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IMPROVING THE QUALITY OF STUDENTS' CHARACTERS THROUGH THE APPLICATION OF HABITATION METHODS IN LEARNING PAI AT MTs GUPPI DANTE KOA, ENREKANG DISTRICT

Keywords:

*Habituation Method,
Quality of Student
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ABSTRACTS

Background: Various previous studies have discussed character building, but the context of habituation methods with case studies in madrasas in PAI learning needs to be deepened, considering that moral degradation still occurs among students. **Purpose:** This study aims to describe the improvement of students' moral quality through the application of habituation methods in PAI learning at MTs Guppi Dante Koa, Enrekang Regency. The type of research used is descriptive qualitative. **Method:** The research data collection used observation, interview guidelines, and documentation studies. Data analysis techniques are data reduction, data presentation, and conclusion drawing. The results of the study found: 1) Students show good morals by prioritizing polite, honest and disciplined learning and following all school activities starting from the learning process, congregational prayer, recitation and lectures to assignments from PAI subject teachers. 2) The habituation method in PAI learning is carried out routinely and consistently starting from the coaching stage until it becomes a good habit in the learning process. 3) The application of habituation method in PAI learning shows effective results, evidenced by the enthusiasm and participation of students in congregational worship activities as well as showing good manners and learning discipline. **Conclusion:** The research concluded that the habituation method is appropriate to be applied to improve the moral quality of students in madrasah.

A. INTRODUCTION

One of the most important concepts for developing the moral fiber of a civilized and democratic society is education. Undoubtedly, achieving developed nation status is a goal shared by all nations worldwide. Education is one of the things that keeps the country moving forward (Montessori, *et.al.*, 2024; Espinosa & Gonzalez, 2023). The importance of education is such that it can be used to determine how progressed a country is (Djollong & Asta, 2021). Since educating the next generation of citizens is a process that produces them.

Education, which serves as the primary axis in the development of the nation's quality, is crucial for the growth of students' intellectual capacity as well as for the promotion and development of positive attitudes and personalities (McGrath, *et.al.*, 2022; Uhbiyati, 2018). However, the question is linked to the troublesome topic of education, which is one of the catastrophes that is seen as prominent and that may have an impact on pupils. This is because the field of education creates a process of change that encompasses all areas of cognition, affect, and psychomotor development (Lee & Huang, 2021; Assingkily, *et.al.*, 2020).

Education has evolved into a basis that might deter criminal activity, particularly when it comes to the study of Islamic academic subjects. The objectives of Islamic education are essentially the same as those of the Islamic mission, which is to elevate moral principles to the level of al-karimah morals (Datu & Mateo, 2020; Fitri, 2017). The goal of education is to help people develop morals, which are connected to their culture and manners (Nata, 2018; Assingkily & Rangkuti, 2020). A contributing factor to the moral crisis that befalls society is inadequate oversight, which results in a deficiency of reaction to religion (Ji, *et.al.*, 2021; Afriyawan, 2016).

However, a number of moral crises suggest that people are beginning to doubt the value, purpose, and significance of religious instruction. This relates to religious instruction, particularly Islamic religious instruction in schools, which is important for establishing moral principles, also known as spiritual values (Saehudin, 2019). This means that by establishing strong morals in their students, schools may solve these morality issues. One of the initiatives anticipated to create a new generation of Muslim students with high moral standards is the promotion of morality (Lamb, *et.al.*, 2022).

Morality has a significant role in human life, for both individuals and for members of the community and country (Hart, 2022; Paul, *et.al.*, 2022). Because a nation's and society's morality determines its ups and downs, successes and failures, wealth and destruction. The inner and outer will succeed if the morals are excellent; the inner and outer will suffer harm if the morals are bad (Dobson & Dobson, 2021; Abdillah, 2017). Because morality is so vital to human existence, Allah SWT sent the Prophet Muhammad SAW to elevate moral standards worldwide. It is fitting that we Muslims use the Prophet Muhammad SAW as an example of *uswatun hasanah* in moral instruction.

Regarding every facet of the Prophet's character, the habituation approach is one approach that can be used to develop moral values. A habit is anything that is consciously performed repeatedly in order for it to form. As a result, children who practice and experience consistently will better understand what is taught to them and will retain it forever (Amin, 2022; Day, *et.al.*, 2018). Thus, habituation is a very efficient approach to embed moral principles in a child's spirit at the beginning of the

educational process. Then, he will live a life that reflects these principles that are ingrained in him.

The habituation approach is a series of actions that are repeated in different ways with the goal of creating a personal behavior and thought pattern that is appropriate. Experience plays a crucial role in the process of habituation, and behaviors or practices that are regularly used become habitual (Annisa & Azzani, 2024; Zhao & Liu, 2023). The process of cultivating the principles of Islamic teachings is crucial for students, which is why efforts are made to become accustomed to the educational system, particularly in Islamic religious education. To enable students to follow and adhere to Islamic teachings and religious values in their daily lives is the goal of the process of fostering Islamic teaching values.

As with earlier studies on the influence of Islamic religious education instructors on students' moral development during the globalization era at the Parepare Muhammadiyah Vocational School, the study's findings support the notion that these instructors have effectively fulfilled their role during the globalization era at the Parepare Muhammadiyah Vocational School. Specifically, they have done this by implementing learning and consistently imparting knowledge to students, inspiring them to worship Allah SWT and treat others with kindness.

The effects of the globalization period, both positive and harmful, cannot be avoided when it comes to the moral development of students at the Parepare Muhammadiyah Vocational School (Djollong & Asta, 2021). The habituation method in the classroom is one of the school's urgently needed attempts to help students internalize the ideals of Islamic teachings. One of the educational facilities that the author believes emphasizes the value of habituation in the learning process is MTs Guppi Dante Koa, which is situated in Pepandungan Village, Baraka District, Enrekang Regency.

Improving student character is an important concern for the government as well as the community in determining the direction and goals of national education. This is based on the nation's need for intact human resources, namely character and intellectual insight, so that a golden generation can be realized to welcome a century of Indonesian independence (Zhao, *et.al.*, 2024). Furthermore, this research focuses on describing the character of students, the learning process of Islamic religious education using the habituation method, and analyzing the effect of the application of Islamic religious education learning through the habituation method on fostering student character at MTs Guppi Dante Koa, Enrekang, South Sulawesi.

B. METHOD

This study employs a particular kind of field research known as qualitative descriptive methods, or field research that is conducted on-site and describes several factors associated with the issue under investigation in order to investigate a phenomenon (Nurdin & Hartati, 2019). In qualitative research, data is not derived from numerical tables produced by direct measurements or evaluations where statistical analysis is performed. Real information from the field is what constitutes qualitative data (Hunt, 2022; Moleong, 2021). Through interviews and recording, data and information were gathered from informants for this study. Following the acquisition of the data, a descriptive presentation and analysis of the findings will follow. Primary and

secondary data are the subjects from which data can be gathered in study (Assingkily, 2021; Ansori, 2020).

The first tool used in this research's data collection process is the Observation Guidelines. One tool used in the process of making observations is the observation guidelines. In addition to observation rules, researchers employ additional instruments. For example, writing instruments like books and pens that can be used to record occurrences as well as student answers during the educational process (Fernandes, 2018). Observation guidelines are a method that researchers use to gather data. Researchers create observation guidelines to act as a guide for making observations. These guidelines may include checklists, diaries, or lists of items noticed during the observation process. Then, the researchers made use of additional instruments including cellphones, pens, and notebooks.

Second, researchers use the Interview Guide as a tool for conducting interviews. Informants will be provided with question material according to the research title in the interview guide. A smartphone is another instrument used in the interview process to capture the interview's outcomes (Moch, 2021). To facilitate the interview process for researchers, an interview guide was created. A number of lists of queries or comments about the application of the habituation approach for the development of students' morals were assembled in the researcher's interview guide. Cellphone recording is another method that researchers employ when conducting interviews. The principal of MTs Guppi Dante Koa, teachers—particularly those teaching religion—and students at MTs Guppi Dante Koa served as the research's informants.

Guidelines for Documentation comes in third. Tools for gathering data generated during the interview and documentation phase include documentation guidelines. Writing instruments and smartphones used during the shooting process are items required for documentation. To facilitate research, researchers create documentation rules that specify what should be documented during the research process. Pens and telephones are additional equipment utilized in the documenting process. Recording historical occurrences is done according to documentation requirements. Documents can be written pieces of art, photographs, or large-scale creations created by someone (Sugiyono, 2019). The goal of using documentation guidelines is to gather secondary data, or information that is already present in document records. Its purpose is to supplement and support primary data that is gathered from interviews and observations. examined documents that are pertinent to this study.

C. RESULT AND DISCUSSION

Moral Description of Students at MTs Guppi Dante Koa

The first research finding in the study's findings is a moral description of the pupils. Through the observation of various student activities during the learning process, a moral description of the pupils is obtained. MTs Guppi Dante Koa Islamic religious education teachers' opinions on student morals were the subject of multiple queries. The following are the findings of an interview conducted with Islamic religious education instructor Siti Sumarni, who stated: There are different types of pupils nowadays when it comes to morality; some have strong morals, some have weak ones, and some have bad morals due to environmental influences.

Students nowadays have a very wide range of morality; some are still immoral while others have excellent morals. In addition, pupils' moral growth is influenced by their surroundings. It is imperative for educational establishments to give due consideration and growth to the ethical dimensions of their student body. Morally upright students will be able to positively impact their surroundings and grow up to be people who actively contribute to the development of a morally upright society (Bates, 2023; Ilyas, 2021). When it comes to student morality, particularly during the learning process, students show moral character by staying in class. According to Siti Sumarni, an Islamic religious education instructor, pupils behave morally during the learning process, are conscientious and orderly, and complete the assigned work.

It can be concluded that there is a relationship between an effective learning process and the growth of students' morals based on observations made when students demonstrate good morals during the learning process by being conscientious, disciplined, and finishing their assignments properly. According to a student named Farid Ahmad, who spoke with us, we were instructed to attend class with diligence.

According to the findings of the observations, it was discovered that students typically exhibit good behavior, such as being conscientious and disciplined, when they appear at ease and actively participate in the learning process. A supportive learning environment, well-suited teaching strategies, and positive teacher-student interactions can all have an impact on this. According to the principal, Mr. Samping, the interview results indicated that the students at MTs Guppi Dante Koa shown good morals during their education, including good manners.

The explanation provided by the principal was validated by the findings of observations made in the classroom at MTs Guppi Dante Koa, where pupils showed good moral character during the learning process, including good manners. This proves that MTs Guppi Dante Koa has been successful in fostering an atmosphere in the classroom that encourages kids to grow morally. The pupils stated that we begin each day with sweeping in the new class and continue studying noodles until break time, as stated in the transcript of the interview with Zubair. According to the justification provided, direct observation has been place during all phases of the learning process in the classroom, beginning with the students' cleaning of the space and continuing until they leave to rest. This argument leads to the conclusion that the kids' disciplined character can be classified as good.

Good manners play a significant role in a student's moral development. When children are accustomed to acting appropriately, they will be able to engage with their surroundings and build strong bonds with others. Additionally, being polite shows that one respects other people and is aware of the social conventions that are in place. One of the key goals of the educational process at school is the moral development of the students (Suyadi, 2019; Kemal & Yuanita, 2014). Students' lives in the here and now are not the only ones affected by this; it also has a big influence on their lives in the hereafter.

Teachers and school principals expressed their opinion that pupils' display of respectful behavior was commendable. The findings of observations and conversations with Irwandi students attest to the fact that we are consistently instructed to extend a warm greeting to the instructor when For example, you have to talk nicely to each other when you meet. According to the results of interviews with Islamic religious education subject teacher Sitti Sumarni, who stated that by making students aware that good

morals are very important in world life as well, the researcher asked questions about how to emphasize the importance of morals in every aspect of students' lives in the following interview subsequently.

According to the justification provided, the teacher always offers guidance to the kids, as seen by the interactions the teacher has with them during observations. A key idea in the formation of pupils' morals and character is the value of morality in both this life and the next. In the real world, morality can assist kids in forming wholesome connections with others and interacting with their surroundings in a constructive manner. Morally upright students are also more likely to be regarded and well-liked by their peers.

The principal's view, Mr Samping regarding students' good morals in terms of good manners, shows that MTs Guppi Dante Koa has succeeded in creating an environment that supports the development of students' morals. This can be achieved in various ways, such as by providing good role models and examples, providing guidance and coaching, and creating activities that can strengthen moral values in everyday life. Based on the results of observations and interviews conducted regarding the importance of good morals in this world and the hereafter, educators can use various strategies, such as providing good examples and role models both in the learning process and in the family and social environment.

Habituation Method in Learning Islamic Religious Education at MTs Guppi Dante Koa

Understanding the importance of religious instruction in molding students' morals and character at MTs Guppi Dante Koa requires an understanding of the habituation process used in Islamic religious education. MTs Guppi Dante Koa places equal emphasis on academics and character and moral development in its religious education. According to the transcript of the interview with Mr. Samping, the principal of the school, in order for us to become acclimated to it, we begin with one congregational prayer, which includes the Duha prayer, congregational prayer before leaving for home or Dhuhur, where teachers or students give lectures. Typically, there is also guidance on how to read the Qur'an. It is important to establish this habit every day.

The explanation above is in accordance with the results of observations made by researchers where the implementation of the most basic habituation method is congregational prayer, students are required to carry out congregational prayers as part of the implementation of the habituation method in Islamic religious education lessons. This is also in line with what was expressed by the Islamic religious education subject teacher, Mrs. Siti Sumarni, that to practice religious values in everyday life, MTs Guppi Dante Koa uses the habituation method. This habituation method begins with a lecture method, and then slowly -land is transformed into a method of practice or habituation. The habituation activities that are routinely carried out are reading the Al-Qur'an before starting lessons in the first hour, praying midday prayers in congregation and listening to tausiyah from the teacher.

Based on the findings of observations, students will be instructed to read the Al-Qur'an before beginning each learning hour. The application of prayer techniques and Al-Qur'anic reading is specifically carried out in the classroom, where students are taught how to pray correctly and how to read the Koran with accuracy. The following

query concerns the application of habituation techniques that are frequently employed in Islamic religious education instruction at MTs Guppi Dante Koa.

According to Mrs. Siti Sumarni, the subject matter expert for Islamic religious education, the process began with lectures and gradually transitioned to practice or habituation methods. Before classes begin in the first hour, the students read the holy verses of the Koran. They also participate in midday prayers in congregation and listen to the teacher's *tausiyah*. Occasionally, the students take turns reciting the Koran and engaging in worship. Finally, they become accustomed to dressing appropriately and learning to show compassion for others, such as when a friend becomes ill and needs to be visited.

In light of the aforementioned rationale and the findings of the observations, MTs Guppi Dante Koa has adopted a habituation strategy to incorporate religious principles into daily life. Reading the Qur'an before class, praying in congregation at lunchtime, participating in *tausiyah* and reciting the Qur'an, dressing nicely, and showing kindness are some of these habituation techniques.

The focus is on the use of the habituation approach, which includes collective prayer and reading the Al-Qur'an. This justification demonstrates that the habituation method—that is, acclimating oneself to praying in congregation—is applied initially. Students may find it challenging at first to engage in different habituation exercises, but with time, they will be able to adapt to and incorporate these religious principles into their everyday life. The explanation provided here is consistent with what Andri's classmates said, which is that we must pray the midday prayers in the prayer room after school every day and recite the Koran every day if we wish to begin studying.

Regarding this explanation, students follow a custom that is based on the laws that are in effect, which requires them to recite the Qur'an aloud and offer congregational prayers before they are allowed to leave for the day. The procedure of observation that was done serves as more evidence for this. This justification demonstrates how it is intended that by using suitable habituation techniques, pupils would acquire moral principles and grow into people who will benefit the community.

In line with what the principal said, this includes students who come in, we greet them, the teacher greets students when they enter school, we greet students who come in and go home, we basically greet the habit from the parents, because basically we start the habit from teacher to parent and parent to teacher. The principal's view of the importance of implementing habituation methods that come from parents in shaping the morals of students at MTs Guppi Dante Koa is very correct. Because along with the learning process at school, parents have a very important role in shaping children's character, including in terms of forming good morals. Parents can provide good examples and habits in everyday life for their children, such as getting used to polite behavior, honesty, responsibility and empathy for other people.

The implementation of habituation methods carried out by teachers is also very important in shaping students' morals (Hannas, 2019). In order to connect with students in a positive and appropriate way, teachers should get familiar with polite behavior and set an example by greeting students when they enter and exit the room, dressing neatly and courteously, and appreciating variety and differences. The following query concerns how MTs Guppi Dante Koa pupils feel about receiving Islamic religious instruction. The results of an interview with Mrs. Siti Sumarni, the subject matter expert for Islamic

religious education, show that some pupils were initially sluggish to participate in different familiarization exercises.

The findings of the observations and interviews with Ms. Siti Sumarnidi, MTs Guppi Dante Koa, the Islamic religious education subject instructor, revealed that some pupils were initially sluggish to participate in the school's familiarization activities. But eventually, as time passes, they grow used to it and start putting religious principles into practice. We are accustomed to praying before we leave for the day, as student Ridwan noted.

Researchers' observations, which show that most students are no longer required to participate in group prayers, attest to the deeply ingrained habits that students possess (Nah, *et.al.*, 2023). This demonstrates how habituation techniques used in schools can positively influence how pupils develop their morality and character. In addition, the success of the process of developing students' morality and character is highly influenced by the crucial roles that parents and instructors play in helping their children develop positive habits (Ihsani, *et.al.*, 2018).

The habituation method, which teaches religious values through daily practices that are repeatedly repeated and instilled in students, is very effective in shaping the character of students learning Islamic religious education at MTs Guppi Dante Koa, according to the results of all the observations and interviews. pupils one by one. This can have a very positive impact on pupils' character and personality development, helping them to become decent people.

Implementation of the Habituation Method in Learning Islamic Religious Education with Student Morals at MTs Guppi Dante Koa

The implementation of the habituation method in learning Islamic religious education with the morals of students at MTs Guppi Dante Koa was carried out through observations and interviews with several sources and linking the results of the interviews with the results of previous research explanations, questions regarding implementation were asked to the principal, along with the principal's views on how to implement the activities The beginning, core, and conclusion of the habituation method are that initially it starts with the lecture method, and slowly gets used to the practice method or habituation method. For the initial activity, it starts with reading the Koran before starting the lesson in the first hour and midday prayers in congregation if during In the month of Ramadan, we specialize in the Dhuha prayer. Outside of Ramadan, it is the Dhuhur prayer in congregation. Apart from that, students are also welcomed when they enter school, and this is an opportunity for teachers to greet students.

The implementation of the habituation method is very important in shaping the character and morals of students (Utari, *et.al.*, 2020). The application of habituation methods in the learning process of Islamic religious education involves, according to the findings of observations, getting used to reading the Koran before classes begin, praying in congregation at midday, and implementing habituation in terms of listening to the teacher's *tausiyah*. Other habituation methods include reciting the Koran, *kultum*, dressing nicely, and showing kindness to others. The habituation approach is used in Islamic religious courses with the goal of acquainting pupils with religiously-oriented activities so they can put these ideals into practice in their daily lives.

Based on the results of observations and interviews which are also in line with the explanation of the Islamic religious education subject teacher, Mrs. Siti Sumarni,

that habituation activities carry out good habits for students to start activities by reading the Al-Qur'an and establishing good relationships with the people around them. The essence is carried out in the form of lectures and practices to apply religious values in everyday life. Students are given guidance to deepen their understanding of Islamic teachings and are given concrete examples of how to apply these teachings in everyday life, such as dressing modestly, caring for others, and upholding noble morals.

According to the justification provided, MTs Guppi Dante Koa's application of the habituation method in Islamic religious education can serve as a model for other schools looking to apply habituation to help students build their character. The habituation approach is a useful tool for teaching students moral principles and religious values. The habituation method is regularly used in the context of acquiring Islamic religious education at MTs Guppi Dante Koa through opening, middle, and closing activities.

The initial activity begins with reading the Al-Qur'an. The implementation of the habituation method for reading the Al-Qur'an is carried out starting from recognizing letters, the length and shortness of letters and how to read verses in the Al-Qur'an, the implementation of the second habituation method is by teaching how to pray. midday prayer in congregation where the implementation of this habituation is carried out consistently starting from the procedure for taking ablution to getting used to it when students start praying and dhikr after prayer, as well as implementing the method of getting used to doing dhuha prayers during the month of Ramadan and listening to tausiyah from the teacher. Core activities are carried out through lecture and practical methods, such as reading the Koran, reciting the Koran, cult, as well as fostering social awareness and respect for differences. Meanwhile, the closing activity was carried out by conveying a moral message and prayer.

The following query concerns the result of using the habituation approach to teach morals to pupils at MTs Guppi Dante Koa. According to the findings of observations and interviews conducted with Mr. Samping, the principal of the school, it is evident that it has a beneficial effect. For instance, congregational prayers obviously differ from those in which we are not accustomed to praying together.

The output of the implementation of the habituation method which is carried out in instilling morals in students at MTs Guppi Dante Koa can be seen in the character and behavior of the students who are formed by the habituation method which is carried out, namely by teaching good manners, as well as teaching how students respond to other people. politely and courteously. Through the implementation of this habituation, students are accustomed to various activities oriented towards religious values and morals, such as congregational prayers, reading the Koran, listening to religious lectures and instilling good morals in the learning process. The question is related to whether the habituation method shows changes in morals for students. The view of the Islamic religious education subject teacher, Mrs. Siti Sumarni, is that some students have become more enthusiastic in carrying out congregational prayers, and are more polite when interacting with each other and with teachers.

Based on the findings of observations, students can develop positive character traits and behaviors, such as self-control, accountability, tolerance, empathy, and polite behavior, by incorporating the habituation method into these activities. In addition, habituation can help pupils develop constructive thought processes and mental habits that will enable them to respond appropriately and wisely to a variety of life's problems.

Implementation of the habituation method is an effective strategy in instilling religious values and character in students (Rusiadi, 2023; Albi, 2022). The principal's job is obviously necessary in the context of Islamic religious instruction at MTs Guppi Dante Koa. Mr. Samping, the principal of MTs Guppi Dante Koa, believes that in order for students to follow the habituation method to the fullest, the principal must act in his or her capacity as a top manager or leader and guide them. The principal faces this challenge because students disobey rules, so naturally there is anticipation—for example, assignments to the homeroom teacher and supervising teacher—and in order to maximize student achievement, parents and teachers must support one another. Both parents and educators.

Based on the explanation above regarding the implementation of the habituation method in instilling religious values and character in students, it appears that the role of the school principal is very important in guiding students towards forming good character based on the results of observations. The school principal must move to ensure that the implementation of the habituation method is carried out well and anticipate possible obstacles that occur, such as students who do not follow the rules, support from parents and teachers is also very necessary to achieve maximum results in the formation of students' character, cooperation between teachers, school principals and parents must be well connected to create an educational environment that is effective and successful in instilling religious values and character in students (Al Fatha, *et.al.*, 2023; Muhaimin, 2018).

The principal of MTs Guppi Dante Koa clarified that pupils can better grasp and internalize religious teachings and develop into people of noble character by using proper and consistent habituation procedures. In order to develop religious beliefs and character in students, the habituation method is a useful tactic. The application of the habituation approach in teaching Islamic religious education with students' morality at MTs Guppi Dante Koa has a substantial impact on the students' character, according to the results of observations. With the help of the habituation method, pupils can progressively develop moral behaviors that align with Islamic principles. When kids consistently exhibit positive behavior, it gradually gets ingrained in them and helps them develop moral character.

The habituation method has been shown to be successful in establishing religious ideals and character in students studying Islamic religious education at MTs Guppi Dante Koa. The good conduct and attitudes that students exhibit during the learning process serve as indicators of this. In addition, the principle, instructors, and parents' cooperation is crucial for the habituation process to be implemented successfully (Kemal, 2022). It is believed that by using effective habituation techniques, pupils at MTs Guppi Dante Koa will grow up to be morally upright people who follow Islamic principles.

D. CONCLUSION

From the above description, it can be inferred that, in the first place, students demonstrate good morals both during and outside of the classroom. They prioritize courteous, honest, and disciplined learning and adhere to all school policies, which

include congregational prayers, reciting the Koran, attending lectures, and obeying the duties of Islamic religious education subject teachers. Second, the habituation method of teaching Islamic religious education is used regularly and consistently, beginning with the coaching stage and continuing through the learning process until it becomes good habits. This includes teaching students how to behave well, be disciplined, and speak clearly in the classroom as well as how to participate in extracurricular activities, particularly congregational prayers, outside of the classroom. Third, the use of the habituation method in teaching Islamic religious education to students' morals has proven to be effective in forming those morals, as demonstrated by the students' excitement and engagement in congregational worship activities, as well as their demonstration of good manners and diligence in learning discipline.

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