third, the study found that moral instruction (*mau'izhah*) is delivered not only through formal lessons but also through spontaneous advice related to real-life situations. Teachers often highlight Islamic ethical principles when students display inappropriate behavior, using the moment as a practical learning opportunity. This approach tends to resonate more deeply with students because moral messages are connected directly to their daily interactions. As affirmed by Sudrajat (2020), contextualized moral instruction increases students' internalization of ethical teachings.

Fourth, reinforcement and supervision play a significant role in strengthening the cultivation of *akhlakul karimah*. Teachers provide positive reinforcement—such as praise, recognition, and assigned responsibilities—to encourage moral behavior. Conversely, corrective measures are implemented when students violate school norms. Teachers emphasize restorative rather than punitive strategies, ensuring that disciplinary actions promote reflection rather than resentment. This is consistent with Rahmadani (2021), who states that moral discipline should promote awareness and self-regulation.

Fifth, the collaboration between teachers and parents significantly supports the success of character formation. The research indicates that regular communication, home visits, and WhatsApp-based monitoring of students' behavior enable teachers to synchronize school-based moral values with family practices. Teachers reported that students whose parents actively participate in moral monitoring exhibit more stable character traits. This aligns with Hikmah (2020), who emphasizes the importance of school-family synergy in Islamic character development.

Moreover, the study found that extracurricular programs—such as Islamic mentoring, *tahfiz* classes, and youth spiritual gatherings (*halaqah tarbiyah*)—serve as extended platforms for character building. These activities create an environment where students engage in peer-based moral learning and internalize Islamic values through practice. Teachers observed that students involved in mentoring groups demonstrate stronger discipline and better interpersonal communication.

Another significant result is that the school climate at MAS Al-Wardah supports the holistic development of *akhlakul karimah*. The presence of religious posters, structured rules, spiritual activities, and supportive peer groups establishes a moral



ecosystem in which students feel accountable not only to teachers but also to the collective ethical culture of the school. This finding is supported by the work of Komalasari and Saripudin (2017), who highlight the importance of an ethical school culture in shaping students' character.

The research also reveals several challenges faced by IRE teachers. These include students' varied home backgrounds, the influence of digital media, and inconsistent discipline among some students. Teachers explained that technological distractions often disrupt students' focus and weaken their moral discipline. As noted by Abdullah (2021), digital exposure without proper guidance can hinder students' moral development.

Despite these challenges, teachers develop adaptive strategies such as integrating digital platforms for moral reminders, incorporating interactive teaching methods, and designing more engaging moral discussions. Teachers believe that addressing contemporary issues—such as social media ethics, digital responsibility, and online behavior—helps students develop relevant moral competencies.

Furthermore, the study shows that teachers' professional competence significantly affects the success of character building. Teachers who demonstrate deep religious knowledge, emotional maturity, and strong communication skills tend to develop more positive relationships with students. These relationships provide a foundation of trust that makes students more receptive to moral advice. As stated by Arifin (2018), effective character educators are those who combine pedagogical, spiritual, and interpersonal competence.

Overall, the findings highlight that moral formation is a dynamic, multidimensional process requiring consistent modeling, habituation, instruction, supervision, and collaboration. The various strategies adopted by IRE teachers at MAS Al-Wardah prove effective in shaping students' *akhlakul karimah*, as reflected in improved discipline, respectful communication, and responsible behavior. These results reinforce existing theories on Islamic character education while providing context-specific insights into its implementation in contemporary Islamic schools.



#### **D. Conclusion**

The findings of this study indicate that the efforts of Islamic Religious Education (PAI) teachers in fostering *akhlakul karimah* among students at MAS Al-Wardah are carried out through a comprehensive and systematic approach. Teachers combine exemplary behavior, persuasive moral guidance, and structured habituation strategies that encourage students to internalize Islamic ethical values. This approach aligns with the Islamic pedagogical principle that moral education is most effective when delivered through both instruction and demonstrative practice (Al-Ghazali, as cited in Ahmad, 2020).

Furthermore, the study reveals that school culture and learning environments significantly support the success of character formation programs. Cooperative collaboration between teachers, school leadership, and parents strengthens moral development efforts, fostering consistency between school and home environments. Regular evaluation, counseling support, and reinforcement of positive behavior contribute to shaping students' discipline, responsibility, respect, and religious awareness. These findings support previous research demonstrating that character development requires integrated institutional support (Zubaedi, 2019).

Overall, it can be concluded that the PAI teachers' efforts at MAS Al-Wardah have a positive impact on improving students' *akhlakul karimah*. Although challenges remain—such as differing student backgrounds and varying levels of parental support—teachers continue to implement adaptive strategies to address these obstacles. Sustaining these efforts requires ongoing innovation in moral pedagogy, stronger family engagement, and continuous strengthening of the school's religious culture to ensure that character development remains effective and holistic.

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