

Peran Guru Akidah Akhlak dalam Membiasakan Adab dan Pengamalan Ibadah Amaliyah Peserta Didik Studi Kasus di MA Muhammadiyah Bandar Pacitan

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Abstract

This study aims to analyze the role of Akidah Akhlak teachers in shaping students' moral conduct and fostering the practice of religious worship activities at MA Muhammadiyah Bandar Pacitan. The study focuses on three main aspects: (1) the role of Akidah Akhlak teachers in developing students' manners and character, (2) the role of teachers in habituating students to perform religious worship practices (ibadah amaliyah), and (3) the supporting and inhibiting factors encountered in the implementation process. This research employed a qualitative approach using a case study design. The data were collected through in-depth interviews, participatory observations, and documentation. Furthermore, the data were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing and verification. The findings reveal that: (1) Akidah Akhlak teachers play a significant role in fostering students' manners through exemplary behavior, habituation, advice, supervision, and continuous guidance; (2) in strengthening students' worship practices, teachers function as educators, motivators, facilitators, and supervisors through various religious activities, including salat dhuha, Qur'anic recitation (tadarus), congregational prayers, voluntary fasting, collective dhikr, and daily prayers; and (3) the supporting factors include teachers' religious personalities, a conducive religious school environment, and support from school leaders and parents. Meanwhile, the inhibiting factors consist of students' diverse family backgrounds, the negative influence of social media, limited religious awareness among some students, and insufficient time allocation for religious habituation activities.

Keywords

Teacher's Role; Akidah Akhlak; Manners; Worship Practice; Habituation



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INTRODUCTION

Islamic education has a strategic role in shaping students who are not only superior in intellectual aspects, but also have noble morals, good manners, and awareness in carrying out worship. (Zakiah, 2014) In the educational process, teachers are one of the main components that determine the success of learning and the formation of student character. The role of teachers is not only limited to delivering learning materials, but also includes the ability to plan, implement, manage, and evaluate the learning process effectively. (Mulyasa, 2015) In addition, teachers also have a moral responsibility as guides and role models in shaping the personality of students. Teachers who have a good role will be able to create a conducive learning atmosphere, provide learning motivation, and guide students to have attitudes and behaviors that are in accordance with the values of Islamic education. (Usman, 2017)

In the context of Islamic education, the Aqidah Akhlak Teacher has a very important position because it plays a direct role in the moral and spiritual development of students. The Aqidah Akhlak Teacher not only delivers material related to aqidah and akhlak theoretically, but is also responsible for forming manners and accustoming students to practice worship in everyday life. (Muhaimin, 2012) The teacher's example is the main factor in the success of moral education, because students tend to imitate the behavior and habits they see from their teachers. (Al-Ghazali, 2005) Therefore, the Aqidah Akhlak teacher is required to have a good personality, discipline, and be able to be a figure that can be emulated by students.

From an Islamic perspective, etiquette holds a very important position because it reflects the quality of a person's morals and personality. Etiquette is a measure of a person's nobility before God and in social life. (Al-Attas, 1994) A person with good etiquette will be reflected in the way they speak, behave, respect others, and interact in everyday life. However, current phenomena show signs of a decline in etiquette in some students, such as a lack of respect for teachers, poor manners, and a lack of concern for others. This condition shows that etiquette education is becoming an increasingly complex challenge amidst the development of the times and the influence of a constantly changing environment.

Cultivating good manners in students is not an easy process because it requires continuous guidance and an approach. In this process, teachers have a crucial role as guides who guide students with patience, gentleness, and role models. Consistently implemented good manners education in the school environment will shape positive habits in students so that moral values can be ingrained

in their lives. (Ulwan, 1992) In addition to school factors, the family and social environment also influence the formation of students' character. Therefore, cooperation between teachers, parents, and the school environment is very important in shaping students with good morals.

In addition to developing good manners, practicing religious practices is also an important part of Islamic education. The practice of worship is the implementation of Islamic values, which encompass the relationship between humans and God (*hablum minallah*) and human relationships with others (*hablum minannas*). (Al-Qaradawi, 1995) Worship is not only limited to the implementation of rituals such as prayer, fasting, zakat, and reading the Qur'an, but also includes daily behavior that is carried out with the intention of Allah. The habit of worship in the school environment is one of the effective ways to shape the religious character of students. In this case, the Akidah Akhlak teacher has a role as a guide, motivator, supervisor, and role model in getting students used to carrying out various worship activities in a disciplined and conscious manner.

METHOD (*Palatino Linotype 11, Space 1.5, Justify*)

This research is case study research, while the approach uses a qualitative approach. Qualitative research is a type of research used to examine a natural object in which the researcher becomes the key instrument, data collection techniques and analyzes data qualitatively, with more specific than general results. (Soegiyono, 2011) In this study, the data collected focuses on the habituation of manners and the practice of worship of students at MA Muhammadiyah Bandar Pacitan. The research framework must be written in paragraphs. Then the data is obtained by researchers using observation, interview and documentation techniques.

FINDINGS AND DISCUSSION

Findings

The Efforts of the Akidah and Akhlak Teachers in Instilling Manners

In the Big Indonesian Dictionary, a program is defined as a plan or design regarding something and the efforts that will be made. (KBBI, 2004) Adab in the context of Islamic education is behavior that reflects politeness, respect, and adherence to Islamic values in daily life. The development of good manners is the primary goal of faith and moral education. The term "good manners" refers to the process, effort, and activities undertaken effectively to achieve something better, establish, or strive for something better, more advanced, and more perfect. At MA

Muhammadiyah Bandar, teachers cultivate good manners starting with initial observation, as conveyed by Mr. Harun:

'When I first started teaching 10th grade, I observed that some students didn't yet have a sufficient understanding of the importance of manners. Some still tended to interrupt, chat while the teacher was teaching, use rude language with their friends, swear, use their cell phones secretly, leave the classroom without permission, sometimes forget to greet the teacher upon entering, and were not yet accustomed to kissing the teacher's hand when meeting. Findings like these prompted us to take an approach and set an example through this aqidah lesson.'

Figure 1. Observation results notes

CATATAN ADAB PESERTA DIDIK

KELAS : X

No	Hari/Tgl	Adab Terhadap Guru	Adab Terhadap Teman	Adab Terhadap Orang Tua	Adab Bicara	Adab Berpakain	Adab Dalam Beribadah (Sholat Berdoa Mengaji)
1	24 Juli 2024	- tidak mengucapkan salam - tidak mengucap salam saat - tidak mengucap salam saat - tidak mengucap salam saat - tidak mengucap salam saat	- sering berantem - dan berkata kasar - tidak dapat berakhlak - kotor kelakuan	- budayakan info orang tua - anak ini - sufamamam - tak	- sering mengucap - masuk kelas	- tidak mengucap - masuk kelas	- sering berguru saat - sholat saat - tadarisi
2	28 Juli 2024	- tidak mengucap salam - tidak mengucap salam - tidak mengucap salam - tidak mengucap salam	- tidak dapat berakhlak - kotor kelakuan	- tidak dapat berakhlak - kotor kelakuan	- tidak dapat berakhlak - kotor kelakuan	- tidak dapat berakhlak - kotor kelakuan	- tidak dapat berakhlak - kotor kelakuan
3	30 Desember 2024	- menemukannya - perbaiki salah satu - dan lanjutkan	- masih juteh - ketemuan	- masih juteh - ketemuan	- masih juteh - ketemuan	- masih juteh - ketemuan	- masih juteh - ketemuan

Guru Pendamping
Harun Al R.

In the habituation of manners Learning is conducted with an active, humanistic approach, and exemplary behavior. Teachers not only convey material theoretically but also provide space for dialogue, discussion, and practical reinforcement of values. This fosters warm, empathetic, and exemplary communication. As stated by one of the class XI students, Maya Novita, that:

My teacher never let any of his students make mistakes. But his approach to counseling wasn't harsh. He would call the student who made the mistake and talk to them privately in the classroom, sometimes in the prayer room, or even in the cafeteria when it was quiet. He would give advice slowly and attentively. Once, I fought with my friend until my face was bruised from being punched, and my friend also had the same bruises. Then we were called to his office. At that time, we were still in grade X. We were very scared at that time, afraid that we would be punished and called by our parents. It turned out that our guess was wrong. He invited us to talk and asked us to tell the story of how the problem started. After that, we

were advised, without being scolded, promised not to repeat it and forgave each other. This made us feel appreciated and willing to change.

In assessing students' daily attitudes in the aspect of manners, the Aqidah Akhlak Teacher routinely monitors and records student behavior through the Manners Companion Journal and the Daily Attitude Assessment Sheet. Aspects assessed include manners towards teachers and peers, manners of speaking, dress, and manners in worship such as prayer, supplication, and reciting the Quran.

Figure 2. Companion journal of manners

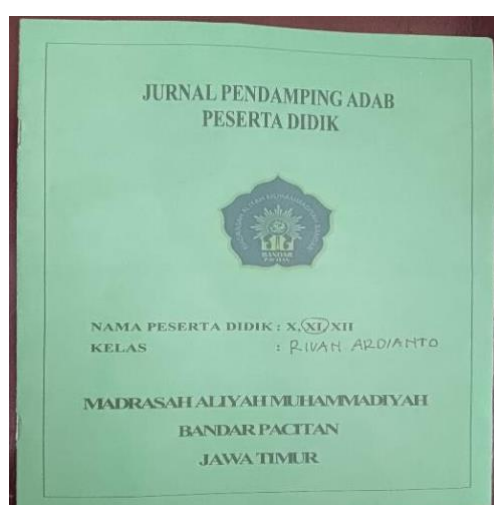


Figure 3. Attitude assessment sheet

Format Penilaian Sikap Harian Peserta Didik									
Mata Pelajaran: Akidah Akhlak			Hari/Tanggal		Nama Guru: Hasan Al-Rasid, S.Pd				
Kelas: XI B			Nama Guru: Hasan Al-Rasid, S.Pd						
No	Nama Peserta Didik	Sikap yang dinilai	Kedisiplinan dalam Mengikuti Pembelajaran	Tanggung Jawab terhadap Tugas	Kepedulian Sosial dan Lingkungan	Kemampuan Mengajar dan Berkomunikasi	Kemampuan Mengajar dan Berkomunikasi	Kemampuan Mengajar dan Berkomunikasi	Kemampuan Mengajar dan Berkomunikasi
1	Abdi Azzam	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
2	Ayia Aulia Hamidah	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
3	Arga Dwi Pratama	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
4	Erlina Fitriana	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
5	Fahri Pratama	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
6	Fikri Triana	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
7	Indah Rizka Murtagay	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
8	Lisa Adhira Putri	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
9	M. Zakiy Ardiyaningsih	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
10	Melinda Dwi Winda	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
11	Musa Andriyan	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
12	Nafika Alimatus Sholikhah	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
13	Nel Andhy	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
14	Nuhal Andhy	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
15	Nuhal Andhy	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani
16	Regis Pratama	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani	1. Berani 2. Berani 3. Berani

Aspek Sikap

Indikator

Sikap Santun terhadap Guru dan Teman

Menghargai guru dan teman dengan santun, tidak berteriak kasar, menghargai pendapat orang lain

Ketepatan dalam Mengikuti Pembelajaran

Darurat tepat waktu, tanggap jika guru belated tepat waktu, tidak memadamkan atau keluar

Tanggung Jawab terhadap Tugas

Akhirnya sudah tepat waktu, tidak menunda-nunda, mengerjakan dengan sungguh-sungguh

Kepedulian sosial dan Saling Tolong Menolong

Mendukung teman yang kesulitan, jika ada teman yang kesulitan, jika ada teman yang kesulitan

Kemampuan Mengajar dan Berkomunikasi

Mendukung teman yang kesulitan, jika ada teman yang kesulitan, jika ada teman yang kesulitan

Penulis: 14 April 2025

Guru Akhlak

Hasan Al-Rasid, S.Pd

The Efforts of Aqidah Akhlak Teachers in Cultivating the Practice of Amaliyah Worship

Practice is from the word amal, which means deeds, work, everything that is done with the intention of doing good. (Poerwadarminta, 1985) Meanwhile, the meaning of worship is all obedience that is done to achieve the pleasure of Allah and hope for His reward in the afterlife.

(Shiddieqy, 2000) The term worship is also interpreted as enslaving oneself to Allah by obediently carrying out all His commands and suggestions, and avoiding all His prohibitions because of Allah alone, both in the form of belief, words and deeds. People who worship try to equip themselves with feelings of love, submission and obedience to Allah SWT. (Mujieb, 1995) Worship comes from Arabic, namely *al-ibadah*, which means devotion, worship, obedience, humbling or humbling oneself and prayer, in terms of worship, namely actions carried out as an effort to connect and get closer to Allah SWT as the God who is worshipped. (Encyclopedia, 1999)

Daily Duha prayer and tadarus (recitation of the Koran) are a habitual practice before the start of classes. They are led directly by the Aqidah and Akhlak (Islamic faith) teacher. Incorporating worship into learning is an effective strategy for sustainably shaping students' religious character. This practice is not merely part of the formal religious program but is integrated into the school routine, involving all elements of the educational system.

Figure 4. Duha prayer and Tadarus activities



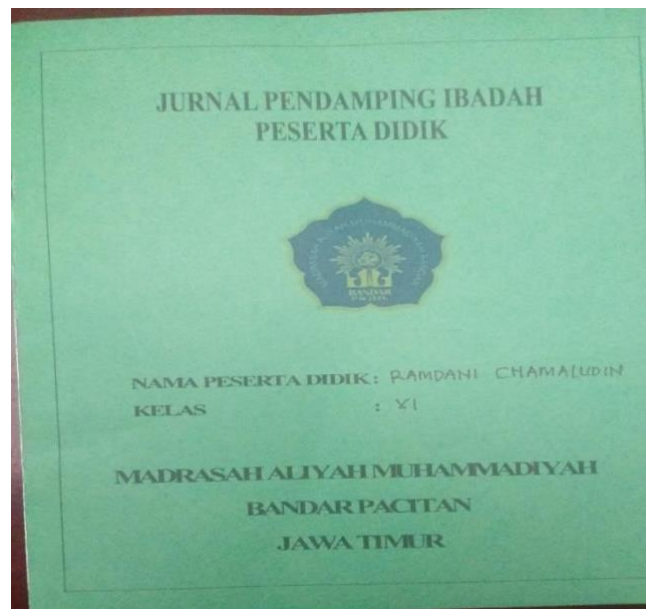
It was conveyed in the interview session with the principal that;

"Aqidah teachers are always actively involved in religious activities held at the madrasah. For example, during flag ceremonies, Aqidah teachers often deliver short sermons. During Ramadan, they lead short Islamic boarding schools (pesantren kilat) and Quran recitation classes. Outside of class hours, they also monitor student behavior, particularly in matters of etiquette, manners, and discipline. They not only teach but also directly guide students' religious practices. We have A system that has been used for many years, such as the dhuha, tadarus, and morning dhikr programs, and that is maintained by the Aqidah teacher."

Evaluation of students' religious practices at MA Muhammadiyah Bandar Pacitan is conducted systematically as part of efforts to monitor and develop their religious character. One of

the main evaluation instruments is the use of a journal to accompany student worship. The contents include an initial observation sheet, attendance of religious activities at school, Ramadan fasting checklist, and sunnah fasting checklist.

Figure 5. Worship Companion Journal



Evaluation emphasizes not only the quantity of worship, but also its quality. Based on the reviewed documentation, at the end of each month, teachers and homeroom teachers conduct a recapitulation and reflection together on students' worship achievements. These results are then used as evaluation material and for follow-up spiritual development. Evaluations are also complemented by small group discussions in class. Teachers facilitate dialogue about the challenges students face in maintaining consistent worship and provide motivation to continuously improve the quality of their religious practices. With an evaluation approach that combines cognitive, affective, and psychomotor aspects, students' worship practices are not only monitored administratively but also guided emotionally and spiritually. This evaluation demonstrates that the process of forming religious character through worship requires ongoing mentoring and a humanistic approach from educators.

Data results on supporting and inhibiting factors

Mr. Harun:

"The principal is very supportive of our activities. As long as they have a positive impact on the students, he will support them. This support is not only administrative but also moral. The principal is personally present at several religious activities, provides motivation to students,

and serves as a role model in carrying out worship with the school community. This provides structural reinforcement of the values instilled by the Akidah Akhlak teacher."

Another thing was also expressed by one of the students that:

"I think the things that made it easy for me to learn manners and worship included Mr. Harun's example, which had a huge influence on us students. The madrasah's supportive environment and religious atmosphere made me feel at ease when I wanted to learn more about worship. At this school, I felt ashamed if I didn't pray. All my friends joined in the prayers, and the teachers also encouraged me to pray and joined in the congregation. So, over time, it became a habit."

One of the obstacles in developing students' morals and religious practices at MA Muhammadiyah is their family background. An interview with the Akidah Akhlak teacher revealed that:

"Most of the parents of students at this madrasa are farmers, laborers, or informal sector workers, and many lack a background in religious education. This situation leads to a lack of understanding of the importance of the family's role in educating children spiritually and morally. Some students, when reprimanded for using foul language or not praying, defend themselves because it's considered normal at home. This shows that parents' understanding of religious education is still minimal."

Limited learning time is also a significant inhibiting factor, as conveyed by Mr. Harun: *"The available time is often only sufficient to deliver core material oriented toward cognitive understanding. Meanwhile, the process of habituating etiquette and worship, which requires a coaching, repetition, and mentoring approach, cannot be done in-depth in such a limited time. Indeed, the Aqidah Akhlak (Islamic Creed) class is only two hours, and sometimes has to be split between other madrasah activities. Therefore, teachers don't always have enough time to provide guidance on daily worship or etiquette."*

Apart from that, another obstacle is the development of communication technology, especially the use of mobile phones (HP) among teenagers, which has a big impact on the behavioral patterns and habits of students, as stated by the Aqidah teacher, that:

"We often find them busy playing games during breaks, some even playing secretly during class. Games with violent or overly competitive elements tend to foster aggressive, individualistic, and stubborn behavior, which are contrary to Islamic moral values such as gentleness, mutual respect, and patience."

The principal said:

"Excessive cell phone use significantly reduces social interaction between students and affects the quality of their manners and worship. During activities like tadarus (Islamic recitation), congregational prayer, or religious sermons, some students appear unenthusiastic because their minds are still tethered to the virtual world, perhaps games or social media. This is a major challenge for teachers, especially religious teachers."

Also conveyed by one of the class XII students, Akbar Maulana:

"The main challenge for me is getting away from social media. At night, I usually play online games, sometimes until midnight. As a result, I often wake up late at dawn and sometimes don't have time to pray, which results in me feeling sleepy in class during the day."

Discussion

Based on data collected through observation, interviews, and documentation, it was found that the implementation of the learning of faith and morals was carried out according to a schedule prepared by the madrasah in coordination with the curriculum vice-chancellor at the institution. Each class was allocated two hours of face-to-face lessons per week, with each lesson lasting 45 minutes, so that the total learning time for faith and morals was 90 minutes per class per week.

The formation of manners by teachers is done through exemplary behavior (*good deeds*), habituation, direction, and continuous evaluation of student behavior, both inside and outside the classroom. Akidah Akhlak teachers not only convey theory, but also provide direct examples through polite behavior, the culture of greeting, smiling, and how to reprimand students properly. Evaluation is carried out through observations of daily behavior, attitude journals, attendance records, and etiquette checklists. In addition, teachers also encourage various religious habituation activities in the madrasah as part of the formation of student character.

In line with this, Thomas Lickona, character education includes three dimensions.

main, namely *moral knowing*, *moral feeling*, And *moral behavior* which must be developed in an integrated manner so that students not only understand moral values but also have the awareness and habit of practicing them. In this context, the Akidah Akhlak teacher at MA Muhammadiyah Bandar Pacitan instills moral values such as honesty, respect, trustworthiness, and politeness through learning, discussions, and case studies of everyday life as a form of implementation. *moral knowing*. On the aspect *moral feeling*, teachers create a learning atmosphere that is dialogic, empathetic, and respectful of students so as to foster a sense of responsibility, empathy, and moral

awareness. Meanwhile, the aspects *moral behavior* This is realized through the instilling of positive behaviors, such as greeting, discipline, maintaining cleanliness, and helping each other, accompanied by reinforcement and educational reprimands of student behavior. The implementation of these three dimensions shows that the formation of good manners at MA Muhammadiyah Bandar Pacitan is not only oriented towards cognitive aspects, but also on fostering attitudes and habituating religious behavior on an ongoing basis. The success of this character formation is also supported by the madrasah environment, school policies, and the involvement of students' families.

In addition, according to Syed Muhammad Naquib Al-Attas, Islamic education (*correction*) is the process of instilling knowledge and manners to form a civilized personality (*literary person*). Islamic education is not only oriented towards intellectual development, but also towards moral development and purification of the soul (*purification of the soul*). In this concept, educators have a role as *teacher* (science teacher), *teacher* (soul builder), and *editor* (cultivator of manners).

In accustoming students to the practice of worship, we practice through applied learning, habituation, role modeling, and ongoing development. Worship habits are fostered through routine activities, such as congregational Dhuha prayer, Quranic recitation, congregational Dhuhur prayer, and voluntary fasting on Mondays and Thursdays, which are part of the madrasah's religious culture. Teachers also employ demonstration and hands-on practice in teaching worship, such as ablution and prayer procedures, so that students not only understand the theory but are able to apply it in their daily lives.

Teachers' exemplary behavior is a crucial factor in shaping students' religious awareness. Teachers' disciplined attitudes in carrying out religious duties positively influence student behavior through observation and imitation, as outlined in Albert Bandura's social learning theory. Teachers play a role as *role model* which provides real examples in carrying out worship so that students are encouraged to imitate and get used to it. In addition, the Akidah Akhlak teacher also monitors and evaluates worship through books.

Worship companions, behavioral observation, and direct guidance at school and at home. This process demonstrates that developing religious practices is not solely cognitively oriented but also encompasses affective and psychomotor aspects. This implementation aligns with Kohlberg's theory of value internalization, which emphasizes that religious values can develop into personal spiritual awareness if practiced consistently through habituation and role modeling.

Overall, the efforts of Akidah Akhlak teachers in cultivating students' religious practices have been effective in building their religious character. This is evident in their increased discipline, awareness of worship, and involvement in various religious activities within the madrasah.

Supporting factors are situations that influence activities. While inhibiting factors can be defined as something that can influence the way a person does something, such as internal influences, such as laziness, and influences from the environment, friends, and family. (Arifin, 1993) in shaping the manners and practices of worship of students at MA Muhammadiyah Bandar Pacitan is supported by several factors, namely the personality and exemplary behavior of teachers, the support of the principal and all school residents, and a religious school environment. Aqidah Akhlak teachers become role models who reflect Islamic values in daily behavior, thus providing a positive influence on the formation of student character. This is in line with Lawrence Kohlberg's theory of internalization of values which emphasizes the importance of moral experience through respected figures.

A religious madrasa environment is also a crucial supporting factor through various habit-building programs, such as congregational Dhuha prayer, Quranic recitation, voluntary fasting, and congregational prayer. Furthermore, the support of the madrasa principal and collaboration between teachers strengthen the implementation of religious character development through the provision of facilities, time, and policies that support religious activities at school.

On the other hand, several factors hinder the development of morals and the practice of religious observance in students, including family background, limited learning time, and the negative influence of social media and online games. A lack of religious guidance within the family prevents the moral and religious values instilled in schools from being optimally reinforced at home. Furthermore, limited time allocated for learning about the Aqidah and Akhlak (Faith and Morals) hinders in-depth character development.

The influence of social media and online games is also a major challenge because it causes some students to be less disciplined in worship, a decrease in focus on learning, and

Declining politeness. This situation indicates that the development of students' religious character requires ongoing collaboration between schools, families, and the social environment so that the values of manners and worship can be optimally internalized.

CONCLUSION

1. The role of Akidah Akhlak teachers in cultivating civility in students is realized through exemplary behavior, habituation, advice, and ongoing guidance. Teachers serve not only as instructors but also as role models in their attitudes, speech, and daily behavior. Through this exemplary approach, students learn directly to imitate and cultivate civilized behavior in their lives at the madrasah and in their social environment. This effort is an integral part of the character education process that instills moral and spiritual values in students.
2. The role of the Aqidah Akhlak teacher in accustoming students to the practice of religious practices is demonstrated through the implementation of various routine and structured religious activities, such as the Dhuha prayer, Quran recitation, congregational prayer, voluntary fasting, and dhikr and prayer activities together. In this process, the teacher acts as a guide, motivator, and supervisor so that students not only understand worship theoretically, but also carry it out with full awareness and sincerity. Through continuous habituation of worship, students experience a process of internalizing spiritual values that shape religious character and discipline in worship.
3. The success of Akidah Akhlak teachers in shaping students' morals and religious practices is influenced by both supporting and inhibiting factors. Supporting factors include the teacher's religious personality, a conducive and Islamic-themed school environment, and support from the principal and the entire school community. Inhibiting factors include students' family backgrounds, limited learning time, and the negative impacts of social media use.

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