TEACHER STRATEGY IN DEVELOPING STUDENTS' GOOD MORALS THROUGH HABITS AT SDI NURUL QUR'AN

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ABSTRACT

This research aims to describe the teacher's strategy in fostering students' noble morals through habituation activities at SDI Nurul Qur'an. This study uses a descriptive qualitative approach. Data collection techniques are carried out through observation, interviews, and documentation to obtain an in-depth picture of the forms of habituation applied and the role of teachers in guiding and being a role model for students. Data were analyzed through three stages, namely data reduction, data presentation, and drawing conclusions. The results of the study indicate that the habituation strategy is carried out consistently through daily activities such as morning greetings, dhuha prayers, tahfidz, and congregational prayers. Teachers do not only act as teachers, but also become real examples in attitudes and behavior. Through ongoing habituation, students become accustomed to being polite, friendly, obedient to teachers, and demonstrating behavior that reflects noble morals. This strategy also supports student achievement in various aspects. With this approach, the formation of character and noble morals can grow naturally in a conducive and religious environment.

Key Word: *Good Moral, Teacher Strategy, Habits, Islamic Education, Character Building, Islamic Elementary School*

A. INTRODUCTION

Education is a process that is designed in a planned manner to shape the human personality as a whole, both in terms of knowledge (cognitive), attitude (affective), and skills (psychomotor).[1] In the Islamic perspective, education is not only aimed at students mastering knowledge, but also to form noble morals (akhlak karimah). This is in accordance with the words of the Prophet Muhammad SAW who stated that he was sent to perfect morals. Therefore, Islamic educational institutions have a great responsibility in fostering and developing the morals of students as an important part of the goals of education.

Elementary school is a very important initial level in shaping students' character.[2] At this time, children are in a phase of rapid development, both intellectually and emotionally. The values instilled at this age will form a strong moral foundation. Islamic elementary schools, as educational institutions that instill Islamic values, have a major role in instilling noble morals in students.[3] Therefore, the right strategy is needed to ensure that moral development runs effectively.

One strategy that is considered effective in shaping students' character is through habituation activities. Habituation is a very effective method in character education because it forms good habits that then become characters that stick to students in everyday life. With habituation, values such as honesty, discipline, responsibility, politeness, and empathy can grow and become part of students' personalities.[4] This strategy will only be successful if supported by teacher consistency and good role models in everyday life at school.

Habituation has become part of daily activities to shape students' noble morals at SD Islam Nurul Quran. Teachers accompany students in every activity, ensuring that Islamic values are applied. Teachers play a very

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[1] Muhammad Luthfi Abdullah and Akhmad Syahri, "Model of Religious Culture Education and Humanity," *Nadwa: Jurnal Pendidikan Islam* 12, no. 2 (January 7, 2019): 331–344.

[2] Adah Aliyah, Aan Hasanah, and Bambang Samsul Arifin, "Development Of Character Education In Madrasas And Pesantren," *Journal of Education* (2023).

[3] Muhammad Iqbal Arrosyad and Fandi Nugroho, "Development Of Variations In Greetings Before And After Learning The Moral Character Of Students In Elementary Schools," *DINAMIKA Jurnal Ilmiah Pendidikan Dasar* 12, no. 2 (n.d.): 2020.

[4] Wahyu Azwar et al., "Pembentukan Karakter Moral Peserta Didik melalui Pendekatan Habituas" 3 (2023).

important role in this activity, not only as teachers, but also as role models and mentors who accompany students directly in practicing these habits.

Moral development through habituation also faces a number of obstacles. Differences in student backgrounds, influences from the environment outside of school, time constraints, and lack of consistency in program implementation are often challenges in themselves.[5] Therefore, it is important to conduct a more in-depth study of the strategies implemented by teachers, as well as the factors that support or hinder these habits so that moral development can run optimally.

Based on the above, this study aims to describe how teachers' strategies in fostering students' noble character through habituation at SD Islam Nurul Quran. This study will examine the forms of habituation carried out, the role of teachers in the process, and various factors that influence its success. The results of this study are expected to be used as consideration in developing character education strategies in Islamic elementary schools.

B. METHODS

The researcher used a qualitative research method. This approach was chosen to describe directly how teachers foster students' noble character through habituation activities at SDI Nurul Qur'an Tulungagung. Qualitative research allows researchers to understand teacher behavior and strategies in the natural context of the school environment.[6]

The data sources in this study consisted of primary data and secondary data. Primary data were obtained through interviews with the principal and class teachers. Secondary data came from school documents such as activity schedules, rules, and existing habituation programs.

Data collection techniques included observation, interviews,[7] and documentation. Observations were conducted to directly observe habituation activities such as congregational prayer, reading prayers, and dhuha prayer. Interviews were used to obtain information from teachers and the principal, while documentation was used to complete the data obtained.

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[5] Ab. Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal pendidikan agama Islam* 21, no. 1 (June 30, 2024): 22–39.

[6] D.M. Mertens, *Research and Evaluation in Education and Psychology_ Integrating Diversity With Quantitative, Qualitative, and Mixed Methods* (California: Sage Publications, 2009).

[7] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2017).

The data were analyzed through three stages: data reduction (filtering important information), data presentation (compiling data clearly), and drawing conclusions (determining the main results of the study). The presence of researchers directly at the school was important so that the data obtained was truly in accordance with the reality in the field. To ensure the validity of the data, the researcher applied four validity criteria according to Guba and Lincoln, namely credibility, transferability, dependability, and confirmability.[8] The four are realized through technical triangulation, member checking, detailed contextual descriptions, systematic recording, and transparent and objective documentation. With this method, it is hoped that the study can provide an overview of the role and strategies of teachers in instilling noble morals in students through habituation.

C. THEORITICAL REVIEW

1. Teacher strategy

Teacher strategies in educating are a series of efforts made by teachers to create an effective, efficient, and enjoyable learning process so that educational goals can be achieved.[9] Here are some of the main strategies that teachers need to have and apply in educating:

Teacher's Main Strategy in Educating the student are:

a. Attracting Students' Attention

   Teachers need to create an interesting learning atmosphere so that students are motivated and active in the learning process. This can be done by starting lessons using stories, videos, or short activities that are relevant to the material.[10]

b. Implementing Cooperative Learning

   Cooperative learning involves students working in groups, helping each other, and discussing to achieve common goals. This strategy increases

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8 Yvonna S. Lincoln and Egon G Guba, *Naturalistic Inquiry* (California: Mc Graw Hill Inc, 2010).

9 Moh Khoirul Fatihin, Nur Asnawi, and M. Fahim Tharaba, "Transforming Islamic Education: Madrasah-Based Management Strategies for Academic Excellence," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 4 (November 4, 2023): 1145–1160.

10 Deni Permana et al., "Inovasi Pembelajaran Dengan Model Blended Learning Di Masa Pandemi Covid 19 (Studi Kasus Di Sekolah Berbasis Pesantren SMK Maarif NU Ciamis)," *VOCATIONAL: Jurnal Inovasi Pendidikan Kejuruan* 1, no. 1 (July 13, 2021): 31–47.

student involvement and cooperation.[11]

c. Using Technology in Learning

In the digital era, teachers must be able to utilize technology such as digital learning media, applications, or online platforms to enrich students' learning experiences.[12]

d. Varying Teaching Methods

Teachers need to use various teaching methods such as lectures, discussions, demonstrations, and experiments so that students do not get bored and can understand the material from various perspectives.

e. Providing Motivation and Rewards

Teachers must provide motivation and rewards to students so that they are motivated to learn and achieve. Rewards can be in the form of praise, certificates, or small gifts.[13]

f. Creating an Inclusive Learning Environment

Teachers need to ensure that all students, including children with special needs, feel accepted and supported in the learning process. An inclusive environment will encourage the active participation of all students.[14]

g. Managing the Classroom Well

Teachers must be able to manage the class so that the learning atmosphere remains conducive, orderly, and enjoyable. Good classroom management will help students focus and feel comfortable learning.[15]

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[11] M Fauzi Rifqi and Muhammad Rapono, "Inovasi Pembelajaran Agama Islam: Membangun Karakter Kreatif pada Siswa di Kualuh Hulu," *Instructional Development Journal (IDJ)* 7, no. 1 (2024).

[12] Septi Anggraini, "Learning Concepts Learning Approach Models in Improving Students' Understanding of Mathematical Concepts," *EDUCTUM: Journal Research* 2, no. 5 (September 30, 2023): 1–4.

[13] Diya Rofika Rahmawati, Hery Sawiji, and Susantiningrum Susantiningrum, "Motivasi belajar pembelajaran daring selama pandemi Covid-19 pada mahasiswa Pendidikan Administrasi Perkantoran Fakultas Keguruan dan Ilmu Pendidikan Universitas Sebelas Maret," *JIKAP (Jurnal Informasi dan Komunikasi Administrasi Perkantoran)* 7, no. 1 (February 26, 2023): 1–10.

[14] Rolando Mangon Tan, Rosanelia T Yangco, and Elenita N Que, "Students Conceptual Understanding And Science Process Skills In An Inquiry-Based Flipped Classroom Environment," *Malaysian Journal of Learning and Instruction* 17 (2020), accessed May 20, 2025, http://e-journal.uum.edu.my/index.php/mjli/article/view/5670.

[15] Robinson Hutagaol et al., "Pengaruh Metode Demonstrasi Terhadap Hasil Belajar Siswa Pada Mata Pelajaran IPA Materi Perubahan Wujud Benda Di Kelas V SD Swasta Bakti Luhur Medan," *BEST Journal (Biology Education, Sains and Technology)* 6, no. 2 (November 30, 2023): 913–919.

h. Designing Effective Learning Media

The use of interesting and relevant learning media will help students understand the material better. Media can be in the form of images, videos, or other teaching aids.

i. Instilling Positive Character and Values

Teachers must instill characters such as honesty, responsibility, and cooperation through affective learning. This strategy helps shape good student personalities.

j. Following the Development of Technology and Innovation

Teachers must continue to learn and follow the development of technology and innovation in education in order to provide relevant and quality learning.

2. **Good morals**

Akhlak karimah (or akhlakul karimah) is a fundamental concept in Islamic teachings that refers to noble behavior, attitudes, and character in accordance with the teachings of the Qur'an and the Sunnah of the Prophet Muhammad SAW. Literally, "akhlak" means character, temperament, or behavior, while "karimah" means noble, commendable, or good. So, akhlak karimah can be interpreted as noble character or commendable morals.[16]

Akhlak karimah is not just about manners or etiquette, but encompasses all aspects of human life—both vertical relationships (with Allah SWT) and horizontal relationships (with fellow humans and the universe). The main characteristics of akhlak karimah are that it is derived from Islamic teachings, is universal, encompasses both physical and spiritual aspects, is carried out sincerely, and brings goodness and benefit to oneself and others.[17]

In the context of education, akhlak karimah is very important to be instilled from an early age through family, school, and society. The aim of moral education is to make students accustomed to doing good and commendable things and avoiding bad and reprehensible deeds.[18] The

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[16]Nurjanatim Muslimah, Dedih Surana, and Huriah Rachmah, "Internalisasi Nilai Akhlak Karimah Pada Peserta Didik Melalui Metode Keteladanan Dan Pembiasaan Di Madrasah Ibtidaiyah," *POTENSIA: Jurnal Kependidikan Islam* 10, no. 2 (2024).

[17] Andrianto Andrianto et al., "Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi tentang Ragam Nilai dan Metode Pembelajaran," *Fitrah: Journal of Islamic Education* 3, no. 2 (December 31, 2022): 176–190.

[18] M Nur Hasan, "Model Pembelajaran Berbasis Pondok Pesantren Dalam Membentuk Karakter

strategy for developing moral education in schools includes teacher role models, integration of moral values in the curriculum, and habituation of good behavior in everyday life.

D. RESULT

1. Teacher Strategy in Fostering Students' Noble Morals Through Habituation

The strategy for fostering noble morals at SDI Nurul Qur'an Tulungagung is carried out through structured and routine habituation activities. Activities such as morning greetings, dhuha prayers, tahfidz, tadarus, and congregational prayers are an important part of the character education process. Teachers facilitate and accompany students in every activity, ensuring that noble moral values such as politeness, discipline, and responsibility are instilled in students from an early age. These habituation activities are carried out consistently every day as an effort to instill Islamic values directly in students' lives.

2. The Role of Teachers as Role Models in Fostering Morals

Teachers not only act as teachers, but also as role models and spiritual guides for students. Teachers greet students with greetings and smiles every morning, become imams in congregational prayers, and are active in other religious activities. The exemplary behavior shown by teachers has a major impact on the formation of students' character. Teachers, especially in religious education, are very important in character building through effective communication and guidance. They instill Islamic values and foster self-confidence in students by being open, sensitive, and patient. With a gentle and loving approach, teachers provide direction and reprimand students who make mistakes in a wise manner. This consistent attitude of teachers fosters trust and respect from students.

3. Habituation Strategy for Student Attitudes and Behaviors

Habitation strategies that are carried out continuously result in significant behavioral changes in students. Students become accustomed to being polite, friendly, obedient to teachers, and have responsibility for their duties and worship. This habituation also contributes to increasing

Siswa," *Edukasi: Jurnal Penelitian & Artikel Pendidikan* 8, no. 1 (2018).

student discipline and motivation to learn. A religious and conducive school environment makes moral development run optimally. In addition, students show development not only in spiritual and social aspects, but also in academic achievement.

E. DISCUSSION

1. Teacher Strategy in Fostering Students' Noble Morals Through Habituation

The habituation strategy at SDI Nurul Qur'an Tulungagung is one of the main approaches in fostering students' noble character. Habituation is carried out through structured daily routines such as morning greetings, dhuha prayers, tahfidz, formal lessons, congregational dzuhur prayers, and reciting the Quran. These activities are carried out consistently so that moral values are embedded naturally and become part of the students' character.[19]

This habituation concept is in line with the Kaizen theory, a philosophy of continuous improvement originating from Japan. In the context of education, Kaizen can be interpreted as a process of character formation that is carried out gradually and continuously.[20] Small activities such as shaking hands with teachers every morning, if carried out consistently, can build an attitude of politeness and deep respect.[21] Morning greetings are greetings that are done in the morning to welcome students to school.[22]

The dhuha prayer activity is also a form of spiritual habituation that leads to periodic self-improvement. Students are trained to build a relationship with Allah through this sunnah worship, and over time they get used to managing their time, being calm, and being disciplined in carrying out religious obligations. Teachers play an active role in ensuring the regularity and sincerity of the worship.

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[19] M Khatami, Amirul Haq, and Rahmad Syah Putra, "Pengembangan Karakter Di Sekolah Dasar Islam Karakter Nurul Qur'an," *BIDAYAH : Studi Ilmu-ilmu Keislaman* 13, no. 5 (2022).

[20] Alya Farianti, "Pengenalan Prinsip Kaizen dalam Meningkatkan Kualitas Kebiasaan Baik pada Ruang Lingkup Mahasiswa Pendidikan Ekonomi," *Harmony* 9, no. 2 (2024).

[21] Ebriyani, Alya Farianti, and Supriyono, "Analisis Metode Plan Do Check Action (PDAC) dalam Meningkatkan Kebiasaan Belajar Baik pada Mahasiswa Pendidikan Ekonomi," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024).

[22] Agung Nugroho and Anindya Nugraheni Pangestika, "Implementasi Kegiatan Salam Pagi Dalam Rangka Menumbuhkan Karakter Komunikatif Siswa Sekolah Dasar," *ELSE (Elementary School Education Journal): Jurnal Pendidikan dan Pembelajaran Sekolah Dasar* 1, no. 2a (2017).

Likewise with the tahfidz activity which is carried out every day after the dhuha prayer. Memorizing the Qur'an is taught to students little by little, not by force, but through a fun and patient approach.[23] This reflects the Kaizen principle of small changes made continuously can create big changes in students.[24]

With this continuous and consistent habituation approach, the school has succeeded in forming an environment that supports the development of noble morals.[25] Noble values are not only taught in theory, but are practiced in real life every day as part of school life, with a spirit of continuous improvement that is simple but impactful.

2. The Role of Teachers as Role Models in Fostering Morals

Teachers at SDI Nurul Qur'an Tulungagung not only act as educators, but also as role models in students' daily behavior. This exemplary behavior is seen from the moment students enter the school gate. Teachers greet them with a smile, a warm greeting, and a handshake. This attitude is a real example of how a Muslim interacts with others, especially in fostering manners towards older people.[26]

In worship activities, teachers are directly involved, not just monitoring from a distance. They become imams or followers in congregational prayers and participate in tahfidz and recitation activities. This direct involvement of teachers shows consistency between words and actions, so that students can see and imitate positive behavior directly.

The active presence of teachers also provides a sense of security and comfort for students. They feel cared for, appreciated, and accompanied in the learning process and in worship activities.[27] This strengthens the

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[23] Khatami, Haq, and Putra, "Pengembangan Karakter Di Sekolah Dasar Islam Karakter Nurul Qur'an."

[24] Atiris Syari'ah, Agus Maimun, and Marno, "Internalization of Religious and Social Character through the Islamic Building and Character Building Programs (A Case Study at Madrasah Ibtidaiyah International Sabilillah Sampang)," *Palapa: Jurnal Studi Keislaman dan Ilmu Pendidikan* 13, no. 1 (2025).

[25] Arrosyad and Nugroho, "Development Of Variations In Greetings Before And After Learning The Moral Character Of Students In Elementary Schools."

[26] Siti Julaekha, "Strategy Management Of Teacher Example In Forming Children's Moral Religious Values," *Proceeding of International Conference on Education, Society and Humanity* 2, no. 1 (2024).

[27] Askhabul Kirom, "Peran Guru Dan Peserta Didik Dalam Proses Pembelajaran Berbasis

emotional relationship between teachers and students, which is the basis for the formation of trust and respect.[28]

In addition, teachers also provide light direction and advice that is inserted into daily activities. For example, when a student acts impolitely, the teacher reprimands them in a wise and loving manner. This approach helps students understand their mistakes without feeling embarrassed, making it easier to improve themselves.[29]

By consistently setting an example and guiding them with their hearts, teachers play an important role in shaping students' characters.[30] Good behavior is not taught only through lectures, but is demonstrated every day through real interactions.[31] So that the values of noble morals grow in a lively and educational environment.

3. Habituation Strategy for Student Attitudes and Behaviors

Habits must be instilled in students as early as possible to make someone have a good mentality and character. Habits are a method that is done repeatedly through direct teaching by practicing morals to help children carry out behavioral habits. Habits that are carried out involve the entire school community so that students can emulate positive habits that exist in schools.[32] This has been programmed by the madrasah which has a strategy of religious character activities through habits carried out in schools.[33] The habits carried out aim for students to be indoctrinated from an early age to

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Multikultural," *Jurnal Al-Murabbi* 3, no. 1 (2017): 69–80.

[28] Zulfikar Nur Akbar and Mohammad Zakki Azani, "Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Karakter Islami di SMA Muhammadiyah PK Kotta Barat Surakarta" 13, no. 2 (2024).

[29] Sri Devi, Siti Nurul Qomariah, and Yohana Syabilla, "Peran Guru dalam Membimbing Siswa Mengamalkan Nilai Islam Mendidik dengan Keteladanan" 02, no. 01 (2025).

[30] Afi Parnawi and Dian Ahmed Ar Ridho, "Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Moral dan Etika Siswa di SMK Negeri 4 Batam," *Journal on Education* 5, no. 3 (2023).

[31] Delia Disa Fadilla, Elza Alida Yasmin, and Rana Gustian Nugraha, "Peran Guru SD Dalam Membangun Etika Peserta Didik Di Sekolah Dasar Berdasarkan Pancasila," *Jurnal Kewarganegaraan* 6, no. 1 (2022).

[32] Sarah Ayu Ramadhani and Fitri Sari, "Metode dan Strategi Pembinaan Akhlak Siswa di Sekolah," *Tamaddun Journal of Islamic Studies* 1, no. 2 (2022).

[33] Asniar Fajarini, "Character Formation Of Children Through Habituation Of The 'Magic Word,'" *The International Conference of Humanities and Social Sciences* 2 (2022).

do positive things related to religion.[34] Habits that can form noble characters related to worship, for example, carrying out prayer, reading the Qur'an, smiling, greeting, greeting teachers and parents.[35]

One of the habits that is instilled is respect for teachers. Students are trained to always greet, say hello, and smile whenever they meet a teacher. In addition, they are taught to speak politely and courteously, and to listen to the teacher's instructions attentively.[36] From this continuous habituation process, children become accustomed to being polite, friendly, and obedient to teachers.[37]

The role of teachers is not only as teachers, but also as moral role models.[38] The patient, polite, and consistent attitude of teachers is a real example that is easy for students to imitate. This exemplary attitude makes the school atmosphere comfortable and pleasant, so that students not only develop morally, but also grow in self-confidence and discipline in learning.[39]

In addition to habituating attitudes, religious activities such as tadarus, congregational prayer,[40] and Islamic moral lessons strengthen students' spiritual character.[41] Values such as honesty, responsibility, and social concern

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[34] Muslimah, Surana, and Rachmah, "Internalisasi Nilai Akhlak Karimah Pada Peserta Didik Melalui Metode Keteladanan Dan Pembiasaan Di Madrasah Ibtidaiyah."

[35] Nur Solihah and Imam Faizin, "Implementasi Metode Pembiasaan Dalam Pembelajaran Pendidikan Karakter Kedisiplinan Anak Usia Dini Di RA Al-Khufadz," *Al-Athfal* 2, no. 1 (2021).

[36] Winda Sari and Sholihatul Hamidah Daulay, "Analysis Of Teacher's Politeness Interaction With Students In English Teaching," *Getsempena English Education Journal (GEEJ)* 10, no. 2 (2023).

[37] Rahmawati Kumala Sari, Syailin Nichla Choirin Attalina, and Erna Zumrotun, "Pembiasaan Pagi Di SD Al-Islam: Membangun Generasi Berkarakter," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 09, no. 1 (2024).observations, and documentation, then analyzed using an interactive approach that includes data collection, data reduction, data presentation, and conclusions. The results of the study show that the morning habituation activities at SD Al-Islam involve a series of activities, such as welcoming students, morning prayers together, memorizing Juz Amma, congregational Dhuha prayers, Friday istighosah, Friday alms-giving (cemplungan

[38] Fanny Kho Chee Yuet, Hamidah Yusof, and Syed Ismail Syed Mohamad, "Development and Validation of the Teacher Leadership Competency Scale," *Malaysian Journal of Learning and Instruction*, no. Vol. 13, No. 2 Dec 2016 (December 2016): 43–69.

[39] Julaekha, "Strategy Management Of Teacher Example In Forming Children's Moral Religious Values."

[40] Muslimah, Surana, and Rachmah, "Internalisasi Nilai Akhlak Karimah Pada Peserta Didik Melalui Metode Keteladanan Dan Pembiasaan Di Madrasah Ibtidaiyah."

[41] Annisa'ul Mufidah, Yulianti Rafika Sari, and Bayu Widiyanto, "Analisis Pembiasaan Harian Terhadap Pembentukan Karakter Peserta Didik," *Bidayatuna : Jurnal Pendidikan Guru*

are instilled through a religious approach that touches the heart.[42] This supportive environment encourages students to become whole individuals both morally and academically.[43]

With good morals and a positive learning environment, students grow into disciplined and diligent learners. It is not surprising that many of them show proud achievements, both in academic and non-academic fields. So it can be concluded, the teacher's strategy in fostering noble morals through habituation not only forms noble character, but also encourages students to achieve optimally.

F. CONCLUSION

Teachers' strategies through habituation in forming students' noble morals at SDI Nurul Qur'an Tulungagung include routine activities and rewards & punishments. Routine activities such as morning greetings, dhuha prayers, tahfidz, and congregational prayers make students accustomed to being polite, friendly, obedient, and behaving Islamically. The role of teachers as role models also plays a role in forming students' noble morals. School support, as well as parental involvement in creating a conducive and sustainable environment are also urgent factors in forming students' noble morals. In addition to forming character, this strategy also encourages students to excel academically and spiritually in teaching and learning activities at school.

Madrasah Ibtidaiyah 6, no. 1 (2023).

[42] Anna Khoirunisa and Nur Hidayat, "Pembinaan Akhlak Siswa Melalui Metode Pembiasaan Di MI Wahid Hasyim Yogyakarta," *AL-BIDAYAH: Jurnal Pendidikan Dasar Islam* 9, no. 2 (2017).

[43] Suardi Suardi, Nursalam Nursalam, and Israpil Israpil, "Strengthening Religious, Personal, Human, Natural and State Character Based on Integrative Morals in Elementary Schools in Makassar City," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 2 (May 6, 2023): 1999–2012.

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Devi, Sri, Siti Nurul Qomariah, and Yohana Syabilla. "Peran Guru dalam Membimbing Siswa Mengamalkan Nilai Islam Mendidik dengan Keteladanan" 02, no. 01 (2025).

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Mahasiswa Pendidikan Ekonomi." *Jurnal Pendidikan Tambusai* 8, no. 1 (2024).

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