



Implementation of Moral Education Methods on the Daily Activities at Madrasah Tsanawiyah Muhammadiyah 6 Bayat

Agil Torik Wibowo¹(✉), Mohammad Zakki Azani¹, and Saddam Husein²

¹ Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
g000190201@student.ums.ac.idm, zakkiazani@ums.ac.id

² Department of Islamic Education, International Islamic University Malaysia, Kuala Lumpur, Malaysia
sh.husein@live.iium.edu.my

Abstract. Instilling good behavior and fostering continuous worship to Allah among students pose a distinct challenge for every school. Not all schools are capable of cultivating a culture where students engage in consistent religious practices on a daily basis. The uniqueness found in Muhammadiyah 6 Bayat Islamic Junior High School lies in its ability to nurture moral character and instill religious attitudes among students through the integration of daily activities at the school. The aim of this research is to describe the methods of moral education and outline the implementation of moral education within students' daily activities. This study employs a qualitative research method, utilizing field observations, documentation, and interviews as data collection techniques. The findings of this research reveal several methods of moral education, namely the method of exemplification, advisory method, habituation method, dialogue method (hiwar), and training method (mumarasah wa al 'amal). The school consistently carries out daily activities such as greetings, congregational Dhuha prayer, morning remembrance (dzikir), Iqro class (Quranic recitation), Tilawati class (Quranic recitation and memorization), congregational Dhuhr prayer, sunnah prayers (rawatib), congregational Asr prayer, Full-day Qur'anic program, Friday programs (clean Friday, social Friday, healthy Friday, and literacy Friday), and Monday-Thursday fasting. The school successfully applies and integrates these moral education methods into students' daily activities. The habituation method and training method (mumarasah wa al 'amal) are frequently employed during daily activities, while other methods are used in specific situations or outside of daily activities, allowing for flexibility. These findings demonstrate the potential for moral education to take place beyond formal classroom instruction.

Keywords: Methods of Morality · Worship · Daily Activities

1 Introduction

In Islamic teachings, morality holds a high and special position due to its crucial role in the order of human life. In fact, the Qur'an contains more than 1500 verses that explain and discuss morality, not to mention the hadiths that relate to the words, actions, and attitudes of the Prophet reflecting noble character in all aspects of life.

Etymologically, the term "akhlak" is derived from the Arabic language, specifically the plural form of "khuluq," which means virtues, behavior, conduct, or disposition. Imam Al-Ghazali defines akhlak as the qualities rooted in the soul that manifest in actions easily and effortlessly, without the need for deliberate thought and consideration. It is agreed that akhlak represents inherent qualities of human beings that are performed spontaneously without the need for conscious deliberation and are consistently practiced. Akhlak requires habitual practice for individuals to perform them willingly, without any sense of compulsion.

In the present era of technological advancements, there is a pressing need to further emphasize moral education. The rapid dissemination of information in today's digital age necessitates the role of morality in filtering and discerning the information that individuals encounter, as well as guiding their subsequent reactions. Consequently, teachers have assumed the role of facilitators, no longer being the sole focus of learning. This paradigm shift underscores the growing demands and evolving needs of individuals in response to the ever-expanding realm of technology.

Ethics education essentially focuses on studying the fundamental moral principles inherent in humans and the behavioral traits that should be cultivated as habits by children from an early age until they reach adulthood. Islamic education encompasses the core principles of religious beliefs and teachings of Islam in shaping the character of a Muslim individual. Furthermore, Islamic education serves as a means to nurture individuals who are conscious of God (taqwa) and possess exemplary moral values.

Akhlak, or moral character, can be classified into two categories: good akhlak (virtuous character) and bad akhlak (vices). A person who possesses good akhlak naturally excels in performing their religious obligations. Moreover, they are capable of engaging in various recommended acts of worship (sunnah). Broadly speaking, daily activities refer to the continuous actions carried out on a daily basis. There are numerous daily activities that can be performed consistently, such as maintaining cleanliness at home, seeking sustenance, showing respect to parents, and so on. Indeed, there are numerous daily activities that we can engage in.

Worship is not limited to obligatory acts alone, such as performing the five daily prayers, showing respect to parents, and seeking knowledge, among others. On the other hand, voluntary acts of worship (sunnah) also form part of our daily activities. These include performing the sunnah prayers, such as the sunnah rawatib and dhuha prayers, voluntary fasting, reciting the Qur'an, engaging in remembrance of Allah (dzikir), and more. Daily activities are not solely related to acts of worship towards Allah, but also encompass human interactions (hablu minannas). For instance, learning, engaging in positive endeavors, working, exercising, giving charity, and many others.

If performed sincerely, with the sole intention of seeking the pleasure of Allah, these practices can potentially serve as a ticket to paradise. Engaging in these acts of worship can bring one closer to Allah and earn recognition among the inhabitants of

the heavens. As explained in Tafsir Ibn Kathir, “Whoever lives in a certain manner will die in that same manner.” This means that a person will pass away according to their habits. Therefore, if we consistently engage in these daily activities, it is expected that our death will align with these habitual practices. In fact, Bilal ibn Rabah, a companion of the Prophet Muhammad, was guaranteed entry into paradise due to the sound of his wooden sandals being heard in paradise. The Prophet affirmed that Bilal’s consistent practice of always maintaining his ablution was evidence that our daily activities can lead us to paradise.

Mutaba’ah yaumiyah, or daily self-evaluation, is an obligatory and recommended practice. Engaging in mutaba’ah yaumiyah is one method of assessing the quality of one’s faith. Consistently performing daily activities in a regular and consistent manner is an aspect of mutaba’ah yaumiyah that should be emphasized. For instance, at MTs Muhammadiyah 6 Bayat School, there is a routine practice of greeting one another, performing the Duha prayer and morning supplications collectively, Iqro class (Quranic recitation class), Tilawati class (Quranic recitation with proper tajweed), congregational Dhuhr prayer, Sunnah prayers, congregational Asr prayer, full-day Quranic program, Friday programs (cleanliness, social engagement, health awareness, and literacy), and on Saturday mornings, an on-the-spot Quranic recitation program and voluntary fasting on Mondays and Thursdays. Students develop their character as a result of these daily activities, which occur during worldly pursuits and encompass various forms of wisdom. These dedicated times provide an excellent opportunity to communicate with Allah, develop a personal relationship with Him, and receive special attention and love from Him (Rasulullah).

2 Methodology

This research employed a qualitative methodology with a descriptive approach, as it allows the obtained data to depict the study accurately. The research took place at MTs Muhammadiyah 6 Bayat, located in Krakitan Village, Bayat District, Klaten Regency, Central Java.

The population refers to a defined group of subjects with specific characteristics and a certain quantity, determined by the researcher for the purpose of investigation and study, leading to conclusions in the research. In this study, the population consisted of the entire student body, totaling 231 students.

A sample represents a subset of the population or its characteristics. It can be considered as a small portion of the population selected through specific procedures, intended to represent the entire population. In this research, the researcher chose a non-random sampling method to select the sample from the above-mentioned population, specifically focusing on the eighth and ninth-grade female students (Putri). The reason for utilizing this method was the almost uniform level of knowledge regarding moral conduct (akhlak) among the students.

The data collection techniques employed by the researcher included observation, interviews, and document analysis. Observation involved the researcher directly observing the phenomena related to the subjects under investigation. The researcher actively participated in the school activities during the observation process. In the interviews, the

researcher conducted a series of systematically structured questions to gather information from Islamic education teachers, the student affairs coordinator, guidance counselors, the school principal, and students. Additionally, document analysis was used to obtain various data about the school, such as its vision and mission, objectives, and student profiles.

3 Results and Discussion

3.1 Inculcating Morality in Islamic Education

The term “akhlak” in Arabic is derived from the word “khuluq,” which can be defined as behavior or conduct. Akhlak can be understood as inherent qualities within humans that are displayed spontaneously, without deliberate thought, and consistently over time. This neutral definition implies that akhlak does not inherently indicate goodness or badness. However, when akhlak is not accompanied by specific attributes, it refers to noble virtues.

Akhlak is a field of study that explores human nature and behavior, while education is a process of teaching and learning. There exists a correlation between akhlak and Islamic education. Akhlak plays a crucial role in the realm of education, as many individuals may excel academically but lack good manners. Akhlak serves as a guide for conduct, while education serves as a foundation for navigating life. In this regard, knowledge alone is insufficient for attaining happiness. One must possess both knowledge and good moral character to achieve a balanced position. Therefore, in education, the focus should extend beyond conventional subjects to encompass the study of Islamic knowledge. This equips individuals to regulate their behavior in accordance with their acquired knowledge.

For fellow human beings, akhlak (morality) plays a significant role. Through one’s moral conduct, individuals can cultivate mutual respect and create an atmosphere of tranquility. Therefore, by studying akhlak, one can transform animosity into friendship. Furthermore, the importance of possessing good moral character lies in its impact on the scales of judgment on the Day of Reckoning. Akhlak also serves as a parameter of a person’s faith. Someone with good moral character will refrain from engaging in actions that invite sin upon themselves, enabling them to attain paradise and be saved from the fires of hell. In a hadith, the Prophet Muhammad said, “Nothing is heavier on the scale of deeds than good moral character” (Narrated by Abu Dawud and At-Tirmidhi). Considering the content of this hadith, noble moral character represents the goodness of one’s heart and inner self. It stems from a pure soul that is motivated by righteous intentions, free from worldly desires and the sole pursuit of recognition. The habit of doing good deeds emerges from within the human soul, driven not by personal desires or worldly gains but by the desire to please Allah. This leads to the accumulation of rewards in the sight of Allah, bestowed upon the individual as a divine gift.

Factors Influencing Success in Akhlak Education:

1. Understanding of Akhlak (Morality)

The understanding of akhlak significantly influences the formation of a child’s character in the future. Understanding akhlak is also one of the missions entrusted to the

Prophet Muhammad, who sought to perfect human moral conduct. A person with good moral character attains a higher status both in the eyes of humanity and in the sight of Allah. During adolescence, individuals often search for their identity. Those who have a solid understanding of akhlak are able to control their behavior. On the other hand, individuals who lack understanding of akhlak may experience various anxieties or problems, resulting in negative behavior.

2. Habituation

In Islamic perspective, habituation is often referred to as “*istiqamah*” or steadfastness. Habituation is a form of dedication to righteous deeds. Developing good moral habits can bring joy and pleasure, leading to the happiness of the individual with the hope of incomparable happiness from Allah SWT. Thus, habituation is not limited to a horizontal relationship with the Creator but also brings immeasurable joy.

3. Awareness

The awareness to think and act in a virtuous manner and the desire to continuously improve oneself are indicators of successfully instilling noble moral character. Many individuals possess knowledge, but they fail to put that knowledge into practice. For instance, a person may know that lying is a bad deed, but without awareness, they will continue to lie without feeling guilty. Conversely, individuals with awareness exhibit a willingness to learn about moral knowledge by studying books on adab (ethical conduct). Such books guide individuals to consistently exhibit good and righteous behavior.

3.2 Instilling Moral Values at MTs Muhammadiyah 6 Bayat

3.2.1 Profile of MTs Muhammadiyah 6 Bayat

MTs Muhammadiyah 6 Bayat is located at Jl. Masjid Agung Krakitan RT.001 RW.006, Krakitan, Kec. Bayat, Kab. Klaten, Central Java, postal code 57462. The Vision and Mission of MTs Muhammadiyah 6 Bayat are as follows:

- a. The school's vision is to realize the KSATRIA generation (Creative, Pious, Skilled, Innovative, and Trustworthy).
- b. The missions to achieve this vision are: (1) To foster a generation rooted in the Qur'an. (2) To develop a generation committed to learning. (3) To produce high-achieving graduates. (4) To enhance the quality of learning resources. The objectives of the school include instilling correct beliefs based on the Qur'an and Sunnah in students, fostering a creative and lifelong learning spirit, developing potential in extracurricular activities, and creating a conducive learning environment.

3.2.2 Methods of Akhlak Education

The method of akhlak education in enhancing positive student behavior is a crucial aspect in shaping students' character. The methods employed are expected to achieve the school's goals and objectives. There are several methods used to cultivate good habits among students, including the exemplary method, advisory method, habituation method, dialogue method (*hiwar*), and training method (*mumarah wa al 'amal*).

3.2.2.1. Exemplary Method

As a teacher, demonstrating good deeds can influence the thinking and perspective of students. Students tend to imitate the behavior of their teachers, as children are natural imitators. Teachers are expected to be exemplary figures for their students. The exemplariness of teachers has an impact on the formation of students' moral character.

The exemplariness of a teacher is an important factor in educating students' character. If a teacher is honest, trustworthy, possesses noble character, and abstains from actions that deviate from religious teachings, they become a positive role model for their students. Such actions will be imitated and emulated in educational practices.

This statement is reinforced by Ustadzah Rini Riyanti, the Vice Principal of Student Affairs, who states, "We strive to ensure that every component within this school can serve as an example for our students. This includes how we dress, how we behave, and how we adhere to regulations."

In the process of education, every teacher should strive to be a good example for their students. It is essential for a teacher to avoid displaying bad behavior or habits in front of their students as much as possible. Through setting a good example, students will also imitate everything that is good, both in words and actions. A teacher's role goes beyond merely delivering academic material in the classroom; they must also be a positive role model for their students.

3.2.2.2. Advisory Method

Everyone has made mistakes at some point, even the Prophet Muhammad himself occasionally made errors or forgot. There was an incident when the Prophet performed two units of Dhuhr prayer, but was reminded by Abu Hurairah, so he completed the remaining two units and then performed two prostrations of forgetfulness. It is not taboo for a teacher to guide their students towards various acts of goodness. Providing advice to students is a form of care from a teacher. A teacher gives advice to students to make them aware of their behavior, whether it is good or not.

There are various violations that students may commit, such as coming late to school, being disruptive during lessons, sleeping in class, and so on. Teachers provide motivation to students to always do good and refrain from engaging in activities that violate the rules. Ustadzah Niken Ayuningrum, an Islamic Counseling teacher, states, "Everyone makes mistakes, but it doesn't mean that someone's mistakes cannot be corrected. The initial step in improving a student's character is by admonishing them, and then subsequent actions can be conditional." Admonishing and disciplining students is not solely the responsibility of the guidance and counseling teacher; other teachers can also provide guidance for the well-being of their students.

3.2.2.3. Habituation Method

Habituation is an activity that is repeated over time, causing a person to become accustomed to it. Good habits will yield positive benefits for students. Those who are accustomed to performing acts of worship and displaying good behavior will find it easier to do so.

Habituation can also be considered as daily activities since they are performed repeatedly. Some of the activities include shaking hands with teachers when meeting, morning prayers and remembrance, Dhuha prayer, reading the Qur'an and Iqro', Dhuhr prayer,

Sunnah prayers, Asr prayer, Friday programs (Clean Friday, Social Friday, Healthy Friday, and Literacy Friday), and fasting on Mondays and Thursdays.

The result of habituation is the development of good character in students, enabling them to fulfill their duties and obligations towards fellow human beings as well as the Creator. This method of habituation requires patience and perseverance to maximize the outcomes obtained.

3.2.2.4. Dialog Method (Hiwar)

The dialog method (hiwar) is a lesser-known but impactful method for shaping students' behavior. This method was also used by Prophet Muhammad to educate his companions. In educating his companions, the Prophet conveyed important information by responding to their questions, with the hope that the information would be remembered by the inquirer.

Children naturally possess curiosity, and it is the duty of a teacher to facilitate their inquiries. When answering students' questions, a teacher can provide important insights and even reinforce key concepts. Ustadz Latif Khusmanto, an Islamic Education teacher, stated, "When a student asks a question, it is an opportunity for us to provide useful information. As the student prepares to ask, their level of focus increases, allowing us to reiterate important information and provide a better understanding to the student."

In this method, the teacher can also take the role of the questioner to assess the students' abilities and gauge their understanding. The teacher can reinforce the material that students have not grasped fully. By connecting new learning topics to the effectiveness of the teaching conducted, the teacher can strengthen students' knowledge.

3.2.2.5. Training Method (Mumrasah wa Al 'Amal)

This method is a teaching approach in moral education where students engage in training activities to develop high skills or proficiency. It is closely related to the aforementioned habituation method. In this method, students train their character by consistently obeying religious laws and behaving well towards others. They also practice good conduct by maintaining cleanliness, improving their attire, and being receptive to advice given to them.

In this method, a student's awareness plays a significant role in cultivating good character. Good character emerges when one is accustomed to and consistently trains their behavior. Students must instill in themselves the confidence to engage in acts of kindness. There are valuable lessons to be learned from our own actions. Students should behave in a manner that they wish to be treated.

3.2.3 Daily Activities

Daily activities are continuous activities performed by individuals. These activities can be related to worship to Allah as well as worldly affairs. All students participate in these daily activities, which are considered essential for achieving the school's vision, mission, and objectives. Several teachers are responsible for organizing and overseeing these activities. Daily activities fall under the category of extracurricular activities since they are conducted outside of academic pursuits to support the students' academic development. However, there are also activities that fall under the category of intracurricular,

such as the Fullday Qur'ani program. The Fullday Qur'ani program is established by the school and followed by the students during their learning sessions.

3.2.3.1. Greeting the Teachers

One of the obligations of a believer among fellow believers is to respond to greetings when someone greets them. In daily life, especially in nurturing student character, cultivating the habit of exchanging greetings is one of the efforts that can be undertaken. Prophet Muhammad also taught us to enhance greetings by shaking hands, which strengthens the bond of Islamic brotherhood. However, shaking hands should only be done with those who are lawful to touch (mahram).

Every morning, the assigned teacher welcomes the students at the school gate. This is done to foster a closer relationship between teachers and students. Consequently, students feel more comfortable as the teachers become their second parents at school. The teachers also earn respect from their students, which leads to attentive listening and appreciation when the teachers speak. During this activity, the school usually plays recitations of the Quran or conducts group supplications through the loudspeaker. This activity follows a method of habituation in character education.

3.2.3.2. Class Duty

It is not uncommon for each class to have class duty. This activity aims to maintain cleanliness in the classroom, thus creating a more conducive learning environment. Maintaining environmental cleanliness is also considered a praiseworthy moral conduct, as cleanliness is part of faith. The method employed for this activity is habituation. The objective is to instill in students the habit of cleanliness as a cultural norm.

3.2.3.3. Dhuha Prayer and Morning Dhikr

Prophet Muhammad and his wife Aisha used to perform the Dhuha prayer daily because he highly regarded this act of worship. He even expressed concern that if people were to practice it, it might become obligatory. Dhikr (remembrance of Allah) serves the purpose of purifying the soul, cleansing the heart, and nurturing a virtuous spiritual state. The Dhuha prayer and morning dhikr are conducted every day after the school bell rings. This activity takes place in the school's prayer room in the morning. The Dhuha prayer consists of four units, performed in sets of two, and one of the scheduled students leads the prayer. After the prayer, the students recite supplications and engage in morning dhikr together. Praying Dhuha and engaging in morning dhikr have become routine activities at the school, employing the method of habituation.

3.2.3.4. Brief Study

The brief study activity takes place after the completion of the Dhuha prayer and morning dhikr. It is conducted by one male student and one female student alternately. Prior to the activity, the chosen student is assigned by a teacher and given one day to prepare the sermon. The topic of the speech is open-ended and not burdensome for the participants. This activity greatly assists the students in building their character. Therefore, the method employed for this activity is training (Mumarasah wa Al 'Amal).

3.2.3.5. Reciting the Qur'an and Iqro'

Studying the science of tajweed is considered a communal obligation (fardhu kifayah), while reciting the Qur'an with proper tajweed rules is an individual obligation (fardhu

'ain). Therefore, to improve tajweed skills and assist students in reciting the Qur'an, this program was developed. The activity of reciting the Qur'an and Iqro' takes place concurrently with the Dhuha prayer and morning dhikr. Students who wish to enhance their Qur'an recitation skills attend the Qur'an class, while those who are still learning to read the Qur'an attend the Iqro' class. Students participating in these classes also engage in the practice of Dhuha prayer. The appropriate method for this program is the practice-based approach (Mumarasah wa Al 'Amal) since learning to read the Qur'an and improving recitation require consistent practice.

3.2.3.6. Congregational Dhuhr Prayer

A Muslim has an obligation to perform the five daily prayers. When a Muslim performs the Dhuhr prayer at its earliest time, it reflects their ability to manage time effectively, uphold trustworthiness, and demonstrate discipline. The Dhuhr prayer is observed by all members of the school community, including both teachers and students. This activity takes place in the nearby Masjid At Taqwa, which is located approximately 10 m from the school. Students and teachers simply walk to the mosque to participate. Once the call to prayer for Dhuhr is announced, all teaching and learning activities must be halted, and everyone proceeds to the mosque. An interesting aspect emphasized to the students in the mosque is the responsibility of arranging their own footwear and the footwear of the congregation. This serves to promote the value of neatness and tidiness among the students, regardless of the time and place.

3.2.3.7. Sunnah Rawatib Prayers

The virtue of performing Sunnah Rawatib prayers is that a palace will be built for the worshipper in paradise. The activity involves performing the Sunnah Rawatib prayers, which are voluntary prayers performed after the obligatory prayers. After the Dhuhr prayer, both students and teachers engage in independent remembrance of Allah (dhikr) and perform these voluntary prayers. The school applies a habituation method to instill this practice among its students.

3.2.3.8. Congregational Asr Prayer

The Prophet once stated that the angels take turns visiting humans during the Fajr and Asr prayer times. Allah asks the angels, "How did you leave My servants?" The angels reply, "We left them while they were in prayer, and we also came to them while they were in prayer" (Hadith, Bukhari). Typically, the Asr prayer is performed after the teaching and learning activities have concluded. Following the Asr prayer, a teacher delivers an evaluation. This evaluation pertains not only to the Teaching and Learning Process (TLP) but also takes into account the students' character. This is done to help students recognize their strengths and weaknesses.

3.2.3.9. Full Day Qur'anic Program

The Full Day Qur'anic program takes place after the completion of the teaching and learning activities. It is conducted from 2:00 PM to 3:30 PM in the school auditorium. During this program, students engage in recitation, memorization, and the study of tajweed (rules of Qur'anic recitation) under the guidance of a teacher. The Full Day Qur'anic program is conducted every Monday and Wednesday, while Tuesdays and Thursdays are designated for the Full Day IT program. This program also adopts a practice-based approach (Mumarasah wa Al 'Amal).

3.2.3.10. Friday Program

There are four programs implemented every Friday, namely Clean Friday, Social Friday, Healthy Friday, and Literacy Friday. In this program, the school applies two methods: *Mumrasah wa Al 'Amal* (practice) method and habituation method.

– Clean Friday

During the Clean Friday activity, all students bring cleaning tools such as brooms, window cleaners, and others to clean the entire school. Although there are designated class duties, there are certain areas outside the classrooms that also need to be maintained clean.

– Social Friday

The Social Friday activity takes place outside the school. In this activity, each student brings essential items such as rice, instant noodles, and sugar, which are collected together. Once the essential items are collected, they are distributed to the less privileged communities surrounding the school. The Social Friday activity helps develop students' moral character by encouraging them to practice charity. The act of giving charity is believed to have various benefits, including warding off disasters, healing illnesses, prolonging life, and expanding sustenance. Moreover, this activity cultivates empathy and compassion towards others.

– Healthy Friday

During the Healthy Friday activity, students bring their sports attire and engage in physical exercises together. The sports activities can include leisurely cycling, morning exercises, and leisurely walks.

– Literacy Friday

During Literacy Friday, each student brings a reading book that they will read together in their respective classrooms. This activity aims to broaden students' knowledge and insights. It is important to note that not all knowledge can be acquired during regular class hours.

3.2.3.11. On-the-Spot Recitation Activity

The On-the-Spot Recitation activity takes place every Saturday morning, following the *Dhuha* prayer and morning remembrance. The students gather in the schoolyard and spread out prayer rugs to recite the Qur'an together. The Qur'an recitation session is led by either a teacher or a proficient student. In this program, the school adopts the habituation method.

3.2.3.12. Monday and Thursday Fasting

One of the virtues of fasting is that it acts as a shield to protect individuals from indecent acts and speech. The Monday and Thursday fasting activities are carried out every month in the third week. This activity is not part of the weekly program as it is relatively new and still undergoing a trial phase. When asked, only a few students were found to not observe the fasting, and even then, the majority of them were female students experiencing their menstrual cycle. Therefore, nearly the entire school community observes the Monday and Thursday fasting.

4 Conclusion

Based on the findings of this research, it can be understood that the term “akhlak” in Arabic originates from the word “khuluq,” which can be translated as behavior or conduct. Akhlak can be defined as the inherent qualities or characteristics of an individual that are exhibited spontaneously without conscious deliberation and are consistently practiced. The correlation between akhlak and education lies in the fact that akhlak can regulate the behavior of knowledgeable individuals. The purpose of cultivating akhlak is to weigh heavily on one’s judgment day, as akhlak serves as a measure of a person’s faith. By possessing good akhlak, an individual can attain the pleasures of paradise and avoid the torments of hellfire. Additionally, having good akhlak enables individuals to foster peace and harmony among fellow human beings.

There are three factors that influence the success of character development:

1. Understanding of akhlak
2. Habituation
3. Awareness

In educating students’ character, teachers employ various methods of akhlak education, including exemplary method, advice method, habituation method, dialogue method (hiwar), and practice method (mumarah wa al ‘amal). Daily activities include greeting teachers, class duties, performing the Dhuha prayer and morning remembrance, delivering short sermons (kultum), reading the Qur’an and Iqro’, performing the Dhuhr prayer in congregation, performing the sunnah prayers (rawatib) and the Asr prayer in congregation, Full Day Qur’anic program, Friday programs (Clean Friday, Social Friday, Healthy Friday, and Literacy Friday), and Monday-Thursday fasting activities. These daily activities fall under extracurricular activities. However, there is also an intracurricular activity, the Full Day Qur’anic program. This activity reflects the school’s commitment to realizing its Vision and Mission, which is to create KSATRIA generation (Creative, Pious, Skillful, Innovative, and Trustworthy). The mission is to realize a Qur’anic generation.

Based on the above discussion, it can be observed that the methods commonly employed in the implementation of daily activities at the school are habituation method and practice method (mumarah wa al ‘amal). Other methods are utilized in specific situations or beyond the scope of daily activities. This research demonstrates the integration of the study within the curriculum and extracurricular activities as part of the effort to shape the character of the students.

Acknowledgments. We would like to express our gratitude to those who have contributed to the completion of our research paper. We are especially thankful to Universitas Muhammadiyah Surakarta (UMS) for organizing the School Environment Introduction (Pengenalan Lingkungan Persekolahan, PLP) program, which allowed us to conduct our research at MTs Muhammadiyah 6 Bayat. We would also like to extend our appreciation to MTs Muhammadiyah 6 Bayat for providing us with the necessary data for our research.

Authors’ Contributions. Based on the findings of this research, it is evident that schools need to implement various methods of character education for their students. Each teacher should play an

active and creative role in both instructional and non-instructional activities to achieve the goals of Islamic education to the fullest extent.

Bibliography

1. Adynata. “Penerapan Sunnah Nabi Shallallahu’alaihi Wasallam, Ruqyah Syariyyah, di Klinik Surabaya Ruqyah Center” dalam *An-Nida Jurnal Pemikiran Islam*. Vol.38 No.2. hal. 77–89, 2013.
2. N. Ali. *Pedoman Membaca Al Qur’an*, Mutiara. 1983
3. M.F.A. Baqi. *Al-Lu’lu’ wal Marjan Mutiara Hadits Sahih Bukhari dan Muslim*, Ummul Qura, 2014.
4. D.F. Ardiyansyah, M.Z. Azani, “Penididkan Akhlak dalam Kitabul ‘Adab dan Implementasinya di Pondok Pesantren Asy-Syifa Sukoharjo”, *Issedu: Journal of Islamic Education Thoughts and Practices*, Vol. 6 No 1, hal 92–107, 2022.
5. I. Hajar. *Syarah Kitab Al jami’*, Pustaka Arafah, 2016.
6. F. Ilahi. *Al-Ihtisab ‘alal Walidain*, Nabawi Publishing, 2013.
7. Y. Ilyas. *Kuliah Akhlak*, Lembaga Pengkajian dan Pengamalan Islam, 2006.
8. I. Katsir. *Tafsir Ibnu Katsir juz 1 Al Fatihah – Al Baqarah*, Sinar Baru Algensindo, 2000.
9. M. shobabiya, J. prasyaningrum, “Konseling Kognitif Untuk Mengurangi Kecemasan Akademik Pada Siswa SMP Kelas 7” pada *Prosiding Seminar Nasional Psikologi UMS*, 2017.
10. I. Muhidin, dan U.I. Syafri. “Metode Pendidikan Akhlak Dalam Kitab Adab Al-Mufrad Karya Imam Bukhari” *Jurnal Misykat Al-Anwar Kajian Islam dan Masyarakat*. Vol. 27. No.2. hal 1–11. 2016.
11. M. Muhyidin. *Keajaiban Shodaqoh Mengulang Keajaiban Shodaqoh Terhadap Kekayaan dan Kebahagiaan Anda*, Diva Press. 2013.
12. Normina, “Peran Akhlak Dalam Pendidikan Islam” dalam *jurnal An-Nahdhah Jurnal Ilmiah Keagamaan dan Kemasyarakatan*. Vol. 12 No. 1. hal. 131–158. 2019.
13. S. Sabilq. *Fiqih Sunnah Jilid 2: Pena Pundi Aksara*. 2006.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter’s Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter’s Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

