

**The Principal's Strategies in Instilling Islamic Values
for the Moral Development of Students
at MTs Nurussalam Tetebatu**

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Abstract: This study aims to examine the strategies employed by the principal of MTs Nurussalam Tetebatu in implementing Islamic values to foster students' moral character, as well as the supporting and inhibiting factors involved. This research used a descriptive qualitative approach. Data were collected through observation, interviews, and documentation, then analyzed through data reduction, data presentation, and verification. The validity of the data was ensured through prolonged observation, increased persistence, and triangulation. The findings reveal that the principal implements several strategies to develop students' moral character. First, the principal serves as a role model by demonstrating honesty, discipline, and responsibility. Second, Islamic values are reinforced through the habituation of religious activities, Islamic instruction in intracurricular and diniyah programs, and various co-curricular and extracurricular activities. Third, continuous supervision and correction inside and outside the classroom are conducted to prevent behavioral misconduct and moral deviation. Fourth, disciplinary measures such as fines, Qur'an recitation or memorization, cleaning duties, parental summons, and expulsion for severe violations are applied to promote responsibility and character development rather than merely punish students. Supporting factors include the consistent implementation of religious programs and teachers' exemplary behavior. Inhibiting factors consist of students' internal conditions, family environment, peer influence, and the negative impact of gadgets, particularly social media and online games. The research gap is limited studies on integrating Islamic values through diniyah habituation and educative sanctions in rural madrasahs. This study proposes an "Akhlakul Karimah Leadership" model, contributing to Islamic educational leadership theory at the MTs level.

Keywords : *Strategy, Principal, Islamic Values, Morals*

Introduction

Education plays a crucial role in shaping the character and morality of the younger generation. Its function extends beyond the transfer of knowledge; it also aims to develop students' character so that they become individuals of high quality in terms of knowledge, discipline, and moral conduct. Character formation, particularly moral character, is one of the primary objectives of education and is closely aligned with the mission of national education, which seeks to develop individuals who are faithful, pious, and possess noble character. Morality is a discipline that explains the concepts of good and bad values, describes the behavior that should be practiced toward others, establishes the objectives to be achieved in every human action, and provides guidance on the steps that need to be taken.¹ As emphasized by Fahrudin Faiz, regardless of how great a person's intellectual capacity, breadth of knowledge, or sharpness of reasoning may be, these qualities cannot be considered complete or meaningful unless they are accompanied by courtesy, good manners, and proper conduct in social interactions.²

When Islamic values are consistently implemented within the madrasah environment through formal instruction, teachers' exemplary conduct, extracurricular activities, and the cultivation of a positive school culture, they can have a significant positive impact on students' behavior. This is in line with Rusli's view that an exemplary approach incorporating the value of honesty can instill strong Islamic values and contribute to the development of students' moral character.³ In line with the study by Sheilda Nurgenti, the values in *Ihya' Ulumuddin* namely moral values, intellectual values, and spiritual values are highly relevant to shaping individuals who are not only intellectually intelligent but also moral and ethical.⁴

As the principal leader of a madrasah educational institution, the head of the madrasah must possess the ability to motivate, guide, organize, mentor, develop, and support all members of the madrasah community. These competencies are essential for establishing and maintaining an effective educational system that enables the institution to achieve its intended goals optimally. The head of the madrasah bears the primary responsibility for formulating and implementing policies that support the delivery of quality Islamic education. In this regard, the head of the madrasah plays a vital role in instilling Islamic values in students, as these values are not merely taught

¹Sugiharto, "Pembentukan Nilai-Nilai Karakter Islami Siswa Melalui Metode Pembiasaan," *Jurnal educan*, Vol. 1, Nomor 1, 2017.

²Fahrudin Faiz, *Filsafat Moral : Etika Masa Depan* (Bandung : Mizan Pustaka, 2024), hlm. 196.

³Rusli, Muhammad Tang dan S. Mappatunru, "Keteladanan Guru Dan Moralitas Peserta Didik Studi Guru Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam Terpadu Insan Cendikia Makassar," *CENDEKIA: Jurnal Ilmu Pengetahuan*, Vol. 4, Nomor 4, 2024. <https://doi.org/10.51878/cendekia.v4i4.355>

⁴Sheilda Nurgenti, "Revitalisasi Nilai-Nilai Pendidikan Islam Imam Al-Ghazali dalam *Ihya'Ulumuddin*," *Al-Hikmah Jurnal Studi Keislaman dan Pendidikan*, Vol. 11, Nomor 2, 2024. <https://doi.org/10.24260/ngaji.v4i2.83>.

but are also expected to be practiced and reflected in their daily lives.⁵ The head of the madrasah and teachers should serve as role models by demonstrating exemplary behavior, enabling students to imitate and internalize positive actions indirectly through observation and daily interaction.⁶ As a result, cases of moral degradation such as bullying, student violence, promiscuity, harassment, and other forms of misconduct can be prevented. For example, a bullying incident involving a new student at a junior high school in Blitar occurred when the student was assaulted by dozens of other students during the School Environment Introduction Program (MPLS), resulting in both physical injuries and psychological trauma.⁷

The results of the observations and interviews conducted by the researcher indicate that students' discipline and moral conduct often do not adequately reflect Islamic values. Issues such as inconsistency in performing religious obligations, a lack of responsibility, frequent tardiness, and inappropriate speech and behavior remain prevalent among students. These findings were further supported by an interview with the Vice Principal for Student Affairs, who stated that the most common violations requiring disciplinary intervention include students arriving late, using impolite language, exhibiting inappropriate behavior, engaging in physical altercations, skipping the final class period particularly before the congregational Zuhr prayer and, in some cases, stealing money from their fellow students.⁸ Therefore, it is essential to explore and implement Islamic values more effectively in order to foster the moral development of students at MTs Nurussalam Tetebatu. The importance of moral character in education is inseparable from the fundamental principles of Islamic teachings. Through the implementation of Islamic values such as honesty, responsibility, mutual respect, and discipline in both time management and religious practices, students are expected to develop not only strong academic abilities but also noble character and self discipline in their daily lives. The study by Najamudin and Surahman Hidayat suggests that the implementation of Islamic values in character education is a strategic step in building a generation with noble morals. This is achieved by integrating Islamic values into the curriculum, strengthening character through extracurricular

⁵Abdul Rozak dan A. Islam Az-Ziyadah, "Kebijakan pendidikan di Indonesia," *Alim Journal of Islamic Education*, Vol. 3, Nomor 2, 2021. Retrieved from <https://www.neliti.com/publications/363341/kebijakan-pendidikan-di-indonesia>.

⁶Sopian Ansori dkk., "Strategi Kepala Sekolah Mewujudkan Kedisiplinan Peserta Didik di MA Al-Ijtihad Danger," *Schemata: Jurnal Pascasarjana UIN Mataram*, Vol. 10, Nomor 1, 2021. Retrieved from <https://pascauinmtrm.gubugjournal.id/index.php/schemata/article/view/236/170>

⁷Sahal Uswah, "Kasus Perundungan Siswa SMPN di Blitar saat MPLS, Pakar Pendidikan UM Surabaya: Cerminan Gagalnya Sistem Pengawasan Sekolah", dalam <https://www.um-surabaya.ac.id/article>, diakses tanggal 17 Mei 2026.

⁸Abdul Halim, Wawancara, Tetebatu Selatan, 15 November 2025.

activities, and through the role of teachers in shaping students with strong character and noble moral.⁹

Based on a review of the literature, numerous studies have examined the strategies of madrasah principals in fostering students' moral character. However, most of these studies remain general and focus on curriculum management, transformational leadership, and religious programs in urban areas. Studies that specifically integrate Islamic values through the habituation of diniyah activities and an educative sanction system in rural madrasahs are still very limited. Meanwhile, the social context, culture, and resources in rural madrasahs such as MTs Nurussalam Tetebatu have distinct characteristics that influence the effectiveness of moral development strategies. This study aims to examine the strategies employed by the principal of MTs Nurussalam Tetebatu in implementing Islamic values to foster the moral character of students, as well as to identify the supporting and inhibiting factors influencing this process. The novelty of this study lies in the finding of an "Akhlakul Karimah Leadership" model that emphasizes diniyah habituation and educative sanctions as part of Islamic education management in rural madrasahs. Thus, this study is expected to contribute conceptually to the development of Islamic educational leadership theory at the MTs level. Therefore, in light of the issues described above, it is essential to explore and implement Islamic values more effectively in order to promote the moral development of students at MTs Nurussalam Tetebatu.

Methods

This study employs a descriptive qualitative research approach, focusing on gaining a broad, comprehensive, and in-depth understanding of the conditions being investigated. Qualitative research is research that aims to understand phenomena related to what is experienced by research subjects, such as behavior, perceptions, motivations, actions, and others, in a holistic manner. It does so by describing them in the form of words and language, within a specific natural context, and by utilizing various natural methods.¹⁰ Qualitative research is typically descriptive. The data collected are in the form of words, images, and not numbers.¹¹ The research was conducted at MTs Nurussalam Tetebatu. The data sources in this study consisted of primary and secondary data. The primary data were obtained from the school principal, the vice principal for student affairs, the guidance and counseling teacher, and 25 students. The secondary data were collected from school programs, the school profile, vision and mission statements, teacher and student data, facilities and infrastructure, as well as other supporting documents relevant

⁹Najamudin Najamudin dan Surahman Hidayat, "Pendidikan Agama Islam sebagai Sarana Pembentukan Karakter dan Akhlak Mulia:(Study tentang implementasi nilai-nilai islam dalam kehidupan sehari-hari)", Vol. 1, Nomor 2, 2024.

¹⁰Sirajuddin Saleh, *Mengenal penelitian kualitatif: Panduan bagi peneliti pemula*, (Gowa: Agma, 2023, hlm. 18.

¹¹Adhi Kusumastuti dan Ahmad Mustamil Khoiron, *Metode penelitian kualitatif*, (Semarang: Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019), hlm. 12.

to the study. Data were collected through observation, interviews, and documentation. In this study, the researcher used field data analysis using the Miles and Huberman model, namely: data reduction, data presentation, and data verification techniques.¹² To ensure the validity of the data, prolonged engagement, increased persistence in observation, and triangulation were employed.

Result and Discussion

Result

The Principal's Strategies in Instilling Islamic Values for the Moral Development of Students at MTs Nurussalam Tetebatu

Exemplary

Based on the observations and interviews conducted by the researcher, the principal's strategy for instilling Islamic values to shape students' moral character at MTs Nurussalam Tetebatu is implemented through exemplary leadership. The principal begins by setting a good example personally before instructing and encouraging students to practice those values. This is reflected in punctuality, courteous speech and behavior, adherence to the prescribed dress code, compliance with madrasah regulations, discipline in teaching and fulfilling assigned responsibilities, as well as honesty in assessment and communication. The direct role modeling provided by the principal and teachers serves as an effective means of influencing students to imitate and internalize the positive actions and behaviors demonstrated by them. This is because role modeling constitutes an important strategy in Islamic education and is expected to function as a commendable example that students can follow and emulate in their daily lives.

As stated by the head of MTs Nurussalam Tetebatu, Mr. Iskandar, S.Pd.I.: *"Of course, as the head of the madrasah, I strive to start with myself first. In instilling the value of honesty or sidiq, I always try to be open, give grades objectively, be honest in my words and actions, and be consistent between my words and deeds. For example, in managing the madrasah programs, the use of funds, and in conveying information to teachers and students transparently so that they can see real examples of honesty in the madrasah environment. To instill the values of responsibility and discipline/amanah, it is done by complying with the rules that exist in the madrasah, arriving on time at 7 a.m. or 15 minutes before the bell rings, and recording attendance via fingerprint both when arriving and leaving the madrasah, asking for permission if unable to attend, wearing the uniform according to regulations, and carrying out duties with full responsibility. For me, as the head of the madrasah, I must be the main role model, because teachers and students will see and imitate the behavior of their leader. This is supported by policies such as the code of conduct and code of ethics for teachers and madrasah staff that have been mutually agreed upon. There are also rules for students and the building of a madrasah culture by instilling Islamic values, such as through routine programs in the madrasah including imtaq, congregational prayers, Dhuha prayer, diniyah, and extracurricular activities. Thus,*

¹²Sugiyono, *Metode Kuantitatif, Kualitatif, Dan R&D*, (Bandung: Alfabeta, 2013), hlm. 270-273.

all teachers not only act as instructors, but also as educators and good moral role models for students."¹³

The quotation above indicates that the head of the madrasah positions himself as the primary role model within the madrasah environment. By demonstrating honesty, discipline, and a strong sense of responsibility in his daily conduct, the head of the madrasah provides an example that can be emulated by both teachers and students.

Habituation

Furthermore, the cultivation of Islamic values is implemented through the habituation of religious practices, including faith and piety (*Imtak*) activities conducted before classroom instruction begins. These activities are followed by a short Islamic sermon (*kultum*) presented by a class representative and a speech delivered by the principal or the teacher on duty. In addition, students perform the Duha prayer and conclude the school day by participating in the congregational Zuhur prayer before returning home. Discipline is further reinforced through the implementation of a fingerprint-based attendance system. The cultivation of Islamic values is also integrated into intracurricular learning through religious subjects such as *Aqidah Akhlak*, *Al-Qur'an Hadith*, *Islamic Cultural History (SKI)*, and *Fiqh*. Moreover, an additional afternoon *Diniyah* program is held every Friday, focusing on the study of classical texts related to moral education (*Akhlak*) and *Fiqh*. Furthermore, the madrasah offers a range of extracurricular activities, including *Tahfiz* (Qur'an memorization), scouting, *Pencak Silat*, *Hadroh*, and football. The consistent implementation of religious and positive habits through both curricular and extracurricular programs at MTs Nurussalam Tetebatu is expected to support the formation and strengthening of students' moral character, enabling them to embody Islamic values in their daily lives.

This is reinforced by the statement of the Vice Head of Student Affairs, Mr. Abdul Halim, S.Pd.I.: "*The habituation programs implemented in the madrasah start in the morning with imtaq activities, followed by a short religious lecture by a class representative, then by the head of the madrasah or the assigned teacher, dhuha prayer, and congregational dzuhur prayer. In extracurricular activities, there are tahfiz, scouting, hadroh, pencak silat, and football programs. There are also diniyah activities every Friday with subjects such as akhlak and fiqh. Students are accustomed to always telling the truth, doing assignments independently and not cheating during exams, being brave to admit mistakes and take responsibility for their actions. Through habituation of coming to the madrasah on time, complying with school regulations, using a fingerprint attendance system that is directly integrated with parents' WhatsApp, cleaning duty, and class duty for imtaq activities, as well as discipline in performing dhuha and congregational dzuhur prayers.*"¹⁴

The quotation above indicates that habituation at MTs Nurussalam Tetebatu is not limited to ritual acts of worship but also encompasses the development of attitudes and behaviors in students' daily lives, such as honesty, responsibility, and discipline. The implementation of an attendance

¹³Iskandar, *Wawancara*, Tetebatu Selatan, 13 Mei 2026.

¹⁴Abdul Halim, *Wawancara*, Tetebatu Selatan, 13 Mei 2026.

system integrated with parents also demonstrates the synergy between the madrasah and the home environment in monitoring students' discipline. Thus, the habituation strategy serves to reinforce the exemplary strategy, allowing the values demonstrated by the head of the madrasah to be repeatedly practiced and internalized by students until they become part of their character.

Correcting and Monitoring

In the process of monitoring and evaluating students' moral behavior, the principal works collaboratively with teachers, the school committee, parents, and the local community around the madrasah. This collaborative approach is intended to ensure continuous supervision and reinforcement of students' moral development both within and outside the school environment. These measures are implemented through regular classroom patrols to monitor students' behavior and conditions both inside and outside the classroom, the use of a disciplinary record book to document violations of madrasah regulations, and a fingerprint-based attendance system integrated with parents' WhatsApp accounts, enabling them to monitor their children's attendance in real time. In addition, CCTV cameras installed at the madrasah gate are utilized to supervise and prevent students from engaging in truancy. These monitoring mechanisms contribute to strengthening discipline and supporting the development of students' moral character. These efforts have been effective in fostering students' moral development. This is evidenced by the noticeable decline in bullying behavior and the use of inappropriate language among students. In addition, students who previously had a habit of arriving late have shown significant improvement in punctuality, with many rarely or no longer arriving late. Such changes indicate the positive impact of the implemented strategies on students' moral character and discipline.

This is also further reinforced by Mrs. Winda Sukmani, S.Pd., the Guidance and Counseling Teacher at MTs Nurussalam Tetebatu: *"By observing daily activities in the madrasah, using a violation record book, class patrols, fingerprint system and CCTV. Of course, in collaboration with homeroom teachers, duty teachers and parents. It is effective in shaping students' morals. Students who used to be habitually late now rarely or are no longer late. Those who used to bully friends and speak impolitely, now such behavior has decreased."*¹⁵

The quotation above indicates that systematic and collaborative supervision plays an important role in effectively shaping students' character. The use of various monitoring instruments, such as disciplinary violation records, fingerprint attendance systems, and CCTV, serves not only as a means of control but also as a deterrent that encourages students to develop greater awareness of their behavior. The reduction in negative behaviors and the improvement in students' discipline demonstrate that the character-building and supervision strategies implemented at MTs Nurussalam Tetebatu have been effective.

¹⁵Winda Sukmani, *Wawancara*, Tetebatu Selatan, 12 Mei 2026.

Punishment

Finally, disciplinary action is implemented as part of the moral development process. Students who commit violations are initially given guidance, advice, or a verbal reprimand. If the behavior persists or the violation is repeated, appropriate sanctions are imposed in accordance with the type and severity of the offense. This approach is intended not only to enforce discipline but also to encourage students to reflect on their actions and develop a sense of responsibility for their behavior. The sanctions imposed may include fines, the assignment of reading or memorizing passages from the Qur'an, cleaning the madrasah grounds, summoning parents or guardians, and, in cases involving serious or grave misconduct, expulsion from the madrasah. These disciplinary measures are intended to promote accountability, reinforce positive behavior, and deter students from repeating violations. The implementation of these sanctions has been found to exert a deterrent effect on students, thereby discouraging them from repeating or attempting to commit violations of madrasah regulations. Moreover, these disciplinary measures function as an instrument for fostering moral character and individual development, while instilling a sense of responsibility and accountability for one's actions. As such, they contribute significantly to the overall process of character and moral education within the madrasah environment.

This is reinforced by the statement of a student, Alya Rohimah from class 8A: *"Cleaning the schoolyard or being fined five thousand rupiah, memorizing or reading the Qur'an if late, being fined for not doing class cleaning duty, being summoned with parents and expelled for fatal violations. It makes me motivated not to do the same thing by maintaining discipline, increasing self-awareness, and taking it as a lesson not to do that."*¹⁶

The quotation indicates that sanctions at the madrasah are educational in nature rather than merely punitive. Various forms of sanctions are imposed progressively, with the primary objective of fostering students' awareness and sense of responsibility. Thus, the implementation of sanctions serves as a final measure that complements the strategies of exemplary conduct, habituation, and supervision in the process of character education at MTs Nurussalam Tetebatu.

Supporting and Inhibiting Factors in the Moral Development of Students at MTs Nurussalam Tetebatu.

The Supporting Factors

The factors supporting the development of students' moral character at MTs Nurussalam Tetebatu include the consistent implementation of religious programs within the madrasa and the exemplary conduct demonstrated by teachers. These religious activities and positive role models provide students with continuous guidance and encouragement to practice Islamic values in their daily lives. This is reinforced by the statement of a student, Nuri Maulida

¹⁶Alya Rohimah, *Wawancara*, Tetebatu Selatan, 11 Mei 2026.

from class 8C: *"The activities at the madrasah help me shape good morals. Also, with the madrasah rules, the teachers' role modeling, and the guidance from the counseling teacher where we can confide in the counseling teacher, and getting used to the madrasah culture."*¹⁷

The above quotation indicates that a supportive madrasah environment plays a significant role in shaping students' moral character. The combination of regular religious activities and teachers who serve as role models enables students to develop the habit of practicing and gradually internalizing Islamic values in their daily lives.

The Inhibiting Factors

On the other hand, several factors hinder the development of students' moral character. Internal factors include a lack of self-awareness, laziness, and insufficient personal motivation or willingness to engage in positive behavior. External factors consist of the influence of the family environment, peer groups, and the use of gadgets or smartphones, particularly exposure to social media and online games. These influences can negatively affect students' attitudes and behavior, thereby posing challenges to the effective cultivation of moral values and character development. This is reinforced by the statement of a student, Dinda Ayu Lestari from class 7C: *"Laziness and doubt, negative peer influence, the influence of mobile phones, social media, online games, and an unsupportive community environment. For example, due to neighbors who like to gossip, students become lazy to go out and socialize."*¹⁸ This was further reinforced by Mrs. Winda Sukmani, S.Pd: *"The role of the family greatly influences students' moral character. At the madrasah, many children are victims of parental divorce so they live with their grandmothers or aunts. This affects students' level of discipline in attending madrasah, as well as their behavior and speech."*¹⁹

The above quotation indicates that the factors hindering the development of students' moral character arise from both internal and external sources. Low levels of self motivation may be influenced by a disharmonious family environment, peer relationships, and uncontrolled exposure to digital media. This finding highlights that the success of character education cannot depend solely on the madrasah rather, it requires active support from families and a positive social environment to reinforce the development of students' moral character.

Discussion

The Principal's Strategies in Instilling Islamic Values for the Moral Development of Students at MTs Nurussalam Tetebatu

Exemplary

Exemplary behavior refers to creating conditions and actions that can serve as a role model, embodying positive values that are worthy of being

¹⁷Nuri Maulida, *Wawancara*, Tetebatu Selatan, 11 Mei 2026.

¹⁸Winda Haerunnisa, *Wawancara*, Tetebatu Selatan, 12 Mei 2026.

¹⁹Winda Sukmani, *Wawancara*, Tetebatu Selatan, 12 Mei 2026.

imitated and practiced by others.²⁰ Among these strategies is the practice of exemplary leadership, whereby the principal first embodies and demonstrates the values being promoted before encouraging and directing students to apply them in their own lives. This approach reflects the importance of role modeling as an effective means of moral and character education within the Islamic educational context. This is reflected in the practice of arriving on time, exhibiting courtesy in speech and conduct, adhering to the prescribed dress code, complying with madrasah regulations, maintaining discipline in teaching and performing assigned responsibilities, and upholding honesty in both assessment and the dissemination of information. Such behaviors serve as practical examples of Islamic values that can be emulated by students in their daily lives. The direct role modeling provided by the principal and teachers has a significant influence on students, encouraging them to emulate the behaviors and attitudes demonstrated by their educators. This is because role modeling constitutes an essential strategy in Islamic education, serving as a means of transmitting values through example. Consequently, principals and teachers are expected to become positive role models whose actions and conduct can be imitated by students in the development of their moral character. These findings support the study by Rusli (2024), which demonstrates that a role modeling approach incorporating the value of honesty can instill strong Islamic values and contribute to the development of students' moral character.²¹

This finding is in line with previous research by Riyo Asmin Syaifin, who argued that the role-modeling method exerts a substantial influence on the development of students' moral character. In this regard, educators function as primary role models from the students' perspective. The behaviors, attitudes, and actions demonstrated by educators tend to be observed and imitated by students. Therefore, educators bear a significant responsibility to exemplify positive conduct. When educators display undesirable behavior, students may be inclined to imitate such actions. Conversely, when educators consistently demonstrate commendable character and behavior, students are more likely to adopt and emulate those positive qualities. This highlights the crucial role of exemplary conduct in the moral and character education of students.²²

Habituation

²⁰Muchamad Rifki dkk., "Pengembangan karakter religius peserta didik berbasis keteladanan guru dalam pembelajaran PAI," *Edukasi Islami: Jurnal Pendidikan Islam*, Vol. 11, Nomor 1, 2022. Retrieved from <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/3597/1385>,

²¹Rusli, Muhammad Tang dan S. Mappatunru, "Keteladanan Guru Dan Moralitas Peserta Didik Studi Guru Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam Terpadu Insan Cendikia Makassar," *CENDEKIA: Jurnal Ilmu Pengetahuan*, Vol. 4, Nomor 4, 2024. <https://doi.org/10.51878/cendekia.v4i4.355>.

²²Riyo Asmin Syaifin, "Peranan Guru Akidah Akhlak Terhadap Pembentukan Akhlak Peserta Didik di Madrasah Aliyah DDI At-Taufiq Padaelo Kabupaten Barru," *Jurnal Al-Qayyimah* 5, no. 1 (2022): 67-79. <https://doi.org/10.30863/aqym.v5i1.2918>.

Habituation is a learning strategy that involves repeated practice and the provision of positive reinforcement to establish certain behaviors in accordance with the intended objectives.²³ Another strategy employed by the principal in instilling Islamic values for the development of students' moral character at MTs Nurussalam Tetebatu is the habituation of religious activities. These activities include faith and piety (*Imtak*) programs conducted before classroom instruction begins, followed by a short Islamic sermon (*kultum*) presented by a class representative and a motivational speech delivered by the principal or the teacher on duty. Through the consistent implementation of these religious activities, students are encouraged to internalize Islamic values and develop positive moral behaviors in their daily lives. These religious habituation programs are further strengthened through the regular performance of the Duha prayer and the congregational Zuhur prayer before students leave the madrasah. Student discipline is also reinforced through the use of a fingerprint-based attendance system. Moreover, Islamic values are systematically integrated into the intracurricular curriculum through religious subjects such as *Aqidah Akhlak*, *Al-Qur'an Hadith*, *Islamic Cultural History (SKI)*, and *Fiqh*. To further enhance students' religious understanding, an afternoon *Diniyah* program is held every Friday, focusing on the study of classical texts related to moral education (*Akhlak*) and *Fiqh*. In addition, the madrasah offers a variety of extracurricular activities, including *Tahfiz*, scouting, *Pencak Silat*, *Hadroh*, and football, all of which contribute to the holistic development of students' character, discipline, and Islamic values. The consistent implementation of religious and positive habits at MTs Nurussalam Tetebatu is expected to contribute significantly to the development of students' moral character. Through continuous exposure to and participation in these practices, students are encouraged to internalize Islamic values and cultivate commendable attitudes and behaviors in their daily lives. These findings support the research by Najamudin and Surahman Hidayat (2024), which highlights that character reinforcement through extracurricular activities, together with the role of teachers, contributes to the development of students' strong moral character and noble conduct.²⁴

This finding is in line with previous research by Ahmad Barokah, who concluded that the habituation of religious activities, including *Imtak* programs, the Duha prayer, and the congregational Zuhur prayer, plays a significant role in shaping students' moral character. Furthermore, the integration of *Aqidah Akhlak* learning materials with practical implementation, together with the consistent execution of co-curricular and extracurricular habituation programs within the madrasah environment, contributes to the cultivation of students' moral values. These findings suggest that habituation

²³Muhammad Imam Syafi'i dkk., "Strategi Pembiasaan Akhlak Terpuji Melalui Mata Pelajaran Akidah Akhlak di Madrasah Ibtidaiyah," *Jurnal Pendidikan Dasar Dan Keguruan*, Vol. 9, Nomor 1, 2024. <https://doi.org/10.47435/jpdk.v9i1.2612>.

²⁴Najamudin Najamudin dan Surahman Hidayat, "Pendidikan Agama Islam sebagai Sarana Pembentukan Karakter dan Akhlak Mulia: (Study tentang implementasi nilai-nilai islam dalam kehidupan sehari-hari)", Vol. 1, Nomor 2, 2024.

serves as an effective educational strategy for internalizing Islamic values and fostering noble character among students.²⁵

Correcting and Monitoring

Supervision is the process of monitoring the implementation of activities to ensure that they proceed in accordance with the established plan.²⁶ In the process of monitoring, evaluating, and guiding students' moral development, the principal works collaboratively with teachers, the school committee, parents, and members of the local community surrounding the madrasah. This collaborative effort is essential in ensuring consistent supervision and reinforcement of positive moral values, both within the school environment and in students' daily social interactions. These monitoring efforts are implemented through regular classroom patrols to observe students' behavior and conditions both inside and outside the classroom, the use of a disciplinary scoring record book to track violations of madrasah regulations, and the application of a fingerprint-based attendance system integrated directly with parents' WhatsApp accounts, allowing them to monitor their children's attendance in real time. In addition, CCTV cameras installed at the madrasah gate are utilized to supervise and prevent acts of truancy among students. Through these measures, the madrasah seeks to strengthen discipline, enhance accountability, and support the development of students' moral character. These monitoring and disciplinary measures have been shown to be effective in promoting the moral development of students. Evidence of their effectiveness can be observed in the noticeable decline in bullying behavior and the use of impolite language among students. Furthermore, students who previously exhibited a habit of tardiness have demonstrated significant improvements in punctuality, with many now rarely or no longer arriving late. These positive behavioral changes indicate the success of the implemented strategies in fostering both moral character and discipline among students. Therefore, continuous monitoring and supervision, both within and beyond the classroom environment, are crucial in preventing and addressing moral misconduct among students. Such efforts help ensure that undesirable behaviors are identified and corrected at an early stage, thereby reducing the risk of more severe moral deviations and supporting the ongoing development of students' character and ethical conduct.

This finding is in line with previous research by Miftahul Alimin and Muzammil, who emphasized that the monitoring and supervision of students' moral development should extend beyond classroom settings and

²⁵Ahmad Barokah, "Implementasi Pembiasaan Nilai Akhlak dalam Pembelajaran Akidah Akhlak di MI Nurul Iman Pulosari". *Jurnal At-Ta'dib*, Vol. 2, Nomor 2, 2025. Retrieved from <https://jurnal.staisam.ac.id/index.php/attadib/article/view/343/208>.

²⁶M. Jabbarul Majid, "Optimalisasi Fungsi Pengawasan Tahfidz Al-Qur'an Dan Pembinaan Akhlak Santri Di Pondok Pesantren Al-Husna Pringsewu Barat", (*Skripsi*, UIN Raden Intan Lampung, 2022), hlm. 13.

encompass activities outside the classroom as well. Their findings suggest that consistent correction, monitoring, and supervision play a vital role in preventing the emergence of more severe forms of moral deviation. Therefore, comprehensive oversight is essential for fostering positive behavior and supporting the development of students' moral character.²⁷

Punishment

Punishment in the context of Islamic education refers to a deliberate and educational action taken by educators in the form of reprimands and guidance for violations committed, with the aim of fostering awareness and a sense of caution so that students do not repeat the same mistakes.²⁸ With regard to disciplinary measures, students who commit violations are initially provided with guidance, advice, or a verbal reprimand. However, if the behavior is repeated, disciplinary sanctions are applied in accordance with the type and severity of the offense. This graduated approach to discipline aims not only to correct inappropriate behavior but also to promote moral awareness, self-discipline, and a sense of responsibility among students. The disciplinary sanctions imposed may take various forms, including fines, assignments to read or memorize passages from the Qur'an, cleaning the madrasah grounds, and the summoning of parents or guardians. In cases involving serious or grave misconduct, students may be expelled from the madrasah. These sanctions are intended not only to deter future violations but also to cultivate responsibility, self-discipline, and moral awareness among students. The implementation of these sanctions has been shown to exert a deterrent effect on students, thereby reducing the likelihood of repeated misconduct and discouraging attempts to violate madrasah regulations. As a result, students become more aware of the consequences of their actions and are encouraged to adhere to established rules and standards of conduct. Moreover, the imposition of disciplinary sanctions is not intended solely as a form of punishment. Rather, it serves as a means of developing students' moral character and personal growth, while instilling a sense of responsibility and accountability for their actions. Through this approach, disciplinary measures become an integral part of the character-building process, encouraging students to reflect on their behavior and make positive improvements.

This finding is in line with previous research by Sintiya Utari and Meyniar Albina, who argued that disciplinary sanctions in Islamic education are intended to foster students' moral character by helping them better understand and appreciate Islamic moral values. Furthermore, such measures aim to improve students' behavior and guide them toward living in

²⁷Miftahul Alimin, Muzammil, "Keteladanan Guru dalam Menanamkan Nilai-Nilai Keagamaan sebagai Upaya Pembinaan Akhlakul Karimah Siswa", *Jurnal Pemikiran Keislaman*, Vol. 4, Nomor 1, 2020. <https://doi.org/10.61595/edukais.2020.4.1.43-54>.

²⁸M. Wisnu Khumaidi, "Pemberian Hukuman dalam Perspektif Pendidikan Islam," *An Naba*, Vol. 3, Nomor 2, 2020. <https://doi.org/10.51614/annaba.v3i2.61>.

accordance with the principles and teachings of Islam. Therefore, punishment in Islamic education is viewed not merely as a corrective measure, but also as an educational tool for moral and character development.²⁹

Supporting and Inhibiting Factors in the Development of Students' Moral Character at MTs Nurussalam Tetebatu

The Supporting Factors

The Consistent Implementation Of Religious Programs

The habituation method is an approach used to instill religious values and to implement Islamic practices in students' daily lives.³⁰ Consistent implementation of religious programs including *Imtak* activities, the Duha prayer, and the congregational Zuhur prayer, serves as a significant supporting factor in the development of students' moral character. Through the regular practice of these religious activities, students are encouraged to internalize Islamic values and cultivate positive attitudes and behaviors in their daily lives. This finding is in line with previous research by Fitri Mukaromah, who reported that the habituation of religious activities, including Qur'an recitation, the Duha prayer, and the congregational Zuhur prayer, contributes significantly to the development of students' religious character, discipline, and responsibility. These findings suggest that the consistent practice of religious activities serves as an effective means of instilling positive values and strengthening students' moral and character development.³¹

Positive role modeling provided by teachers

Role modeling is the cultivation of morals through examples set by educators in terms of words, actions, appearance, and positive attitudes. These examples function as a standard for children to emulate in doing good.³² The positive role modeling provided by teachers at MTs Nurussalam Tetebatu constitutes an important supporting factor in the formation of students' moral character. Through their words, attitudes, and actions, teachers serve as role models whose behavior can be observed, imitated, and internalized by students. Consequently, exemplary conduct from teachers plays a significant role in reinforcing Islamic values and fostering commendable moral behavior among students. A similar finding was reported by Abdul Halim Rangkuti, who argued that teachers' exemplary

²⁹Sintiya Utari dan Meyniar Albina, "Hakikat Hukuman dalam Filsafat Pendidikan Islam", *Konstitusi: Jurnal Studi Hukum*, Vol. 1, Nomor 1, 2024. Retrieved from <https://glonus.org/index.php/konstitusi/article/view/66/74>.

³⁰Muhammad Rusdi, *Penanaman Nilai-Nilai Agama Islam Dalam Pembelajaran*, (Medan: Universitas Medan Area Press, 2023), hlm. 26-27.

³¹Fitri Mukaromah dkk., "Implementasi Pendidikan Karakter Melalui Pembiasaan Keagamaan Di Mi Annur Singkut Kabupaten Sarolangun," *Jurnal Literasiologi*, Vol. 13, Nomor 1, 2025. Retrieved from <https://jurnal.literasikitaindonesia.com/index.php/literasiologi/article/view/879/1017>.

³²Saiful Bahri, *Membumikan Pendidikan Akhlak: Konsep, Strategi dan Aplikasi*, (Solok: Mitra Cendikia Media, 2023), hlm. 13-15.

conduct constitutes the most dominant and effective factor in the formation of students' moral character. As primary role models within the educational environment, teachers exert a significant influence on students' attitudes, behaviors, and values. Therefore, the consistent demonstration of positive conduct by teachers plays a crucial role in fostering moral development and encouraging students to embody commendable character traits.³³

This finding is in line with previous research by Nurlaila, who stated that the implementation of religious habituation programs within the madrasah, together with the exemplary conduct of teachers, plays a significant role in shaping students' moral character. The combination of role modeling and habituation enables students not only to acquire an intellectual understanding of moral values but also to internalize and consistently apply those values in their everyday lives. Consequently, this integrated approach contributes effectively to the development of students' character and the cultivation of commendable moral behavior.³⁴

The Inhibiting Factors.

Internal Student-Related Factors

Internal factors refer to elements within an individual that play a role in moral development, such as instincts, habitual behavior, willpower or determination, and conscience.³⁵ Internal student-related factors, including a lack of self-awareness, feelings of laziness, and insufficient personal motivation to cultivate good moral character. These factors constitute significant obstacles to the development of students' moral character, as individuals who do not possess the awareness or willingness to improve themselves are generally more difficult to guide and educate. Since the source of the challenge originates from within the students themselves, efforts to foster positive moral behavior may become less effective without their active participation and commitment to personal growth.

A similar finding was reported by Melinda Pridayani and Ahmad Rivauzi, who identified a lack of self-awareness, feelings of laziness, and insufficient personal motivation among students as significant barriers to moral character development. Their research suggests that these internal factors can hinder the effectiveness of character-building efforts, as students who lack intrinsic motivation and self-awareness are less likely to actively engage in the process of moral and behavioral improvement.³⁶

³³Abdul Halim Rangkuti, "Keteladanan Guru Dalam Pembentukan Akhlak Peserta Didik Tingkat Madrasah Tsanawiyah," *Journal of Education and Social Sciences (JEDSOC)*, Vol. 1, Nomor 4, 2025. Retrieved from <https://journal.independentresearchcenter.com/jedsoc/article/view/160/206>.

³⁴Nurlaila, "Pembinaan Akhlak Mulia melalui Keteladanan dan Pembiasaan", *Jurna Ilmu Kependidikan dan keislaman*, Vol. 14, Nomor 2, 2019. Retrieved from <https://jurnal.unismuhpalu.ac.id/index.php/IQRA/article/view/1561/1358>.

³⁵Mulianti Sesady, *Ilmu Akhlak*, (Depok: Rajawali Pers, 2023), hlm. 8-11.

³⁶Melinda Pridayani, Ahmad Rivauzi, "Faktor Pendukung dan Penghambat Pelaksanaan Program Penguatan Pendidikan Karakter Religius Terhadap Siswa", *An-*

The Influence Of The Family

A family is a group of individuals who share blood relations, with husband, wife, and children as its primary members. A family can also be defined as a social bond formed by a sense of kinship and love among individuals, encompassing the smallest social environment to a broader community luas.³⁷ The influence of the family environment constitutes another inhibiting factor in the formation of students' moral character. Many students at MTs Nurussalam Tetebatu come from families affected by parental divorce, and a significant number reside with their grandparents or other relatives, such as aunts, following the separation of their parents. Under such circumstances, supervision and guidance regarding moral development may be limited, potentially resulting in insufficient attention to character education. Consequently, these conditions may adversely affect students' moral behavior and hinder the development of positive character traits.

A similar conclusion was reached by Qurrota A'yun, who argued that parental divorce constitutes a significant obstacle to the formation of students' moral character. The dissolution of the family structure may lead children to experience profound emotional distress and feelings of loss. Furthermore, parental divorce can result in reduced supervision, affection, and attention toward children's educational progress, as well as their mental and physical well-being. As a consequence, children may become more vulnerable to engaging in undesirable behaviors, thereby hindering the development of positive moral character. These findings highlight the crucial role of a stable and supportive family environment in fostering students' moral and character development.³⁸

The Negative Influence Of Peer Groups

A friend is a person who works, acts, travels, and communicates together with others. The term can also refer to an individual who serves as a companion or counterpart.³⁹ The negative influence of peer groups represents another inhibiting factor in the formation of students' moral character at MTs Nurussalam Tetebatu. Students often tend to imitate the language, attitudes, and behaviors exhibited by their peers, including those that are inconsistent with positive moral values. As a result, peer interactions can significantly shape students' patterns of behavior. Moreover, peer groups exert a considerable influence on students' motivation, attitudes, and moral

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<https://doi.org/10.24036/annuha.v2i2.188>

³⁷Cepi Ramdani dkk., "Peran keluarga dalam pendidikan karakter," *Banun: Jurnal Pendidikan Islam Anak Usia Dini*, Vol. 1, Nomor 2, 2023. Retrieved from <https://journal.albadar.ac.id/index.php/BANUN/article/view/103>

³⁸Qurrota A'yun, "Dampak Perceraian Orang Tua terhadap Pendidikan Akhlak Anak (Studi Kasus di desa Depok kecamatan Lebak Barang kabupaten Pekalongan)", (Skripsi, UIN. KH Abdurrahman Wahid Pekalongan, 2023).

³⁹M. Ag Nufiar, "Pengaruh Teman Sebaya Terhadap Perilaku Peserta Didik," *AZKIA: Jurnal Aktualisasi Pendidikan Islam*, Vol. 16, Nomor 1, 2021.
<https://doi.org/10.58645/jurnalazkia.v16i1.31>.

development. Therefore, negative peer influences may hinder efforts to cultivate good character and promote desirable moral conduct among students.

A similar perspective was expressed by Nila Pratiwi et al., who stated that students who interact and socialize with peers possessing poor moral conduct are more likely to imitate and adopt similar behaviors. This suggests that peer influence plays a crucial role in shaping students' attitudes and actions. Consequently, association with peers who demonstrate negative behaviors may hinder the development of positive moral character and contribute to the emergence of undesirable conduct among students.⁴⁰

The Improper Use of Gadgets or Smartphones With Social Media and Online Gaming

A gadget or mobile phone is an electronic device of relatively small size that has specific and practical functions for use.⁴¹ Another significant challenge in the formation of students' moral character at MTs Nurussalam Tetebatu is the improper use of gadgets or smartphones. In particular, excessive engagement with social media and online gaming may expose students to various forms of negative content that are inconsistent with Islamic moral values. Such exposure can influence students' attitudes, behaviors, and ways of thinking, potentially undermining efforts to cultivate positive moral character. Therefore, the responsible and supervised use of digital technology is essential to minimizing its negative impact on students' moral and character development. For instance, students frequently adopt patterns of speech and behaviors that are inconsistent with positive moral values as a result of exposure to content consumed through social media platforms and online games. The repeated interaction with such content may influence their attitudes and conduct, thereby posing challenges to the development of desirable moral character.

A similar conclusion was reached by Fauziah Dwiylanti, who argued that the influence of gadgets and smartphones can have adverse effects on students' moral and academic development. Excessive use of digital devices often encourages students to devote substantial amounts of time to non-beneficial activities, such as online gaming and passive consumption of social media content. Consequently, students may become less diligent, experience reduced concentration in learning, exhibit a decline in moral conduct, display a lack of respect or attentiveness toward teachers, and neglect their religious responsibilities, particularly the obligation to perform prayers. These findings underscore the importance of proper supervision and guidance in the use of digital technology among students.⁴²

⁴⁰Nila Pratiwi dkk., "Peran teman sebaya dalam pembentukan akhlak anak: Studi di MTs Muhammadiyah Curup," *INCARE, International Journal of Educational Resources*, Vol. 1, Nomor 4, 2020. <https://doi.org/10.59689/incare.v1i4.103>.

⁴¹Ayu Lestari dkk., "Pengaruh gadget terhadap akhlak seorang anak," *Journal of Creative Student Research*, Vol. 1, Nomor 4, (2023). <https://doi.org/10.55606/jcsrpolitama.v1i4.2247>

⁴²Fauziah Dwiylanti, "Dampak Penggunaan Gadget Terhadap Akhlak Siswa Di SMP Negeri 5 Kendari", (*Skripsi*, IAIN Kendari 2024).

Conclusion

This study aims to examine the strategies employed by the head of the madrasah in instilling Islamic values to foster students' moral character at MTs Nurussalam Tetebatu. The strategies employed by the head of the madrasah in instilling Islamic values to foster students moral character at MTs Nurussalam Tetebatu are implemented through several approaches: 1) serving as a role model by demonstrating honesty, discipline, and responsibility, 2) habituating students to religious activities through religious education in intracurricular programs, diniyah programs, as well as co-curricular and extracurricular activities at the madrasah, 3) providing correction and supervision both inside and outside the classroom to prevent and address behavioral deviations before they develop into more serious moral misconduct, 4) implementing sanctions, such as a fine of IDR 5,000, reading or memorizing the Qur'an, cleaning the school grounds, summoning parents, and in cases of serious or severe violations, expulsion from the madrasah. These sanctions are not intended merely to punish students but rather to foster their moral character and personal development while teaching them to take responsibility for their actions.

The formation of students' moral character at MTs Nurussalam Tetebatu is supported by several factors, including the following: 1) The consistent implementation of religious programs that encourage students to internalize and practice Islamic values in their daily lives. 2) The positive role modeling provided by teachers, whose attitudes, behaviors, and actions serve as examples for students to observe, emulate, and apply in the development of their moral character. The development of students' moral character is also influenced by several inhibiting factors, which include the following: 1) Internal factors within the students themselves, such as a lack of self-awareness, motivation, and commitment to developing good moral character. 2) The influence of the family environment, including limited parental supervision and guidance. 3) The influence of peer groups, which may affect students' attitudes and behaviors through social interaction. 4) The influence of gadgets or smartphones, particularly exposure to social media and online games, which may negatively impact students' moral development and behavior when used inappropriately.

This study contributes to the development of knowledge, particularly in the field of Islamic education, by providing insights into the role of the madrasah principal in shaping students' moral character through the implementation of Islamic values, and serves as a reference for developing effective leadership strategies in madrasahs. However, this study has limitations, as it was conducted at only one location, namely MTs Nurussalam Tetebatu, so the findings cannot be generalized to other madrasahs. And future researchers are encouraged to investigate more comprehensively the effectiveness of the principal's strategies in promoting changes in students' moral character. Such studies may employ quantitative or mixed method research designs to provide more robust empirical evidence regarding the impact of these strategies on students' moral and character development.

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