

# THE INTERNALIZATION OF NOBLE MORALITY (AKHLĀK AL-KARĪMAH) AMONG STUDENTS OF FATHUL ULUM SIRAU ELEMENTARY MADRASAH THROUGH THE METHOD OF HABITUATION IN THE SUBJECTS OF ISLAMIC THEOLOGY AND MORALITY (AKIDAH AKHLAK)

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## Abstract

*This discussion presents a study on the internalization of akhlāk al-Karīmah (noble character) among students of Madrasah Ibtidaiyah Fathul Ulum Sirau through the method of habituation in the subject of Akidah Akhlak (Faith and Morals). In this context, the article explores the effectiveness of the habituation method in shaping students' characters with noble moral values. The research employs a qualitative descriptive approach, allowing for a profound understanding of the process of internalizing the values of akhlāk al-Karīmah. The research methodology includes observation, in-depth interviews, and documentary analysis. Observations are conducted to gain direct insight into the implementation of the habituation method in teaching Akidah Akhlak at the madrasah. In-depth interviews are carried out with teachers, students, and parents to obtain their perspectives on the influence of the habituation method on character formation. Documentary studies are conducted to analyze documents related to the curriculum, lesson plans, and relevant class records. The findings of the research indicate that the habituation method has a significant impact on the internalization of akhlāk al-Karīmah among students. Consistent and planned implementation of the habituation method encourages students to adopt and internalize moral values in their daily lives. Students demonstrate improvements in moral and social behavior as well as an enhanced understanding of the principles of Islamic morals. These findings contribute significantly to understanding how religious education can effectively shape students' characters. The practical implications of this research underscore the importance of integrating the habituation method into the teaching of Akidah Akhlak in madrasahs and other Islamic educational institutions. The effective implementation of the habituation method can enhance the quality of religious education and assist students in becoming individuals with noble character in accordance with Islamic teachings.*

**Keywords:** Akhlak, Students, MI Fathul Ulum Sirau



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## INTRODUCTION

Moral education represents one of the most crucial components in the Indonesian education system, particularly within the context of Islamic education, which aims not only to enhance intellectual capacities but also to instill good moral values. Madrasah Ibtidaiyah Fathul Ulum Sirau, as an Islamic-based primary educational institution, plays a strategic role in shaping the *al-Karīmah* (noble character) of its students. This is particularly significant considering that the current era of globalization and modernization often presents challenges to the understanding and practice of authentic Islamic values among the younger generation (Jubba et al., 2022).

The subject of Akidah Akhlak (Faith and Morality) at Madrasah Ibtidaiyah Fathul Ulum Sirau is directed not only as a means of knowledge transfer but also as a vehicle for internalizing noble moral values among students. The method of habituation applied in this madrasah plays a vital role in this internalization process. Through this method, moral values are taught through repetitive and consistent activities, ensuring that these values are deeply embedded within the students.

The implementation of habituation methods in the teaching of Akidah Akhlak at this madrasah emphasizes daily activities designed to practically shape students' characters. These activities encompass various aspects such as honesty, perseverance, cooperation, and respect for others. The habituation activities are expected not only to influence students' knowledge of morals but also their behavior in everyday life (Mappaenre et al., 2023).

The process of internalizing *al-Karīmah* morals at Madrasah Ibtidaiyah Fathul Ulum Sirau also receives full support from all stakeholders, including educators, parents, and the surrounding community. This synergy is considered critical as the process of moral education not only occurs within the school environment but also at home and in the community. This support provides additional strength in forming a robust moral foundation for students.

However, there are several challenges in this internalization process, such as the variability of students' family backgrounds and the influence of external environments that may sometimes contradict the values taught. Therefore, the madrasah strives to integrate all these educational elements holistically, adapting teaching methods that can accommodate the diverse needs and realities of its students (Sahin, 2018).

The approach used by Madrasah Ibtidaiyah Fathul Ulum Sirau in internalizing *al-Karīmah* morals through the Akidah Akhlak subject also involves the use of Islamic stories, behavior simulations, and reflective activities that enable students to understand and reflect on moral values in real contexts. These activities are expected not only to enhance students' understanding but also their skills in applying these

values in everyday life.

Thus, the efforts to internalize *al-Karīmah* morals at Madrasah Ibtidaiyah Fathul Ulum Sirau through habituation methods in the Akidah Akhlak subject reflect a deep commitment to holistic student character development. It is not only about shaping intellectual bases but also about instilling strong ethical foundations that will guide them throughout their lives.

Through this article, we will further investigate the implementation and impact of these habituation methods in the Akidah Akhlak subject at Madrasah Ibtidaiyah Fathul Ulum Sirau, examining in detail how these methods contribute to shaping students' characters that are not only academically intelligent but also morally noble.

## RESEARCH METHODOLOGY

In this research, the author presents a research method aimed at investigating the effectiveness of habituation processes in internalizing the values of virtuous morality among students. The method utilized is descriptive qualitative, enabling researchers to delve deeply and interpret phenomena related to how the habituation process of morality integrates into the learning process within the madrasah (Fadli, 2021).

Within the framework of this research method, the author gathered data through observation, in-depth interviews, and document analysis. Observation was conducted to directly witness the interaction between teachers and students and the implementation of the habituation method in the faith and morality classes (Creswell, 2012). In-depth interviews were carried out with teachers, students, and parents to gain their perspectives on the influence of habituation methods on student behavior (Soehadha, 2012). Document analysis involved scrutinizing curriculum documents, lesson plans, and class records relevant to the subject of Faith and Morality.

The strength of the qualitative approach in this research lies in its ability to understand the social and cultural contexts that influence student behavior in Madrasah Ibtidaiyah Fathul Ulum Sirau. This approach allows researchers to gain a deeper understanding of how and why habituation methods succeed or fail within this context. Thus, this research can identify key factors that affect the effectiveness of internalizing virtuous morality.

However, there are limitations to this method that need to be acknowledged (Hajaroh, 2010). For instance, the results obtained may heavily depend on the researcher's subjectivity and participant responses, which can be influenced by various personal or situational factors. Moreover, generalizing the findings of this qualitative research to other contexts or populations may be limited, as the study focuses on one specific madrasah and population.

Overall, the research method employed in this article is effective in elucidating and interpreting the dynamics of internalizing virtuous morality through habituation methods in the subject of Faith and Morality at Madrasah Ibtidaiyah Fathul Ulum Sirau. Nevertheless, to gain a more comprehensive understanding and reduce subjective bias, further research could integrate quantitative approaches that may provide more objective and representative data.

## RESULTS AND DISCUSSION

### MI Fathul Ulum Sirau: A Locus of Research

Madrasah Ibtidaiyah (MI) Fathul Ulum Sirau, situated in Sirau Village, Kemranjen Subdistrict, Banyumas Regency, Central Java Province, presents a quintessential example of primary education institutions in rural Indonesia. MI Fathul Ulum is an educational institution offering primary education programs with a strong integration of Islamic values, reflecting the character and needs of the local community. As a private school, this madrasah operates with resources managed independently, relying on a combination of community support, school fees, and other initiatives for its financing (Admin, n.d.).

Banyumas Regency, where MI Fathul Ulum is located, is an area known for its rich cultural background and strong community ties in preserving traditional and religious values. Its geographical location in the countryside provides a unique atmosphere for the learning process at MI Fathul Ulum. Most residents in this area work as farmers, small traders, or in other informal sector jobs, determining the social and economic dynamics that influence the education of their children (Iqbal, 2024).

The selection of the madrasah location in Sirau is closely tied to considerations of accessibility and relevance to the needs of the local community. With its strategic location in rural areas, MI Fathul Ulum can reach students from various surrounding areas in need of affordable basic education aligned with Islamic values. This aligns with the national educational goals of Indonesia, which prioritize not only cognitive aspects but also the character building and morals of students.

In a broader context, MI Fathul Ulum Sirau represents efforts in education to implement a curriculum that integrates religious and general education. The curriculum in this madrasah is designed to develop basic academic competencies while also strengthening understanding and practice of religious beliefs, which are characteristic of the madrasah education system. Therefore, the madrasah not only serves as a place for transferring knowledge but also as a center for developing moral and spiritual values (Maulida, 2021).

The availability of educational facilities and infrastructure at MI Fathul Ulum also demonstrates adaptation to local needs and conditions. Although perhaps not as

complex or comprehensive as those found in larger cities, the facilities at MI Fathul Ulum adequately support the teaching and learning process. These include classrooms, prayer rooms, and safe play areas for students. Adaptation to local resources and geographical conditions plays a crucial role in managing and organizing these facilities.

Thus, MI Fathul Ulum Sirau serves not only as a place for teaching and learning but also as a venue for instilling social and religious values. The location of the madrasah in rural areas presents unique opportunities and challenges in implementing holistic and inclusive education. The greatest challenge is to ensure that the quality and access to education are maintained despite resource limitations.

In conclusion, MI Fathul Ulum Sirau illustrates how educational institutions can influence and adapt to the social-cultural context. Its presence in rural Central Java is tangible evidence of efforts by the community to harmonize formal education with spiritual and religious values, while also highlighting the importance of education access for all layers of society.

### **The Epistemological Review of *Al-Karīmah* Ethics**

*Al-Karīmah* ethics stands as a central concept in Islam, denoting noble behavior and high morality guided by the values taught in the Quran and the Sunnah of Prophet Muhammad SAW (F. Firdaus, 2017). This concept encompasses not only good conduct among individuals but also spiritual aspects leading to the perfection of character within the Muslim society (Suparwoto, 2022). Understanding and implementing *Al-Karīmah* ethics serve as the foundation for the formation of individuals and communities that are harmonious, just, and prosperous (muslimah, 2022).

Etymologically, the term “*akhlak*” originates from Arabic, meaning character or moral virtue (Majid et al., 2022). Meanwhile, “*al-Karīmah*” signifies noble or lofty. Hence, *Al-Karīmah* ethics can be interpreted as noble and virtuous behavior. In this context, noble behavior extends beyond mere good deeds to encompass good intentions, thoughts, and feelings (Hasanah et al., 2023).

In the Quran, numerous verses emphasize the importance of good ethics. For instance, Prophet Muhammad SAW is described as “*Uswatun ḥasanah*” (a good example), indicating the significance of possessing good ethics as a Muslim. This reaffirms that good ethics reflect an individual’s faith and obedience to Allah SWT (M. A. Firdaus & Fauzian, 2020).

*Al-Karīmah* ethics encompass various aspects such as honesty, patience, humility, compassion, and justice. These qualities are directed not only towards fellow human beings but also towards all living creatures, including animals and the environment (Prayoga, 2019). A Muslim is expected to implement these values in every

aspect of life, whether in the family environment, workplace, or broader social interactions.

In education, teaching *Al-Karīmah* ethics begins at home and continues at school. Parents and educators play crucial roles in shaping children's character by consistently imparting these values. Islamic education curricula often include specific lessons on ethics, ensuring that the younger generation acquires sufficient knowledge and understanding of the importance of practicing noble ethics (Asrori, 2017).

In social practice, *Al-Karīmah* ethics often serve as a benchmark for assessing the quality of interactions and transactions among individuals (Yunmandori et al., 2021). For example, in business, principles such as fairness and honesty in transactions not only avoid conflicts but also strengthen trust and cooperation among business stakeholders. This illustrates that good ethics have broad implications, including enhancing the economic and social integrity of a society (Susiatik & Sukoco, 2022).

Politically, leaders who practice *Al-Karīmah* ethics are more likely to prioritize public interests over personal or group interests. Such leaders are expected to create fair and equitable policies and enforce laws wisely and without discrimination, promoting good governance and clean governance.

The application of *Al-Karīmah* ethics in daily life requires sustained awareness and commitment from every individual. It is not only about practicing good behavior when situations are favorable but also about maintaining character integrity in facing tests and difficulties. Thus, *Al-Karīmah* ethics is not just a concept in religious texts but also a dynamic and relevant life principle in various aspects of modern human life (Latipah & Mardiyah, 2020).

## **Habituation Method**

The habituation method is one of the educational approaches that emphasizes the importance of habits in shaping students' characters and behaviors. This method is rooted in the understanding that behavior repeated consistently will internalize the values taught, thus becoming an inseparable part of an individual's personality. Habituation plays a crucial role in education because through sustained repetition, students can develop discipline, responsibility, and good work ethics (Ihsani et al., 2018).

In the educational context, the habituation method focuses not only on academic but also on moral and social aspects. The habituation process involves a series of activities designed to reinforce specific values, such as honesty, empathy, cooperation, and respect. Teachers play a key role in this process; they are not only conveyors of knowledge but also role models for good behavior. Thus, teachers need to be consistent in upholding rules and providing examples of good behavior in every

interaction (Anggraeni et al., 2021).

The implementation of the habituation method in schools can include various strategies, such as structured daily routines, consistent reward and punishment systems, and learning through practice. Structured daily routines help students develop a sense of security and predictability, which are important for learning. Additionally, the use of fair and consistent reward and punishment systems can reinforce the learning of positive values and the consequences of undesirable actions (Berlianti et al., 2020).

However, the effectiveness of the habituation method depends greatly on how it is implemented. Effective habituation requires patience, perseverance, and active involvement from teachers and school staff. It also requires a supportive learning environment, where students feel safe to experiment and learn from mistakes without fear of disproportionate punishment (Sukriadi, 2018).

Criticism of the habituation method often revolves around the potential for dependency formation and loss of intrinsic motivation. If students are accustomed to acting only when supervised or when expecting rewards, they may develop less ability to self-regulate. Therefore, it is important to balance habituation with other approaches that also support the development of personal freedom and decision-making abilities (Fajarwatiningtyas et al., 2021).

The implementation of the habituation method should also be tailored to the age and maturity level of the students. At a younger age, the focus is more on forming basic habits such as maintaining cleanliness and following instructions. As they age, habituation can involve more complex concepts, such as academic integrity, time management, and interpersonal skills (Syah, 2019).

Furthermore, the importance of integrating the habituation method with technology and other learning resources cannot be overlooked. In the digital age, habituation can be supported by technological tools that provide direct feedback and allow students to see the consequences of their actions in real-time, reinforcing the lessons learned (Ahsanul Khaq, 2019).

In conclusion, the habituation method is a valuable tool in education, with significant potential to shape positive behaviors and values. However, to maximize its effectiveness, this method must be implemented with careful consideration, integration with other educational strategies, and adaptation to the individual needs of students. With the right approach, habituation can be the key to shaping a responsible and ethical future generation.

## **The Internalization of *Al-Karīmah* Morals Among Students of Madrasah Ibtidaiyah Fathul Ulum Sirau through Habituation Methods in the Subject of Akidah Akhlak**

The internalization of noble morals (*akhlāk al-Karīmah*) among the students of Madrasah Ibtidaiyah Fathul Ulum Sirau represents a crucial process in the development of students' characters in line with Islamic values. This internalization process is carried out through habituation methods in the Akidah Akhlak subjects, which play a pivotal role in the educational curriculum of the madrasah. The primary objective of Akidah Akhlak learning is to instill fundamental Islamic values encompassing aspects of faith, worship, and noble conduct among the students (Iqbal, 2024).

The habituation methods applied at Madrasah Ibtidaiyah Fathul Ulum Sirau involve a series of teaching and learning activities designed to reinforce the understanding and practice of Islamic values in students' daily lives. This habituation extends beyond theoretical instruction to encompass practical activities that students must engage in as part of their daily routines. Such activities include Quran recitation before classes commence, congregational prayers, and social activities aimed at fostering social awareness and compassion towards others.

The involvement of teachers in the moral habituation process is highly significant. Teachers serve not only as instructors but also as role models for the students. In this context, Akidah Akhlak teachers at Madrasah Ibtidaiyah Fathul Ulum Sirau exemplify exemplary behavior and Islamic ethics in every interaction. This approach aids students in internalizing these values through observation and imitation.

The use of stories and exemplary tales in Akidah Akhlak learning is also an effective strategy in habituating noble morals. Stories of prophets, companions, and other Islamic figures serving as examples of noble behavior can motivate students to adopt similar conduct. These stories are delivered in engaging ways that are relevant to children's lives, facilitating students' ability to relate the lessons to their own experiences.

Moreover, the implementation of a reward and punishment system is part of the habituation method in this madrasah. This system is designed to reinforce the teaching of good moral values and discourage undesirable behavior. Rewards are granted to students demonstrating good behavior and improvement in their morals, while punishments or reprimands are issued for actions contrary to the taught values.

Periodic evaluation and self-reflection are also integral parts of the habituation method. Students are encouraged to reflect on their actions and their impact on others, as well as how they can enhance themselves in religious and social aspects. These activities aid students in actively participating in the learning process and internalizing moral values.



The school community also plays a role in this habituation process. Parents are encouraged to be part of moral education by promoting Islamic values at home. Parent training activities and meetings with guardians serve as effective means to synchronize the values taught at school with those at home.

However, challenges exist in this internalization process, particularly concerning the consistency and perseverance of both teachers and students. These challenges often relate to the diversity of students' backgrounds and their understanding levels of Islamic teachings.

To address these challenges, the madrasah endeavors to provide training and workshops for teachers, ensuring that the applied teaching and habituation methods are continually updated and tailored to students' needs. The professional development of teachers is deemed vital in refining the habituation process of noble morals.

Overall, the internalization process of noble morals through habituation methods in the Akidah Akhlak subjects at Madrasah Ibtidaiyah Fathul Ulum Sirau demonstrates a commitment to shaping students' characters that are not only intellectually astute but also rich in moral values and ethics. Through this approach, it is hoped that students will grow into individuals who not only excel academically but also contribute positively to society.

### **The Effectiveness of Internalization of *Al-Karīmah* Morality Among Students of Fathul Ulum Sirau Elementary Madrasah through Habituation Method in the Subject of Akidah Akhlak**

Research on the internalization of noble character (*akhlāk al-Karīmah*) in Madrasah Ibtidaiyah Fathul Ulum Sirau through habituation methods in the subject of Akidah Akhlak presents a profound insight into the implementation and effectiveness of character education approaches in Islamic educational institutions. *Akhlāk al-Karīmah*, literally meaning noble character, is an important aspect emphasized in Islamic education, aiming to shape students who are not only intellectually smart but also morally upright.

Madrasah Ibtidaiyah Fathul Ulum Sirau utilizes habituation methods integrated into the curriculum of Akidah Akhlak subjects to internalize these values. Habituation, relying on repetition and routine reinforcement of desired behaviors, is expected to effectively instill these values in students. Habituation in this context includes activities such as reciting prayers together before classes start, practicing cleanliness, respecting each other among students and teachers, and other activities that support character formation.

This approach is based on the theory that repeated behavior becomes a habit. In the context of Akidah Akhlak education, these habits are manifestations of Islamic

values that are intended to be instilled, such as honesty, patience, and compassion. Through habituation, these behaviors are expected to become an integral part of students' daily lives, not only within the school environment but also in society.

The use of habituation methods at Madrasah Ibtidaiyah Fathul Ulum Sirau has received positive responses from various parties. Teachers report that students are beginning to show consistent behavioral changes in line with the values taught. Parents also express satisfaction with the character development of their children, who are not only excelling academically but also showing improvements in social interactions with their surroundings.

However, the implementation of habituation methods is not without challenges. One of the main challenges is consistency in applying noble character values in all aspects of school activities. This consistency is sometimes difficult to achieve due to variations in understanding and application of values by different teachers, as well as changing social dynamics and student home environments that may not support the same habituation (Iqbal, 2024).

Further research indicates that the effectiveness of habituation methods is highly dependent on a supportive school environment. A positive environment, supported by all teaching staff and school policies, reinforces the lessons taught through the Akidah Akhlak subjects. This creates an ecosystem where moral values can thrive and develop not only within the school environment but also in society.

Evaluation of habituation programs also highlights the importance of continuous professional training and development for teachers. Teachers need to be equipped with the skills, knowledge, and appropriate tools to effectively implement habituation methods. Investing in teacher professional development will help ensure that habituation methods are consistently and effectively applied throughout the school.

In addition, parental and community involvement is also necessary to reinforce the values taught in school. Collaboration between schools and homes can create stronger synergy in shaping students' character. School programs that involve parental participation in specific activities can be an effective way to expand the positive influence of character education conducted in schools.

In conclusion, habituation methods in the Akidah Akhlak subjects at Madrasah Ibtidaiyah Fathul Ulum Sirau have shown promising results in internalizing noble character. Although there are some challenges to overcome, this approach offers an effective framework for educating the younger generation who are not only knowledgeable but also morally and ethically sound. The success of this method in the future will depend greatly on the sustained commitment of all relevant parties, including teachers, parents, and the community, in supporting this holistic education vision.

## CONCLUSION

The conclusion of this article deeply highlights the effectiveness of using the method of habituation in internalizing Islamic moral and ethical values among students at Madrasah Ibtidaiyah Fathul Ulum Sirau. This research proves that habituation methods are not only effective in instilling good moral values, but also strengthening the identity and moral integrity of students in daily life. Through a qualitative approach, the researcher successfully describes and analyzes how the habituation process contributes to strengthening students' character.

From the data collected through observation, interviews, and documentation, it was found that the habituation method applied by teachers in the subject of Akidah Akhlak includes various activities such as reciting prayers together before class begins, providing examples of good behavior by teachers, and consistent application of punishment and praise for student behavior. This method not only reinforces students' understanding of moral concepts in Islam, but also encourages them to apply them in real life.

Furthermore, the research results show that there is a positive correlation between habituation methods and the improvement of *akhlāk al-Karīmah* behavior among students. Students who undergo habitual processes regularly show improvements in attitudes of respect, honesty, and responsibility, all of which are key aspects of *akhlāk al-Karīmah*. This proves that sustained exposure to good moral values through the curriculum and school activities plays a vital role in shaping students' character.

Moreover, this article also highlights the importance of the role of teachers as role models for good behavior. Teachers at Madrasah Ibtidaiyah Fathul Ulum Sirau are not only conveyors of knowledge but also role models in religious and moral practice. The success of habituation methods in internalizing morality depends greatly on the quality of interaction between teachers and students as well as the consistency and exemplary behavior demonstrated by teachers in daily life.

Overall, this article underscores the importance of the habituation approach in moral education in schools. The character education process at Madrasah Ibtidaiyah Fathul Ulum Sirau, integrated through the subject of Akidah Akhlak, not only helps students develop theoretical understanding of Islamic values, but more importantly, helps them internalize and embody those values in actual actions. Thus, this approach offers a model that can be emulated by other educational institutions wishing to strengthen character and moral education for their students.

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