

The Efforts of Akidah Akhlak Teachers in Shaping Students' Character at MI Maraqita'limat Mamben Lauk in the Academic Year 2024/2025

Sri Muliani Ermadani¹; Mukammal²; Sumiatun³

¹ Institut Agama Islam Hamzanwadi NW Lombok Timur, Indonesia

Email: srimulianiii20@gmail.com¹; mukammal1990@gmail.com²; Atuns5113@gmail.com³

ABSTRACT

This study explores the efforts of Akidah Akhlak teachers in shaping students' character at MI Maraqita'limat Mamben Lauk during the 2024/2025 academic year. Character education plays a crucial role in developing students' moral integrity, discipline, and social responsibility, particularly within Islamic educational settings where teachers serve as both moral educators and role models. The study aimed to identify the strategies used by teachers in character formation and to examine the supporting and inhibiting factors influencing these efforts. A qualitative descriptive approach was employed using a case study design. Data were collected through observation, interviews, and documentation, and analyzed using the Miles and Huberman interactive model consisting of data reduction, data display, and conclusion drawing. The findings revealed that the teachers' efforts included integrating moral values into learning activities, modeling ethical behavior, habituating good practices, applying persuasive and disciplinary approaches, and collaborating with parents and the community. Supporting factors comprised teacher exemplarity, a conducive school environment, parental involvement, and curriculum-based moral integration, while inhibiting factors included lack of family support, negative media influence, and high teacher workload. The study concludes that successful character formation requires consistency, collaboration, and the embodiment of Islamic values by teachers. These findings contribute to the theoretical development of Islamic character education and offer practical insights for enhancing teacher strategies in fostering akhlaq al-karimah.

ARTICLE INFO

Article History

Received: November 09, 2025

Revised: November 10, 2025

Accepted: November 12, 2025

Published: November 12, 2025

Keyword:

Character Education; Akidah Akhlak; Students' Character; Islamic Values

Corresponding Author

Sri Muliani Ermadani

Institut Agama Islam Hamzanwadi NW Lombok Timur. Jl. Raya Mataram - Labuhan Lombok No.KM. 45, Anjani, Kec. Suralaga, Kabupaten Lombok Timur, Nusa Tenggara Barat. 83659

INTRODUCTION

Character education plays a crucial role in shaping the moral integrity, discipline, and social responsibility of students within Islamic educational institutions. However, many students today fail to demonstrate commendable moral conduct such as politeness, humility, helpfulness, and social solidarity—values that are increasingly eroded by the rapid development of science and technology (Dahlia et al., 2022). Teachers, therefore, hold a vital role in cultivating moral awareness through teaching and example. Al-Ghazali, as cited by Illahi (2020), emphasizes that the teaching profession is the most noble among all professions because a knowledgeable teacher who acts

upon their knowledge “is like the sun that illuminates others while shining itself, and like musk whose fragrance benefits others while remaining fragrant.”

In the Indonesian context, teachers are required to demonstrate not only pedagogical competence but also strong social competence. According to Indriyanti et al. (2017), this includes interacting objectively and non-discriminatorily, adapting to the workplace, and communicating effectively within professional and community settings. Specifically, in the subject of Akidah Akhlak—which focuses on faith and moral behavior—teachers are expected to act as moral exemplars who internalize and model Islamic values to their students (Wasehudin et al., 2024). Teaching Akidah Akhlak to children often involves the use of dakwah (Islamic propagation) methods, such as explaining what Islam allows and forbids (Muhammad Saddam, 2021). Teachers should therefore embody moral values and consistently practice discipline, as seen in examples where teachers model punctuality to reinforce discipline among students (Nurhasanah et al., 2024).

Previous research highlights that character formation through Akidah Akhlak requires the teacher to serve as a moral role model rather than a mere instructor (Wasehudin et al., 2024). Ningsih et al. (2025) found that the implementation of the Independent Curriculum (Kurikulum Merdeka) in Akidah Akhlak instruction creates opportunities for more interactive learning to shape students’ character. Similarly, Ependi (2020) asserts that Islamic character education integrates akidah, akhlak, and social worship as a unified framework fostering responsibility and moral awareness. Basuki and Febriansyah (2020) further indicate that collaboration between teachers and class counselors in teaching Akidah Akhlak can strengthen Islamic character development at the secondary level.

The integration of local values and social wisdom in Islamic character education enhances tolerance and mutual understanding among students (Arif et al., 2023). Mahpudin, Suryadi, and Supardi (2025) affirm that Islamic education teachers (PAI teachers) have a strategic role in instilling moral and ethical values, guiding the internalization of character both inside and outside the classroom. Cahyadi et al. (2021) found that religious, nationalist, and integrity values are explicitly embedded within the Akidah Akhlak curriculum at Islamic elementary schools. Suharsongko (2022) similarly stresses that a teacher’s strong personality and exemplary moral conduct are fundamental in forming students with noble character (akhlaq al-karimah).

Character education in Islamic primary schools is often integrated through both formal and non-formal activities to address negative behaviors such as bullying and disciplinary violations (Neliwati et al., 2022). Despite this, Alhamuddin (2025) notes that the consistent implementation of Islamic character education in Indonesia remains challenging, even with its inclusion in the 2013 Curriculum and Kurikulum Merdeka. Solihin (2021) highlights the importance of using age-appropriate and varied methods when teaching Akidah Akhlak at the Madrasah Ibtidaiyah level to ensure holistic and sustainable character formation. Parental involvement and a strong school culture are also crucial for effective Islamic character education (Arif et al., 2024), while habituation strategies have proven effective in shaping student behavior (Rabbani et al., 2023).

In the digital era, Akidah Akhlak teachers act not only as educators but also as moral mentors who help students navigate the moral challenges of media and the online environment (Jamil & Setiawan, 2025). Yafi et al. (2023) further point out that Akidah Akhlak lessons can be used to teach specific moral values such as respect for others, illustrating that character formation can be directly embedded within subject content. Likewise, Akbar et al. (2025) emphasize the synergy between Akidah Akhlak learning and the overall school environment—culture, policies, and physical setting—in fostering honesty. The development of Akidah Akhlak materials based on social care values also addresses the issue of declining social sensitivity among adolescents (Yafi et

al., 2024). Zulfiqri (2023) adds that when linked with national character education programs, Akidah Akhlak lessons can strengthen student discipline. However, teachers often face obstacles such as time constraints and a lack of environmental support in shaping character (Sudirman et al., 2024).

Several prior studies have examined related issues. Al Ghazali et al. (2025) explored the strategies of Akidah Akhlak teachers in developing students' character at Madrasah Aliyah DDI Hasanuddin, identifying practices such as habituation, modeling, advice, value discussions, and religious activities. Rizqi et al. (2025) investigated the implementation of Akidah Akhlak learning in shaping religious character at SMP NU Kajen, emphasizing planning, experiential learning, and authentic evaluation. Ningsih et al. (2025) analyzed the Independent Curriculum-based Akidah Akhlak learning model and found its effectiveness in developing students' religiosity, honesty, and discipline—although limited by teachers' lack of technological understanding and parental involvement.

Despite these contributions, research on Akidah Akhlak teachers' concrete efforts in character formation at the Madrasah Ibtidaiyah level—especially in MI Maraqita'limat Mamben Lauk—remains scarce. Preliminary observations reveal behavioral issues such as indiscipline, irresponsibility, truancy, impoliteness, and bullying among students. Such problems, if left unaddressed, could hinder moral development and contradict the objectives of Islamic education. Therefore, this study fills the gap by examining how Akidah Akhlak teachers at MI Maraqita'limat Mamben Lauk strive to form students' character both inside and outside the classroom.

Accordingly, this study aims to: (1) identify the efforts made by Akidah Akhlak teachers in shaping students' character at MI Maraqita'limat Mamben Lauk during the 2024/2025 academic year, and (2) examine the supporting and inhibiting factors that influence these efforts. The findings are expected to contribute theoretically to the development of Islamic character education and practically to improving teacher strategies for nurturing noble character (akhlaq al-karimah) in students.

METHODS

1. Research Approach and Design

This study employed a qualitative research approach with a descriptive case study design, aiming to explore and understand the efforts of Akidah Akhlak teachers in shaping students' character at MI Maraqita'limat Mamben Lauk. Qualitative research seeks to produce descriptive data in the form of written or spoken words from individuals and observable behavior (Rahmat, 2009). Through this approach, the researcher intended to obtain an in-depth understanding of the teachers' pedagogical strategies, values, and interactions influencing students' character formation. The design was holistic and contextual, enabling the researcher to study the phenomenon within its natural setting through observation, interviews, and documentation.

2. Time and Place of the Study

The study was conducted at MI Maraqita'limat Mamben Lauk, located in Mamben Lauk Village, Wanasaba District, East Lombok Regency, West Nusa Tenggara, Indonesia. The research took place during the 2024/2025 academic year, aligning with the school's teaching calendar and the availability of participants for in-depth observation and interviews.

3. Participants

Participants in this study were selected using a purposive sampling technique, which involves selecting informants based on specific criteria relevant to the research objectives (Sugiyono, 2022). The key participants consisted of:

- a. The school principal, who provided institutional perspectives on character education policies.
- b. The Akidah Akhlak teachers, as the primary subjects responsible for implementing moral and spiritual instruction.
- c. Selected students from grades VI, who represented the direct beneficiaries of character education efforts.

The purposive nature of qualitative research allowed flexibility in determining the number and role of informants, ensuring data depth and contextual richness rather than statistical representation.

4. Instruments

In qualitative research, the researcher acts as the main instrument or human instrument (Sugiyono, 2022). The researcher directly collected, interpreted, and analyzed the data. Supporting instruments included:

- a. Observation guidelines, containing a checklist of behaviors, classroom interactions, and moral activities to be observed.
- b. Interview guides, comprising semi-structured questions to maintain focus while allowing flexibility during in-depth interviews.
- c. Documentation sheets, used to collect secondary data such as photographs, attendance records, lesson plans, and institutional documents related to character education.

These instruments ensured comprehensive data collection and helped maintain consistency during fieldwork.

5. Data Collection Procedures

Data collection was carried out through three main techniques:

- a. Observation: The researcher observed classroom and non-classroom activities to identify the behavioral patterns of students and teachers' strategies in character formation.
- b. Interviews: Semi-structured interviews were conducted with the principal, Akidah Akhlak teachers, and selected students to gain insights into their experiences, perceptions, and challenges related to character education.
- c. Documentation: Written records, photographs, and administrative documents were examined to complement and validate the findings obtained through observation and interviews (Sugiyono, 2022).

Data were collected over several weeks to ensure the credibility of the information through repeated engagement with participants and settings.

6. Data Analysis Techniques

Data analysis was conducted continuously during and after data collection following the Miles and Huberman model (Sugiyono, 2022). The process consisted of four interrelated stages:

- a. Data Collection (Pre-analysis): Data were gathered from observations, interviews, and documentation, forming the initial database for analysis.
- b. Data Reduction: The researcher summarized and selected essential information, focusing on data relevant to the teachers' efforts in character formation.
- c. Data Display: The reduced data were organized into descriptive narratives, matrices, and charts to illustrate relationships and patterns in the findings.
- d. Conclusion Drawing and Verification: Conclusions were drawn and continuously verified by comparing them with field evidence until valid and consistent patterns emerged.

7. Trustworthiness of the Data

To ensure the credibility and trustworthiness of the findings, several validation techniques were applied, following Sugiyono (2022):

- a. Triangulation: Cross-verification was performed using multiple data sources (teachers, students, and documents), methods (observation, interview, and documentation), and times (morning, afternoon, and after-school activities).
- b. Use of Reference Materials: Supporting evidence such as photographs, school records, and authentic documents were included to strengthen data validity.
- c. Negative Case Analysis: The researcher sought out and analyzed contradictory evidence to ensure balanced interpretations and avoid bias.
- d. Member Checking: Data and interpretations were verified with the participants to confirm their accuracy and ensure that the findings reflected their intended meanings.

RESULTS

1. The Efforts of Akidah Akhlak Teachers in Shaping Students' Character at MI Maraqita'limat Mamben Lauk in the Academic Year 2024/2025

The data gathered from the field on June 10, 2025, indicated that the Akidah Akhlak teachers employed various strategies to shape students' character. These efforts included the following:

a. Integrating Character Values into Learning Materials

The integration of character values into learning materials represents a strategic and effective approach to character formation among students. By embedding these values within the learning process, students are not only exposed to academic knowledge but also guided toward becoming morally upright and socially responsible individuals.

Teachers at *MI Maraqita'limat Mamben Lauk* have systematically and contextually integrated values such as discipline, responsibility, and cooperation into their lessons. During classroom activities, teachers did not merely deliver academic content but also infused moral values through storytelling, educational games, and group activities.

Character building was implemented through modeling, positive reinforcement, and assignments designed to foster students' sense of responsibility and empathy. Although teachers faced challenges such as limited time and varying levels of student understanding, they consistently demonstrated commitment in instilling character values through learning activities.

As stated by Mr. Ismail, S.Pd.I, the principal of *MI Maraqita'limat Mamben Lauk*:

"Teachers choose to integrate character values into learning materials because character education should not be taught only theoretically but also instilled through contextual and applicable learning. By combining academic content with moral values, students understand that knowledge and morality are interrelated and inseparable." (Interview, June 10, 2025)

This statement indicates that the character formation process becomes more effective when implemented alongside academic learning rather than as a separate subject. The integration aims to help students internalize moral values holistically and meaningfully, connecting them with real-life contexts and their academic experiences at school.

Similarly, Mr. Suhairi, S.Pd.I, an Akidah Akhlak teacher at *MI Maraqita'limat Mamben Lauk*, explained:

"The reason we use this approach is that it allows us, as educators, to instill values naturally without sounding didactic. Since character values are conveyed simultaneously with the lesson, students can grasp them more easily. This approach builds character through real-life contexts—for example, teaching honesty during mathematics lessons, responsibility during group tasks, and empathy during social discussions." (Interview, June 10, 2025)

This statement demonstrates that integrating character values into learning helps strengthen students' understanding of moral principles through real and contextual situations. Consequently,

the learning process not only focuses on cognitive development but also supports students' affective and behavioral growth.

In line with the teachers' views, a student named Wahyu Utami shared the following:

"I really enjoy the way our teacher teaches, especially in Akidah Akhlak lessons. Our teacher doesn't just ask us to memorize the material but encourages us to understand and practice values like honesty, patience, and respect. For instance, when we study about noble character, he gives real-life examples and stories from the Prophet's life. If someone is being noisy or impolite, he advises us gently and reminds us to behave well. I feel that this subject is not just theory—it truly helps us become better individuals." (Interview, June 10, 2025)

Wahyu's statement shows that students directly experience the benefits of teachers' strategies in integrating character values into learning. Teachers act not only as transmitters of knowledge but also as moral exemplars and guides. The application of contextual and exemplary teaching approaches enables students to better comprehend and internalize character values, fostering the holistic development of their moral and behavioral competencies.

b. Teacher Role Modeling

Teacher role modeling represents one of the most effective and sustainable methods for character formation among students, particularly in elementary education. Teachers not only teach about moral values through verbal instruction but also embody those values through their daily behavior. Therefore, being a teacher is not merely a profession, but also a moral calling—to serve as a living example for students.

As stated by Mr. Suhairi, S.Pd.I, the Akidah Akhlak teacher at *MI Maraqita'limat Mamben Lauk*:

"The reason we use an exemplary approach is that, as educators, we are not only responsible for teaching but also for being role models whom students imitate in their daily lives. Role modeling is the most effective method in shaping character because students tend to learn more from concrete examples than from advice or theory." (Interview, June 10, 2025)

This statement indicates that students more easily understand and imitate behaviors demonstrated directly rather than through abstract explanations or theoretical instruction. Thus, the teacher's behavior, manner of speaking, and actions play a central role in successfully shaping students' character within the school environment.

A similar view was expressed by Wahyu Utami, a student at *MI Maraqita'limat Mamben Lauk*:

"I really like our Akidah Akhlak teacher because he not only teaches but also gives a good example. He always comes on time, speaks gently, never gets angry, and greets us kindly. He teaches us to be honest and polite, and he practices what he teaches. I feel ashamed if I lie or behave rudely because he always reminds us in a kind way. For me, he is a real example of how we should behave. It makes me want to become a good person too." (Interview, June 10, 2025)

Wahyu's statement demonstrates that the Akidah Akhlak teacher's exemplary behavior has a profound influence on students' character development. Students not only learn from what their teachers teach but also imitate their teachers' attitudes and behaviors. When teachers embody the values they teach—such as honesty, patience, discipline, and courtesy—students are more likely to internalize and apply those values in their everyday lives. Role modeling thus becomes a key component in character education, particularly within Akidah Akhlak instruction.

c. Habituation and Character Reinforcement through Routine Activities

Routine activities at school are not merely administrative practices; they serve as effective media for instilling and strengthening students' character. Through consistent habituation and reinforcement, students internalize noble values and apply them in their daily lives, both inside and outside the school environment.

As stated by Mr. Ismail, S.Pd.I, the principal of *MI Maraqita'limat Mamben Lauk*:

“Teachers use habituation and character reinforcement through routine activities because students’ character develops through a continuous process, not instantaneously. Consistent daily routines help embed positive values that become part of students’ personalities. For example, we habituate students to pray before and after class, perform duha and dzuhur prayers in congregation, take turns doing classroom cleaning duties, and so forth.” (Interview, June 10, 2025)

This statement shows that the habituation of positive behaviors carried out daily plays an essential role in shaping students’ personalities. Through structured and programmed routines, students gradually develop awareness and independence in performing good deeds. Activities such as collective prayers, congregational worship, and classroom cleaning are not merely routine tasks but form part of a natural process of internalizing moral and spiritual values in the school context.

Wahyu Utami, a student participant, also shared her experience:

“At our school, every morning we recite prayers together and continue with duha prayer. Sometimes we also recite Asmaul Husna and read the Qur’an before starting lessons. Our teachers always remind us to do these activities sincerely and wholeheartedly. Every Friday, we also have a cleaning activity in the classroom and around the school. Through these activities, I’ve become used to living cleanly, being punctual, and feeling more motivated to study. I think these routine activities help me get used to doing good things and make me a more disciplined and responsible person.” (Interview, June 10, 2025)

Wahyu’s statement highlights that routine school activities—such as collective prayers, Qur’an recitation, and community service—function not only as daily practices but also as vehicles for character formation. Teachers play a vital role in guiding, supervising, and exemplifying positive behavior to ensure that these routines have a meaningful impact on students. Consistent habituation fosters the internalization of values such as discipline, responsibility, religiosity, and social awareness, which are essential foundations for moral development from an early age.

d. Persuasive and Personal Approach

The persuasive and personal approach serves as an effective and humanistic method in shaping students’ character, particularly at the Elementary School (Madrasah Ibtidaiyah) level. Through gentle communication and individual attention, teachers not only cultivate good behavior but also foster moral awareness and establish strong emotional bonds between teachers and students. This approach represents the essence of true character education—touching the heart, not merely giving commands.

As revealed in the researcher’s interview with Mr. Suhairi, S.Pd.I, an *Aqidah Akhlak* teacher at MI Maraquita’limat:

“We choose a persuasive and personal approach because character formation requires a method that touches the heart and pays attention to individual conditions. Every student has a different background, personality, and need, so they cannot be treated in the same way. Through this approach, teachers can convey character values in a gentle, empathetic manner that builds awareness from within the students themselves.” (Interview, June 10, 2025).

Based on the statement above, it can be concluded that the personal approach is one of the essential strategies in effectively shaping students’ character. This approach enables teachers to better understand students’ emotional and psychological conditions, making the delivery of character values more meaningful—not merely as an obligation, but as a process of internal moral awakening within the students.

e. Collaboration with Parents and the School Community

The formation of students’ character is a shared responsibility among schools, teachers, and families. Through active and continuous collaboration, a strong synergy can be established in instilling positive values in children. When home and school work in harmony, students’ character can develop optimally and become an integral part of their personality.

As stated by Mr. Ismail, S.Pd.I, the Head of MI Maraquita’limat:

“I believe that character building is not solely the responsibility of teachers in the classroom, but a shared task among the school, family, and surrounding community. Therefore, collaboration between the school, parents, and all stakeholders in the school environment becomes an important strategy in instilling character values comprehensively and sustainably.” (Interview, June 10, 2025).

Based on the interview results, it can be concluded that collaboration between the school and external parties plays a strategic role in supporting students’ character formation. With the involvement of all stakeholders, the character values taught in school are reinforced at home and in the community, allowing students to grow in an environment that is consistent and conducive to developing positive attitudes and behaviors.

Mr. Suhairi, as a subject teacher, also stated:

“I engage in collaboration with parents and the school community because education is not solely the responsibility of the school, but a shared task between the school, family, and community. This collaboration is very important to create a supportive and holistic learning environment for students’ development. Moreover, cooperation between teachers and parents enhances support for students, both at home and at school, making the learning process more effective and enjoyable.” (Interview, June 10, 2025).

From the above statement, it can be concluded that collaboration among teachers, parents, and the school community is a crucial effort in creating a learning environment that supports students’ holistic development. Through good cooperation, support for students can be strengthened both at home and in school, making the learning process more effective and enjoyable for them. Successful education is the result of shared involvement between the school, family, and community.

Based on interviews with students at MI Maraḡita’imat Mamben Lauk, it can be concluded that the students have experienced positive impacts from the efforts of *Aqidah Akhlak* teachers in shaping their character. The students stated that *Aqidah Akhlak* lessons do not only convey theoretical knowledge but also teach moral values through real-life examples that are close to their daily experiences. Teachers serve as role models in behavior—arriving on time, speaking politely, and helping students in times of difficulty. Through exemplary conduct, routines such as prayers and congregational worship, and a gentle approach, students feel guided in their attitudes. Furthermore, the collaboration between teachers and parents reinforces good character development both at school and at home.

Table 1. Summary of Akidah Akhlak Teachers’ Efforts in Shaping Students’ Character at MI Maraḡita’imat Mamben Lauk

No. Effort / Strategy	Description of Implementation	of Key Values Developed	Supporting Evidence (Interview Date: June 10, 2025)
1 Integration of Character Values into Learning	Teachers embed moral values into subject materials using stories, games, and contextual tasks.	Discipline, Responsibility, Cooperation	Mr. Ismail (Principal); Mr. Suhairi (Teacher); Student: Wahyu Utami
2 Teacher Modeling	Teachers demonstrate exemplary behavior as real-life moral examples for students.	Honesty, Patience, Courtesy	Mr. Suhairi; Student: Wahyu Utami
3 Habituation and Character Reinforcement	Character values are strengthened through routine school activities like prayers and	Discipline, Responsibility, Religiosity	Mr. Ismail; Student: Wahyu Utami

No. Effort / Strategy	Description Implementation	of Key Values Developed	Supporting Evidence (Interview Date: June 10, 2025)
	cleaning duties.		
4	Persuasive and Personal Approach	Teachers apply a gentle, individualized method to foster emotional and moral awareness.	Empathy, Compassion, awareness Self- Mr. Suhairi
5	Collaboration with Parents and School Community	Teachers and parents cooperate to ensure consistent character reinforcement at home and school.	Cooperation, Responsibility, Social Awareness Mr. Ismail;

The data show that Akidah Akhlak teachers at MI Maraqita’limat Mamben Lauk employed five main strategies—integrating character values, role modeling, habituation, persuasive approaches, and collaboration with parents—to holistically develop students’ moral, spiritual, and social character.

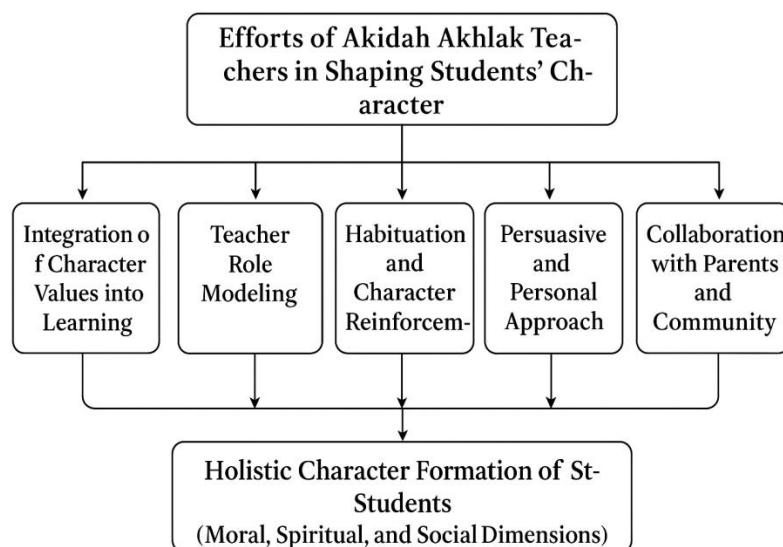


Figure 1. The Efforts of Akidah Akhlak Teachers in Shaping Students' Character at MI

Figure 1 illustrates the comprehensive and interconnected efforts of Akidah Akhlak teachers in shaping students’ character at MI Maraqita’limat Mamben Lauk during the 2024/2025 academic year. The character education process is grounded in five complementary strategies: integrating moral values such as honesty, discipline, and responsibility into classroom learning; exemplifying these values through teacher role modeling; and reinforcing them through daily routines like prayers, cleanliness, and cooperative activities. A persuasive and personal approach further nurtures moral awareness by emphasizing empathy and individualized guidance, while collaboration with parents and the broader community ensures that character formation continues beyond the classroom. Collectively, these strategies promote the holistic development of students’ moral, spiritual, and social dimensions, fostering individuals who are not only knowledgeable but also ethical and socially responsible.

2. Supporting and Inhibiting Factors of Aqidah Akhlak Teachers in Shaping Students’ Character

a. Supporting Factors

1) Teacher Exemplarity

As stated in the interview with Mr. Ismail, S.Pd.I, Head of MI Maraḡita'limat:

“Teacher exemplarity is the main foundation in shaping students’ character. Children learn not only from what they hear, but primarily from what they see and experience every day in the school environment. When teachers demonstrate discipline, honesty, care, and responsibility, students will naturally emulate those values. Therefore, teachers are not merely instructors, but role models who play a major role in nurturing a generation with noble character and strong integrity.” (Interview, June 10, 2025).

Based on this statement, it can be understood that exemplarity has a significant influence on shaping students’ behavior. When teachers consistently demonstrate attitudes aligned with the character values being taught, students are more likely to understand and imitate those values in their daily lives. Thus, exemplarity becomes a method that is not only effective but also deeply touches the affective dimension of students.

Mr. Suhairi, S.Pd.I, an *Aqidah Akhlak* teacher at MI Maraḡita'limat Mamben, also stated:

“We realize that children observe every move we make. If we arrive on time, they learn discipline. If we are honest in our behavior, they too become accustomed to telling the truth. So, if we want our students to have good character, it must start with ourselves.” (Interview, June 10, 2025).

This statement indicates that teachers perceive exemplarity not merely as a moral obligation but as an integral part of their professional responsibility. The teacher’s attitude and behavior reflect the values instilled in students.

Wahyu Utami, a student at MI Maraḡita'limat, shared:

“I enjoy learning from teachers who are patient and honest. We tend to behave well like them. When the teacher speaks politely and keeps promises, we feel ashamed to lie or arrive late.” (Interview, June 10, 2025).

Based on the interview with students conducted on June 10, 2025, it can be concluded that students pay attention to and imitate the teacher’s behavior as part of their learning process. The exemplarity shown by teachers in terms of politeness, responsibility, and discipline helps shape positive behavioral patterns among students. This finding aligns with Albert Bandura’s Social Learning Theory (1977), which emphasizes that children learn through observation and imitation of models in their environment.

2) A Conducive School Environment

The principal explained that a conducive school environment is a crucial prerequisite in the process of shaping students’ character. A safe, comfortable, clean, and orderly atmosphere encourages students to act according to the values instilled through education.

As stated by Mr. Ismail, S.Pd.I, Head of MI Maraḡita'limat:

“A conducive school environment is the best place for students to grow and develop, not only academically but also in character. When the school atmosphere is comfortable, orderly, and filled with mutual respect, students will feel secure in learning and behaving positively. A clean environment, friendly teachers, and fair enforcement of rules all contribute significantly to instilling the values of discipline, responsibility, and cooperation among students.” (Interview, June 10, 2025).

Based on the interview results, it can be concluded that character formation does not only stem from formal instruction but is also influenced by the quality of the environment in which students interact. Cleanliness, order, teacher friendliness, and fair rule enforcement are essential elements that naturally cultivate discipline, responsibility, and cooperation. Therefore, schools need to create a positive and supportive climate so that character values can be optimally internalized by students.

In addition to the principal's view, teachers also believe that a positive school environment plays a vital role in supporting students' character development. A well-organized, clean, and emotionally supportive school atmosphere allows students to more easily absorb positive values.

As stated by Mr. Suhairi, S.Pd.I, *Aqidah Akhlak* teacher at MI Maraḡita'limat:

"When the school environment is comfortable and students feel accepted, they become more open and disciplined. Teachers can more easily instill values such as responsibility and cooperation. Even small actions like throwing garbage in the proper place can be carried out well when the environment supports and everyone sets a good example." (Interview, June 10, 2025).

Mr. Suhairi emphasized that teacher exemplarity in maintaining the environment, emotional closeness between teachers and students, and consistent rule enforcement are all parts of a system that contributes to character development. Values such as discipline, care, and responsibility are not only taught theoretically but are nurtured through interactions within a healthy school environment.

Wahyu Utami, a student at MI Maraḡita'limat, also expressed:

"At our school, teachers always maintain a calm and orderly classroom atmosphere. When someone makes a mistake, the teacher reminds us patiently without getting angry. We are also taught to help one another and not to mock others. Because of that, I feel safe and comfortable while studying. This positive school environment makes me more enthusiastic about learning and behaving well, such as being disciplined and honest." (Interview, June 10, 2025).

According to Wahyu Utami, a conducive school environment greatly influences the success of the character formation process. Students reported that teachers at their school consistently strive to create a peaceful and orderly classroom environment. When students make mistakes, teachers provide gentle guidance rather than harsh punishment—demonstrating an atmosphere that supports positive moral development.

3) Parental Involvement

The principal emphasized the importance of collaboration between the school and families in supporting students' character development. According to him, a harmonious relationship and open communication between teachers and parents create continuity in the character education process.

As stated in an interview with Mr. Ismail, S.Pd.I, the Principal of MI Maraḡita'limat:

"Character formation cannot be carried out by the school alone; it must be a collaborative effort between teachers and parents. When teachers and parents communicate, cooperate, and support each other, the values instilled at school will be easier to apply at home. Children will perceive consistency between what is taught at school and what is practiced at home, thus shaping their character in a holistic and sustainable way." (Interview, June 10, 2025).

This statement indicates that synergy between teachers and parents plays a crucial role in creating a holistic educational environment. Values such as honesty, responsibility, and politeness are more effectively internalized when applied consistently both at school and at home.

The Akidah Akhlak teacher at MI Maraḡita'limat Mamben, Mr. Suhairi, S.Pd.I, also stated:

"If we teach discipline and courtesy at school but those values are not practiced at home, the child becomes confused. That is why we often communicate with parents so that what is taught at school can be continued at home. When parents support us, the results are far more noticeable." (Interview, June 10, 2025).

This statement highlights that consistency between the school and home environments is a key factor in shaping students' character. Mr. Suhairi acknowledged that without parental involvement, the values taught at school often fail to take root. Therefore, effective two-way communication is the main key to building synergy between school and family.

A student named Wahyu Utami expressed:

“My parents always remind me to do good things, just like what we learn at school. When I study at home, they remind me to pray regularly and to speak honestly. My teacher also often gives assignments to practice at home, so my parents help me to become a good person. I feel that when parents and teachers work together, it’s easier for me to learn and understand how to behave well every day.” (Interview, June 10, 2025).

This opinion demonstrates that parental involvement in supporting learning and character development at school significantly helps students understand and internalize moral values more effectively.

4) Curriculum Integrating Character Values

The principal stated that a curriculum integrating character values serves as an essential tool for instilling positive attitudes among students. The curriculum functions not only as a guide for academic learning but also as a systematic means to shape students’ personality and character.

During the interview, the principal explained:

“A curriculum that integrates character values is crucial to ensure that character education is not merely an addition but a core component of the learning process. When values such as honesty, responsibility, cooperation, and empathy are incorporated into every subject, students will learn to connect academic lessons with life attitudes. This integration develops their character comprehensively—not only theoretically but also through everyday practice.” (Interview, June 10, 2025).

This statement underscores that character values should not be treated as supplementary but as a central part of the curriculum and learning process.

The Akidah Akhlak teacher, Mr. Suhairi, S.Pd.I, added:

“In our lessons, especially in Akidah Akhlak, we not only deliver theories about Islamic values but also encourage students to practice them in their daily lives. When the curriculum emphasizes character education, it provides clear guidance for us teachers to incorporate values such as honesty, patience, and responsibility into every topic.”

Mr. Suhairi also emphasized that integrating character values into the curriculum helps students understand that moral conduct is not confined to religious subjects alone—it applies across all areas of life, including mathematics, group work, and peer interaction. Hence, character education becomes more practical and contextually relevant to students’ daily experiences.

b. Inhibiting Factors

1) Lack of Family Support

As stated by Mr. Ismail, S.Pd.I, Principal of MI Maraqa’imat:

“At our madrasah, we continuously strive to instill noble moral values in students through both teaching and the teachers’ example. However, one major challenge we face is the lack of family support. Some parents pay little attention to their children’s behavior at home and even allow them to use mobile phones without supervision. These issues hinder our efforts at school. Character building should begin at home; the school’s role is to continue and reinforce it.” (Interview, June 10, 2025).

This statement suggests that character education requires synergy between family and school. When the family environment fails to provide positive role models or lacks active involvement, the moral values instilled at school become less effective. Some students even display behaviors that contradict Islamic and moral teachings due to inadequate parental guidance and control at home.

This finding was reinforced by Mr. Suhairi, S.Pd.I, Akidah Akhlak teacher at MI Maraqa’imat:

“Some children arrive late, skip breakfast, or forget to bring their school supplies. When we ask, the parents often don’t know or didn’t have time to prepare. The same happens with moral habits like politeness and

responsibility—many students haven't developed these at home, so we have to start from the very beginning." (Interview, June 10, 2025).

These findings demonstrate that the family's role—particularly parents' active involvement—is crucial in shaping and reinforcing students' character. Without such participation, the school's efforts in character education face significant obstacles.

2) Negative Influence of Social Media

Social media has become one of the external factors that significantly affects students' character formation. The principal explained that technological developments, particularly social media, have greatly influenced students' behavior.

He stated:

"Social media does have positive sides, but without supervision, it can harm children. At our madrasah, some students begin to imitate rude speech or behavior from online videos. Others become less disciplined and harder to manage because they spend too much time on gadgets at home. This undoubtedly hampers our efforts to build moral values and discipline." (Interview, June 10, 2025).

This statement indicates that while schools actively promote character education, uncontrolled exposure to social media may undermine these efforts. Inappropriate online content—such as violence, disrespect, or immorality—can be easily accessed without proper parental supervision.

The Akidah Akhlak teacher, Mr. Suhairi, S.Pd.I, also observed:

"Nowadays, many children already have their own smartphones. Some students in grades 4 to 6 often talk about YouTube or TikTok content they watch, and unfortunately, not all of it is positive. Some imitate harsh language, others become easily irritated or less respectful toward their peers. As elementary teachers, we are concerned because children's characters are now shaped more by what they watch than by their real environment." (Interview, June 10, 2025).

This finding shows that social media's negative influence on character development appears early in life. At the elementary level, children are in the stage of imitation and identity formation. When they are more exposed to negative digital content without sufficient guidance, moral values such as politeness, empathy, and responsibility become difficult to instill.

3) High Administrative Workload of Teachers

As reported by **Mr. Ismail, S.Pd.I**, Principal of MI Maraqita'limat:

"We realize that teachers at the madrasah have to complete many administrative tasks besides teaching—daily reports, grading books, and documentation of character-building programs. This workload is quite heavy, so much of their time and energy is spent on paperwork. As a result, their attention and creativity in guiding students' character development are reduced." (Interview, June 10, 2025).

This statement reflects a real challenge that affects the quality of character education. Studies have also shown that heavy administrative burdens reduce teaching effectiveness. Policy solutions such as reducing paperwork and implementing digital systems are essential so teachers can focus more on character development.

The Akidah Akhlak teacher, Mr. Suhairi, S.Pd.I, further commented:

"Sometimes I feel overwhelmed by the administrative work that must be completed daily—attendance, reports, documentation. It reduces the time I can devote to personally mentoring students. Character building requires a personal and consistent approach, not just material delivery." (Interview, June 10, 2025).

This situation highlights the urgent need to reduce teachers' administrative burdens or provide a more efficient support system so that teachers can devote more time and energy to character education, especially at the elementary level such as Madrasah Ibtidaiyah.

Table 2. Supporting and Inhibiting Factors of Aqidah Akhlak Teachers

in Shaping Students' Character at MI Maraquita'limat Mamben Lauk (2024/2025)

No.	Category	Factors	Description / Key Findings
1	Supporting Factors	Teacher Exemplarity	Teachers act as moral role models through discipline, honesty, and responsibility, influencing students to imitate positive behaviors.
		Conducive School Environment	A clean, safe, and respectful atmosphere supports discipline, cooperation, and emotional security among students.
		Parental Involvement	Collaboration between school and family ensures consistent moral reinforcement both at home and in school.
		Curriculum Integrating Character Values	Character values are embedded in all subjects, linking academic content with moral education.
2	Inhibiting Factors	Lack of Family Support	Limited parental attention weakens moral development and discipline at home.
		Negative Influence of Social Media	Unsupervised digital exposure encourages imitation of inappropriate behavior and language.
		High Administrative Workload of Teachers	Excessive paperwork reduces time and focus for direct character mentoring.

Table 2 presents the key factors influencing the success of Akidah Akhlak teachers in developing students' character. The findings reveal that effective character formation depends heavily on teacher role modeling, school environment, parental collaboration, and curriculum integration. However, these efforts are hindered by weak family involvement, social media's negative impact, and teachers' administrative burdens. Balancing these factors is essential to sustain a holistic and effective character education process at the madrasah.

Supporting Factors	Inhibiting Factors
<ul style="list-style-type: none"> • Teacher exemplarity • Conducive school environment • Parental involvement • Curriculum integrating character values 	<ul style="list-style-type: none"> • Lack of family support • Negative influence of social media • High administrative workload of teachers

Figure 2. Supporting and Inhibiting Factors of Akidah Akhlak Teachers in Shaping Students' Character at MI Maraquita'limat Mamben Lauk (2024/2025)

Figure 2 highlights the main supporting and inhibiting factors affecting Akidah Akhlak teachers' efforts in shaping students' character at MI Maraquita'limat Mamben Lauk (2024/2025). The supporting factors include teacher exemplarity, a conducive school environment, parental involvement, and a curriculum integrating character values—all contributing to consistent moral development. In contrast, the inhibiting factors involve lack of family support, negative social media influence, and heavy teacher workloads, which limit effective guidance. The interaction

between these factors ultimately determines the success of teachers in nurturing morally upright, disciplined, and responsible students.

DISCUSSION

1. Analysis of Results

The findings of this study reveal that Akidah Akhlak teachers at MI Maraqita'limat Mamben Lauk play a pivotal role in shaping students' character through three primary strategies: habituation, exemplary behavior, and moral guidance. Teachers consistently emphasize Islamic values such as honesty, discipline, respect, and cooperation through both formal classroom instruction and informal school activities. Habituation is implemented by encouraging students to perform daily prayers, greet politely, maintain cleanliness, and display respect toward peers and teachers. These practices align with the principle that character formation is a continuous process that requires repetition and reinforcement.

The teachers' exemplary behavior emerged as the most influential factor in the students' moral development. Teachers modeled punctuality, sincerity, and politeness—behaviors that inspired students to emulate them in their daily conduct. This supports Al-Ghazali's (as cited by Illahi, 2020) notion that a knowledgeable teacher who acts upon their knowledge is like “the sun that illuminates others while shining itself.” Students learned more effectively by observing their teachers' actions rather than merely listening to theoretical lessons about morality.

Additionally, moral guidance through direct advice and reflective dialogue strengthened students' understanding of right and wrong. Teachers provided personal counseling when students violated school rules or displayed undesirable behavior, emphasizing repentance and moral accountability. This individualized approach created emotional closeness between teachers and students, fostering trust and moral awareness.

The study also identified supporting factors such as a religious school culture, the commitment of the teaching staff, and parental involvement in reinforcing Islamic habits at home. The presence of regular religious activities—such as dhuhā prayers, Qur'an recitations, and Friday religious gatherings—created an environment conducive to moral formation. On the other hand, inhibiting factors included limited time allocation for Akidah Akhlak subjects, inconsistent parental support, and the pervasive influence of digital media that sometimes contradicted school-taught moral values.

Overall, the findings demonstrate that character formation at MI Maraqita'limat Mamben Lauk is not a single-event activity but a holistic process involving cognitive, affective, and behavioral dimensions. Teachers' efforts extend beyond teaching moral theory to creating an environment where students can internalize and practice moral values in everyday life. The observed character outcomes—such as increased politeness, discipline, and responsibility—confirm that Akidah Akhlak instruction, when implemented through example and habituation, serves as a powerful tool for moral development.

2. Comparison with Previous Studies

The findings of this study are consistent with and extend the results of several previous studies concerning the role of Akidah Akhlak teachers in character formation. The teachers at MI Maraqita'limat Mamben Lauk demonstrated integrated efforts combining habituation, exemplary conduct, and moral guidance, which aligns with Illahi, (2020) who identified similar strategies—habituation, modeling, advice, and religious activities—as key components in developing students' moral and spiritual character at Madrasah Aliyah DDI Hasanuddin. Both studies highlight that

teachers who consistently demonstrate positive moral behavior serve as effective role models, reinforcing that moral example has greater influence than verbal instruction alone.

Likewise, the emphasis on planning and reflective moral learning in this study parallels Rizqi et al. (2025), who observed that character development in Akidah Akhlak learning at SMP NU Kajen was effectively achieved through experiential learning, moral reflection, and continuous evaluation. The MI Maraqita'limat Mamben Lauk teachers' approach of combining classroom instruction with individualized guidance confirms that effective moral education requires both cognitive understanding and affective internalization.

Moreover, the integration of school culture and religious routines as supporting factors resonates with Ningsih et al. (2025), who found that the Independent Curriculum model of Akidah Akhlak learning strengthened students' religiosity, honesty, and discipline through flexible and interactive activities. The shared focus across both studies on interactive learning and habituation underscores that moral formation flourishes when students are actively engaged and when teachers act as facilitators of ethical experiences, not merely transmitters of doctrine.

The present study also reinforces Ependi's (2020) argument that Islamic character education should holistically integrate akidah (faith), akhlak (morality), and social worship as a single framework. The teachers' consistent encouragement of daily worship and moral reflection reflects this triadic approach, indicating that cognitive belief (*iman*) and behavioral ethics (*amal*) are inseparable in shaping Muslim character. Similarly, the emphasis on modeling and moral reinforcement supports Suharsongko's (2022) view that a teacher's personality and exemplary behavior are crucial foundations for building noble character (*akhlaq al-karimah*) in students.

However, this study also reveals challenges that echo those identified by Sudirman et al. (2024), particularly regarding time limitations, parental inconsistency, and external influences from digital media. These findings suggest that while teacher efforts are significant, external environments—especially family and media—play a decisive role in sustaining character formation. Compared to Alhamuddin (2025), who noted the difficulty of maintaining consistent character education practices in Indonesia, the present study confirms that the success of Akidah Akhlak instruction depends on institutional support and community involvement, not solely on teachers' efforts.

In summary, while this research corroborates much of the existing literature, it contributes a new contextual perspective by focusing on the Madrasah Ibtidaiyah (elementary Islamic school) level, where students' moral cognition and behavior are still in formative stages. The data from MI Maraqita'limat Mamben Lauk emphasize the importance of early moral habituation and consistent modeling in shaping foundational Islamic values, thereby enriching the broader understanding of how Akidah Akhlak teachers cultivate character in young learners.

3. Implications of Findings

The findings of this study carry significant theoretical and practical implications for Islamic character education in Madrasah Ibtidaiyah (MI). Theoretically, they reaffirm that Akidah Akhlak learning should be understood as an integrated pedagogical system, emphasizing the unity of spiritual, emotional, and social development. The five strategies—value integration, teacher role modeling, habituation, persuasive approach, and collaboration—illustrate that moral formation is most effective when embedded in holistic learning.

Practically, the study highlights the need for teacher training focused on moral mentoring and ethical leadership, not only pedagogical skills. The teachers' consistent modeling and empathy created a strong moral atmosphere, suggesting that madrasah administrators should develop programs enhancing reflective and values-based teaching. Moreover, the study underscores the

importance of collaboration between schools, parents, and communities in reinforcing character education beyond the classroom. Establishing structured partnerships and religious activities can ensure value continuity. Curriculum integration of Islamic values and digital ethics education are also essential in addressing modern moral challenges. By connecting faith with knowledge and responsible technology use, students can develop integrity and resilience.

Overall, these findings offer a replicable model for Islamic schools to strengthen character education through Akidah Akhlak learning, nurturing students who are intellectually capable, morally upright, and socially responsible.

4. Limitations of the Study

This study has several limitations that should be acknowledged. First, it was conducted only at MI Maraḳita'limat Mamben Lauk during the 2024/2025 academic year, limiting the generalizability of its findings. Variations in school culture, teacher experience, and community involvement may produce different outcomes in other contexts. Second, the qualitative design relied on teachers' self-reports, interviews, and observations, which may include subjective interpretations and social desirability bias, despite efforts to reduce this through triangulation. Third, the research mainly explored teachers' perspectives without deeply examining students' direct experiences. Future studies should integrate both viewpoints through mixed methods to provide a more comprehensive understanding of character formation. Fourth, the study did not measure long-term behavioral outcomes, making it difficult to determine the lasting impact of Akidah Akhlak instruction. Longitudinal research would help assess sustained moral development.

Finally, external influences such as digital media, peer interaction, and family background could not be fully controlled, though they significantly affect students' moral behavior. Recognizing these limitations highlights the complexity of character education and the need for broader, multi-institutional research combining qualitative and quantitative approaches to address contemporary moral challenges.

5. Partial Conclusions

The study reveals that Akidah Akhlak teachers at MI Maraḳita'limat Mamben Lauk shape students' character through an integrated, value-based approach. Key strategies include value integration in lessons, teacher role modeling, habituation, persuasive guidance, and collaboration with parents and the community. Together, these elements form a holistic system supporting students' moral, spiritual, and social growth. Teacher exemplarity and a supportive school atmosphere emerge as central factors in cultivating moral behavior. When teachers consistently demonstrate honesty, discipline, and responsibility within a respectful and caring environment, students tend to internalize these values. Parental cooperation further strengthens value continuity between school and home.

Despite these positive efforts, challenges remain—particularly limited family involvement, negative social media influence, and teachers' administrative workload—which hinder optimal character formation. In essence, effective Akidah Akhlak education requires moral consistency, institutional support, and active collaboration among teachers, families, and communities. These findings provide the foundation for the final conclusions and recommendations aimed at strengthening character education in Islamic primary schools.

CONCLUSION

This study examined the efforts of *Akidah Akhlak* teachers in shaping students' character at MI Maraḳita'limat Mamben Lauk during the 2024/2025 academic year. The findings revealed that character formation was achieved through five major strategies: integration of moral values into

learning activities, teacher role modeling, habituation of good behavior, persuasive and disciplinary guidance, and collaboration with parents and the community. These approaches effectively nurtured students' moral, spiritual, and social awareness, fostering values such as honesty, discipline, respect, and responsibility. In addition, four main supporting factors were identified—teacher exemplarity, a conducive school environment, parental involvement, and curriculum integration of character values—which collectively strengthened the moral education process. Conversely, lack of family support, negative influence of social media, and teachers' administrative workload were found to be significant obstacles that hindered the optimal realization of character education.

Theoretically, this research reinforces the concept that effective *Akidah Akhlak* education depends on a combination of moral instruction and consistent exemplary practice. It supports Al-Ghazali's and contemporary scholars' views that teachers serve as both moral educators and role models. Practically, the findings suggest that schools should provide structural and cultural support—such as parent–teacher partnerships, digital literacy education, and workload management—to sustain moral development among students. Future studies are encouraged to explore quantitative or mixed-method approaches to measure the impact of specific teacher strategies on different aspects of students' character formation. Further research could also examine the role of digital and social media interventions in mitigating the negative influences identified in this study or expand the scope to other Islamic educational levels to compare contextual differences in implementation.

In conclusion, the success of *Akidah Akhlak* teachers in shaping students' character lies not only in their pedagogical competence but also in their sincerity and consistency in embodying Islamic values. By integrating moral teaching with exemplary behavior and community collaboration, Islamic education can continue to cultivate generations who are morally upright, disciplined, and socially responsible, fulfilling the true mission of *akhlaq al-karimah* in education.

REFERENCES

- Akbar, R., Alkhadafi, R., Khairi, A., & Azka, Z. (2025). Sinergi Pembelajaran Akidah Akhlak dan Lingkungan Madrasah dalam Membentuk Karakter Jujur Peserta Didik di MTsN 5 Bantul tidak dapat dipisahkan dari proses pembelajaran di madrasah (Rusydi , 2021). Dalam konteks. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(5), 121–134. <https://doi.org/10.61132/jmpai.v3i5.1451>
- Al Ghazali, M., Tahir, I., Sampurno, B., & Wahab, A. (2025). Strategi Guru Akidah Akhlak Dalam Pembinaan Karakter Siswa Madrasah Aliyah DDI Hasanuddin Kabupaten Maros. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 17(1), 198–205. <https://doi.org/10.47435/al-qalam.v17i1.3782>
- Alhamuddin, A. (2025). Islamic Character Education in Indonesian National Curricula: a Critical Policy Analysis of the 2013 and Merdeka Frameworks. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 15(1), 27–38. <https://doi.org/10.21043/qijis>.
- Arif, A. M., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education: The Integration of Local Social and Wisdom Values. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(2), 435–450. <https://doi.org/10.33650/al-tanzim.v7i2.5468>
- Arif, M., Chapakiya, S., & Dewi, A. Y. (2024). Character Education in Indonesia Islamic Elementary Schools: A Systematic Literature Review (2014-2024). *J-PAI: Jurnal Pendidikan Agama Islam*, 11(1), 1–20. <https://doi.org/10.18860/jpai.v11i1.29301>
- Basuki, D. D., & Febriansyah, H. (2020). Pembentukan Karakter Islami melalui Pengembangan

- Mata Pelajaran Akidah Akhlak di Madrasah Aliyah An-Najah Bekasi. *Jurnal Pendidikan Dan Studi Keislaman*, 10(2), 1–12. <https://doi.org/10.33367/ji.v10i2.1209>
- Cahyadi, A., Islam, U., Antasari, N., & Della, D. A. (2021). The Character Education In Learning Of Islamic Education: An Analysis Of Character Values In Islamic Education Textbook For V Grade Islamic Elementary School. *Jurnal Pendidikan Agama Islam*, 9(2), 84–98. <https://doi.org/10.21093/sy.v9i2.3555>
- Dahlia, Astani, L. G. M. Z., & Nasri, U. (2022). Peran Guru Akidah Akhlak Dalam Pembentukan Karakter Peserta Didik. *Nahdlatain: Jurnal Kependidikan Dan Pemikiran Islam*, 1(1), 95–111. <https://doi.org/10.51806/nahdlatain.v1i1.72>
- Ependi, R. (2020). Nilai-Nilai Pendidikan Islam (Integrasi Konsep Aqidah, Akhlak, Ibadah dan Sosial dalam Al-Qur'an). Yogyakarta: Deepublish.
- Illahi, N. (2020). Peranan Guru Profesional Dalam Peningkatan Prestasi Siswa Dan Mutu Pendidikan Di Era Milenial. *Jurnal Asy-Syukriyyah*, 21(1), 1–20. <https://doi.org/10.36769/asy.v21i1.94>
- Indriyanti, T., Siregar, K. I., & Lubis, Z. (2017). Etika Interaksi Guru dan Murid Menurut Perspektif Imam Al Ghazali. *Jurnal Online Studi Al-Qur'an*, 11(2), 129–144. <https://doi.org/10.21009/JSQ.011.2.03>
- Jamil, M., & Setiawan, D. (2025). Peran Guru Akidah Akhlak dalam Pembentukan Karakter Islami Siswa Kelas IX di Era Digital Pada Madrasah Tsanawiyah Negeri 3 Lampung Utara. *Jurnal Al-Qiyam*, 6(1), 208–217. <https://doi.org/10.33648/alqiyam.v6i1.462>
- Mahpudin, M., Suryadi, R. A., & Supardi, E. (2025). Pendidikan Karakter dan Etika di Sekolah: Peran Strategis Guru PAI. Bandung: Minhaj Pustaka.
- Muhammad Saddam. (2021). Konsep Pembinaan Karakter Anak Menurut Abdul Malik Fadjar. *Tadabbur: Jurnal Peradaban Islam*, 3(1), 281–300. <https://doi.org/10.22373/tadabbur.v3i1.163>
- Neliwati, N., Isa, M., Ansari, R., & Lubis, S. R. Q. (2022). Implementation of Character Education In Integrated Islamic Elementary School. *Nazhruna: Jurnal Pendidikan Islam*, 5(3), 1307–1318. <https://doi.org/10.31538/nzh.v5i3.2447>
- Nurhasanah, E., Aisah, S., & Yusnarti, M. (2024). Peran Guru Sekolah Dasar dalam Pembentukan Karakter Siswa. *Jurnal Evaluasi dan Kajian Strategis Pendidikan Dasar*, 1(1), 21–26. <https://doi.org/10.54371/jekas.v1i1.325>
- Putri Widya Ningsih, Muhammad Akmansyah, Koderi, A. S. (2025). Implementasi Pembelajaran Akidah Akhlak Berbasis Kurikulum Merdeka Dalam Pembentukan Karakter Peserta Didik di Madrasah. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(1), 1–11. <https://doi.org/10.23969/jp.v10i01.23486>
- Rabbani, S. A., Quddus, A., & Setiawan, Y. (2023). Penguatan Nilai Karakter Melalui Pembelajaran. *Jayapangus PressCetta: Jurnal Ilmu Pendidikan*, 6(20), 189–198. <https://doi.org/10.37329/cetta.v6i2.2251>
- Rizqi, S., Badrudin Kamal, U., Syaifuddin, M., gusdur Pekalongan, U., Alamat, I., Kusuma Bangsa No, J., Baru, P., Pekalongan Utara, K., & Pekalongan, K. (2025). Implementasi Pembelajaran Akidah dan Akhlak dalam Pembentukan Karakter Religius Peserta Didik Kelas VIII di SMP NU Kajen. *Jurnal Pendidikan Agama Islam Dan Filsafat*, 2(3), 161–172. <https://doi.org/10.61132/akhlak.v2i3.901>
- Solihin, R. (2021). Akidah Akhlak dalam Perspektif Pembelajaran di Madrasah Ibtidaiyah. Jakarta: Penerbit Adab.
- Sudirman, S., Nurzamsinar, N., & Ahmad, N. (2024). the Role of Akidah Akhlak Teachers in

- Building the Religious Character of Students in the Challenges of the 21st Century At Madrasah Aliyah Negeri 2 Polewali, Matakali District, Polewali Mandar Regency. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(02), 407–418. <https://doi.org/10.30868/ei.v13i02.6158>
- Sugiyono. 2022. Metode Penelitian Kuantitatif, Kualitatif dan R&D. 2 ed. Bandung: Alfabeta.
- Suharsongko, E. (2022). Kompetensi Kepribadian Guru Agama Islam Perspektif Al-Qur'an. Jakarta: Publica Indonesia Utama
- Wasehudin, Nizarudin Wajdi, M. B., Silahuddin, Syafei, I., Sirojudin, R., Bahtiar, M., & Hasanah, U. (2024). the Paradigm of Character Education in Islamic Elementary School. *Jurnal Ilmiah Islam Futura*, 24(2), 368–397. <https://doi.org/10.22373/jiif.v24i2.22546>
- Yafi, S., Aziz, A., Putra, I. J., Nelwati, S., & Misra, M. (2024). Pengembangan Materi Akidah Akhlak Berbasis Pendidikan Karakter Peduli Sosial. *Journal of Education Research*, 5(1), 353–357. <https://doi.org/10.37985/jer.v5i1.798>
- Yafi, S., Kustati, M., & Gusmirawati. (2023). Pembelajaran Akidah Akhlak Sebagai Pendidikan Karakter Menghargai Peserta Didik. *MSJ : Majority Science Journal*, 1(2), 114–121. <https://doi.org/10.61942/msj.v1i2.32>
- Zulfiqri, M. (2023). Strengthening Character Education in Student Discipline Through Aqidah Akhlak Learning At Mts . Darussalam Bogor City. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(4), 893–906. <https://doi.org/10.30868/ei.v12i04.5050>