

## Examining the Role of Islamic Education Teachers in Fostering Good Character Among Students at Al-Fityah Integrated Islamic Junior High School in Pekanbaru

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### ABSTRACT

This study aims to determine the strategies used by Islamic Religious Education teachers in fostering good character at SMP IT Al Fityah in Pekanbaru. Specifically, it seeks to examine the character-building efforts undertaken by Islamic Religious Education teachers at SMP IT Al Fityah in Pekanbaru. The method used in this study is a descriptive method employing a qualitative approach. Data collection procedures involved observation, interviews, and documentation. The interviews in this study were conducted with Islamic Religious Education teachers. The data analysis process used in this study included data collection, data reduction, data presentation, and drawing conclusions. The results of this study indicate that Islamic Religious Education teachers have implemented various effective strategies to strengthen students' akhlakul karimah. These strategies include fostering religious practices, providing guidance, and consistently modeling exemplary behavior in daily school activities. The implementation of these strategies has proven to have a positive impact on changes in students' religious attitudes and behaviors. These findings underscore that structured and sustained character development is crucial in supporting the success of character education.

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## INTRODUCTION

Good character refers to habits that lead to good or praiseworthy deeds, as well as conscious actions that arise spontaneously and naturally within a person, without any pretense (Ismail et al., 2018). Character is an essential aspect that results from the application of Islamic teachings. The primary mission of Islamic Religious Education is to foster students of noble character within society. However, not all students have fully demonstrated or possessed such noble behavior or character. (Fadhillah, 2020). Students' character must be shaped through a focused, continuous educational process that involves teachers actively setting a good example. Efforts to foster character must also be supported by a conducive school environment so that moral values can be instilled effectively. Therefore, appropriate teaching strategies are essential for instilling noble character so that students can apply these values in their daily lives.

In reality, there are still many people who exhibit poor character traits, such as disrespecting teachers, lacking manners, using profanity, and bullying their peers. And there are many more examples. This occurs in both formal and informal educational settings. All of this stems from the lack of religious education they receive from their teachers, which has led to a decline in character, ethics, and morals, particularly among students.

Therefore, Islamic Religious Education teachers are expected to be able to teach and set a good example for students regarding proper behavior and moral conduct. This is because Islamic Religious Education teachers play a crucial role in shaping and nurturing students' moral character at school. For

example, at SMPIT Al Fityah in Pekanbaru, there are several established practices, such as the pledge recited by students and teachers, regular Dhuha prayers, morning and evening recitations of the Al-Matsurat, maintaining a distance between female and male students, congregational prayers at the mosque for male students and in their respective classrooms for female students, wearing Islamic attire for female students such as a hijab that covers the chest and extends to the elbows, and reciting the Qur'an every Friday morning.

The practice of good habits, along with character-building activities implemented by teachers particularly Islamic religious education teachers for students at school, will help foster good character in students. Consistently practicing these habits will strengthen students' character, allowing moral values to be effectively internalized. Furthermore, teachers' involvement as role models in every character-building activity will have a positive influence on students' attitude and behavior development. With the support of a conducive school environment, this character education is expected to produce students who are polite, disciplined, and responsible.

Regarding the issue of character development, various studies have been conducted on this topic. A study by Aisyah, Abdul Roni, and Supatmi (2022) examined the role of Islamic Education (PAI) and Civic Education (PPKN) teachers in fostering noble character among students at SMA IT Khazanah Kebajikan in Palembang. Then, the research by Emma Fauniah, Sari Kumala, and M. Fahmi Arifin (2023) examined the role of Aqidah Akhlak teachers in shaping noble character among fifth-grade students at MI Muhammadiyah 3 Al Furqan in Banjarmasin. Then, the research by Jursan Majid and Rustan Efendi (2023) examined the contribution of Islamic Religious Education teachers in improving the noble character of students.

Based on the above discussion, the author was motivated to conduct a study titled: "Strategies Used by Islamic Religious Education Teachers to Foster Good Character in Students at SMP IT Al Fityah in Pekanbaru." The purpose of this study is to identify the strategies used by Islamic Religious Education teachers to foster good character in students. This study was conducted to assist Islamic Religious Education teachers who read this paper in guiding their students.

## **RESEARCH METHODOLOGY**

This study employs a descriptive qualitative method to analyze the strategies used by Islamic religious education teachers in fostering akhlakul kharimah among students at SMP IT Al Fityah. Qualitative research is characterized by the description of data and issues identified by the researcher. This description is based on evidence collected by the researcher. The longer the researcher conducts fieldwork, the richer the data obtained will be. However, the duration of this study must also be limited by the researcher; otherwise, the study will never be completed. Qualitative research typically takes a very long time to gather data in the field. This is because many new data points emerge in the field, and they are often interconnected. A researcher's observations of phenomena in the field can yield new data findings that may vary from day to day. That is why qualitative research usually takes a long time.

Qualitative research is a method conducted by an individual who is capable of collecting data and who, in principle, acts as the sole researcher in all aspects of the study, although in the field they may be assisted by a team or group. Data is collected through observation, interviews with Islamic Education teachers, and documentation (Pradoko, 2017).

The steps involved in data analysis techniques include data reduction, data display, verification, and data presentation. Data reduction is performed by filtering relevant information and eliminating data that is not related to the research focus. The reduced data is then presented in a more easily understandable format, such as tables, graphs, or narrative descriptions, to visualize the research findings. Verification is conducted to ensure the validity and reliability of the collected data, while in the final stage, the results of the data analysis are presented in a systematic and clear report to provide a better understanding of the phenomenon under study (Pradoko, 2017).

## RESULTS AND DISCUSSION

### Strategies Used by Islamic Education Teachers to Foster Good Character

In general, according to Djamarah (2002), a strategy is a method or approach. A strategy is generally defined as a general course of action aimed at achieving predetermined goals. The methods used by Islamic education teachers to foster *akhlakul kharimah* include the following: lectures, discussions, assignments (recitations), question-and-answer sessions, teaching by example, teaching through habits, teaching through advice and stories, and teaching through discipline (Hully, 2020).



Figure 1. Interview with an Islamic Religious Education Teacher

Based on an interview with an Islamic education teacher Mukhlis, he stated that efforts to cultivate noble character are made by implementing a number of guidance strategies focused on fostering the habit of worship as a means of shaping students' noble character. This habit-forming approach adopted by the school is in line with Islamic teachings and the opinions of experts. In Islamic teachings, it is firmly believed that the Prophet Muhammad (peace be upon him) is the primary role model who, throughout his life, consistently cultivated the habit of demonstrating noble virtues both personally, within his family, and within the wider community. This exemplary character was deeply ingrained in the Prophet Muhammad (PBUH). He was a perfect human being (*insan kamil*) who manifested divine attributes in both his speech and conduct (Alfarizi, 2019). Furthermore, in theory, experts note that the technique of habituation in learning has a significant impact on fostering a generation that upholds the values of *akhlakul karimah*. If someone frequently engages in a particular activity, they will generally gain a deeper understanding of the substance of that activity and become increasingly familiar with the benefits it offers. This is also what Bahrudin (2025) stated: in education, accustoming children to doing good deeds can shape relatively permanent behavior. The habit of doing something triggers spontaneity, so that even when they are engrossed in their own activities or their surroundings, they still have the energy to redirect their focus. Here are some religious activities that teachers prioritize to accustom students to behave in accordance with Islamic values.

**First**, the teacher implemented a prayer routine, beginning with the arrangement of rows. Students who consistently performed their prayers were placed in the first row, while those who did not perform the Fajr prayer were placed in the next row. This arrangement served not only as a technical organization but also as a reminder for students to remain disciplined in performing their prayers on time. Upon deeper analysis, what this teacher does is fundamentally in line with B.F. Skinner's behaviorist theory, particularly regarding behavioral reinforcement (Hamzah, 2023). Separating students based on their abilities conveys the message that every participation and achievement is rewarded more than others. Through this habit-forming process, students gradually demonstrate behavioral changes toward improvement. For teachers, encouraging and guiding students to develop the habit of performing prayers is part of the ongoing *da'wah* they carry out. As long as students are with them, teachers will continue their efforts to educate students to always maintain their prayers.



Figure 2. Student Worship Assessment

**Second**, the school holds a Qur'an recitation session every Friday morning. This activity is conducted to foster students' love for the Qur'an while instilling religious devotion, discipline, and a sense of responsibility. The regular recitation sessions have led to improved Qur'an reading skills and the development of a more courteous and civilized character. In addition to the previous explanation, recitation is a method of memorizing the Qur'an by having the memorizer recite their memorization to others, either individually or in a group (congregation). This is intended so that listeners can identify any shortcomings in a person's recitation, as a memorizer may not realize when there are errors or shortcomings in their recitation of a verse.

According to Ali et al. (2024), a holistic method or approach is essential in learning the Qur'an; in fact, teachers who seriously apply such methods when teaching the Qur'an are able to enhance the overall effectiveness of instruction and students' understanding. That is how important methods are in learning. A method is a way or procedure used to achieve a specific goal; a method is equivalent to the way learning materials are presented to students to achieve predetermined goals. Thus, one of the skills a teacher must possess in teaching is the ability to select the appropriate teaching method.

When teaching the memorization of the Qur'an, teachers must also determine an appropriate method to help students memorize the Qur'an effectively and in a reasonable amount of time. It is not merely a matter of reading and listening to the Qur'an; the term "tasmi'" is now strictly applied to those who are memorizing the Qur'an. In this sense, tasmi' of the Qur'an is used as a method of memorization, typically involving two or more people gathering together, with one reciting the Qur'an (without looking at the text) while the others listen. The listener plays a very important role in this process. This is because they can correct or verify the reciter's reading if any errors occur.



Figure 3. Recitation of the Qur'an

**Third**, teachers encourage students to perform the Dhuha prayer in congregation, which serves as an important means of fostering students' spirituality and moral character. Cultivating this sunnah practice helps students become calmer and more diligent, and leads to improved speech and behavior. Teachers can also

easily distinguish between students who are accustomed to performing acts of worship and those who are less consistent, as regular religious practice directly influences their daily attitudes and behavior.

Overall, the strategy of fostering religious practices including congregational prayer, reciting the Qur'an, and Dhuha prayer—has proven effective in cultivating students' good character. These practices, carried out consistently and accompanied by dhikr and other religious activities, form a strong foundation for developing polite, disciplined, and virtuous character.



**Gambar 4. Sholat Dhuha Berjamaah**

In addition to the habit-forming strategies implemented, based on the results of interviews conducted in the early stages of the study, Islamic Religious Education teachers also use habit-forming methods and counseling as their primary approaches to fostering good character in students.

The habit-forming method is an approach that can be used to help children develop habits in their thinking, attitudes, and actions. This method is highly practical in guiding and shaping children's character by fostering habits in carrying out various activities. The essence of habit formation actually lies in experience. Habituation is something that is practiced. Therefore, discussions on habituation always revolve around the necessity of engaging in daily habits. The core of habituation is repetition. In attitude development, the habituation method is highly effective because it instills good habits in children. Habituation involves instilling the skills to act and speak in certain ways, so that appropriate methods become appealing to children. Habituation, in essence, has deeper implications than merely instilling ways of acting and speaking (Abidin, 2018).

This habit-forming program is structured because it has become a scheduled part of the school curriculum, taking place both in the morning and every Friday. These activities include congregational prayer, recitation of the Qur'an, and Dhuha prayer. Not only are all these activities scheduled, but teachers also consistently remind students to ensure they do not neglect them. Through consistent practice, students develop into disciplined, polite individuals with a sense of spiritual responsibility.

In addition, Islamic Education teachers also employ the method of counsel, which is a process of mutual reminders between teachers and students to foster a sense of care and moral awareness. The method of counsel (*mau'izhah*) in Islamic education is an approach to character development carried out by offering warnings, reminders, and heartfelt exhortations toward goodness. Counseling is understood as an effort to purify and improve students through gentle, reasoned, and sincere words. From an Islamic educational perspective, this method not only guides students to avoid reprehensible behavior but also fosters spiritual awareness regarding reward, sin, death, and accountability before Allah. The principles of applying the advice method require educators to understand students' psychological development, the learning situation, and the exemplary conduct that must be reflected in the teacher's behavior. Therefore, advice must be delivered repeatedly, consistently, and appropriately to the situation so that moral values can be effectively internalized.

As a method of character development, counsel plays a vital role because it can be applied in various situations and serves as a precursor to other methods. Counsel can take the form of encouraging words,

thought-provoking questions, logical arguments, stories, dialogues, parables, and even practical demonstrations. Its purpose is to move the heart, foster awareness, and guide students' actions toward improvement. Furthermore, counsel is highly effective when supported by a religious environment and authoritative teachers, as the success of this method heavily depends on the educators' exemplary conduct and sincerity. Thus, the counsel method serves as a fundamental strategy in moral education capable of comprehensively addressing students' cognitive, affective, and spiritual domains (Nasution, 2020).

Allah Swt. has emphasized the importance of people giving one another advice. This can be found in Surah Al-'Ashr, verses 1–3:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

Meaning: By time. Indeed, mankind is in a state of loss, except for those who believe and do righteous deeds, and urge one another toward truth and patience.

The educational lesson that can be drawn from the verse above is how important it is to value time, as it is a primary source in life. Those who do not care about time will suffer a loss. Conversely, those who value time will be blessed; they are the believers who perform righteous deeds, counsel one another in truth and patience, especially when facing trials and difficulties (Yaqin, 2015). This message must serve as a guide for teachers to continue offering guidance to their students. There is no such thing as getting tired of giving advice to students, as students are generally children who often lose control.

The guidance provided is not a one-time event but must be ongoing so that moral and religious values are truly instilled in students. Teachers emphasize that guidance is an essential part of character education and must not be neglected in the daily mentoring process. Through consistent guidance, students come to better understand the meaning of good deeds, the importance of worship, and ethical behavior. A theory states that if advice is given consistently, it will leave a lasting impression on the soul and bring peace to the heart. In essence, advice is an expression of love for those we care about because we want them to become better people than they were before (Sartono and Sitika, 2013).

Thus, the interview results indicate that a combination of habit-forming methods and guidance serves as an effective strategy for fostering good character. Regular religious practices and consistent guidance have proven effective in influencing the development of students' attitudes, speech, and behavior, making them more religious, responsible, and of noble character.

### **Factors That Contribute to the Development of Good Character**

Based on the interview results, the teacher emphasized that the development of students' good character does not depend solely on habit-forming programs and advice, but is also heavily influenced by the teacher's example. The PAI teacher stated that every teacher should possess good character and be able to serve as a role model for students. If even a single teacher fails to embody Islamic values, this can have a negative influence or create bias among students. Therefore, setting a good example is a fundamental principle in the success of character education.

To maintain the quality of this exemplary conduct, the school implements the Islamic Personal Development (BPI) program for all teachers. This BPI program is designed to shape and nurture teachers' moral character through the cultivation of religious practices and structured spiritual guidance. In the program, teachers are questioned and evaluated regarding their religious practices, such as performing the five daily prayers, tahajud prayers, the quality of their Quran recitation, and their fasting habits. Assessments are conducted periodically through weekly evaluations, then compiled into monthly reports that are systematically documented.

In addition to serving as a form of spiritual development, the Islamic Personal Development (BPI) program also functions as a means of strengthening teachers' character and professionalism. Through this

program, teachers are not only expected to perform their religious duties consistently but are also required to demonstrate integrity, discipline, and exemplary behavior in their daily duties. BPI provides teachers with an opportunity for self-reflection, addressing shortcomings, and enhancing personal qualities so they can serve as role models for their students. These development activities are typically conducted through regular religious study sessions, moral development discussions, and discussions regarding the role of teachers in guiding students' moral development. With this approach, BPI focuses not only on ritual aspects but also on the formation of Islamic attitudes and values that reflect the identity of an educator.

In addition, the implementation of the BPI also serves as a tool for the school to maintain a religious and conducive environment. This program emphasizes the importance of cooperation among teachers to remind, support, and strengthen one another in fulfilling their responsibilities as educators. Structured spiritual supervision helps ensure that every teacher shares the same commitment to fostering students' moral character. The evaluation is not merely an administrative assessment but an effort to foster a school culture that upholds Islamic values. With the BPI in place, the school has clear standards for moral guidance, ensuring that the cultivation of *akhlakul karimah* is not solely the responsibility of PAI teachers but a collective duty of all educators.



Figure 5. Islamic Personal Development

Nevertheless, the teachers noted that implementing the BPI program is not without its challenges. There are still some teachers who struggle or are inconsistent in participating in the program, so the moral development of teachers requires strong commitment, discipline, and continuous system reinforcement. Nevertheless, the existence of the BPI is considered an important step in ensuring that teachers truly become role models in line with Islamic values, so that the cultivation of *akhlakul karimah* in students can take place optimally.

### Obstacles to Developing Good Character

Based on the interview results, there are several obstacles encountered in implementing the strategy for fostering good character in schools. First, there is a lack of consistency among teachers in reminding students. Informants explained that since the orientation period, teachers have emphasized the importance of guiding students during *the first* 40 days, covering everything from proper etiquette for entering the mosque and performing wudu to establishing other religious practices. However, in practice, this supervision has not been fully effective. Some teachers only carry it out when reminded, whereas when there is no reminder, these activities tend to stop. This indicates that the habit-forming process, which should be carried out continuously, has not yet been optimally implemented.

*The second* challenge is a lack of shared commitment among teachers. Informants noted that while some teachers are highly committed, others are inconsistent in carrying out their mentoring duties. This disparity in commitment results in the character-building and habit-forming programs not being implemented

uniformly. This situation indicates that the program's success requires the collective commitment of all teachers, not just a few individuals.

*The third* challenge relates to teachers' exemplary conduct, which is not yet fully reflected in their daily behavior. Informants expressed concern when they observed students performing zikir while their teachers were seen playing on their cell phones. This discrepancy between teachers' instructions and their behavior creates a disconnect and undermines the effectiveness of character education. During meetings, school administrators consistently remind teachers not to engage in zikir themselves but to focus on supervising students to ensure the worship atmosphere remains orderly. However, a lack of unity and cooperation among teachers has prevented this exemplary conduct from being fully realized. Overall, the challenges that have emerged include inconsistency, weak shared commitment, and a lack of exemplary behavior. These three aspects require serious attention to enhance the effectiveness of strategies for fostering good character within the school environment.

## CONCLUSION

Based on the results of research on the strategies used by Islamic Religious Education teachers in fostering good character in students, it can be concluded that character development in schools takes place through several complementary approaches. The primary strategies employed are the habit-forming method and the counseling method, which are implemented in a structured manner through routine activities such as congregational prayer, recitation of the Qur'an, and Dhuha prayer. Consistent religious practice has been proven to have a positive influence on fostering religious attitudes, discipline, and polite behavior in students. Additionally, continuous guidance helps strengthen students' moral awareness and noble ethical values.

The primary factor in fostering good character is the example set by teachers, which serves as a crucial foundation for the success of character education. The implementation of the Islamic Personal Development (BPI) program for teachers serves as a developmental tool that helps maintain educators' spiritual well-being. Nevertheless, the success of this program depends heavily on the commitment and consistency of all teachers in practicing the prescribed acts of worship and fulfilling their moral responsibilities.

The barriers identified include a lack of consistency among teachers, a lack of shared commitment, and suboptimal role modeling in daily practice. Variations in commitment among teachers result in inconsistent implementation of the habit-forming program. Furthermore, discrepancies between teachers' instructions and their behavior can cause confusion or bias among students, thereby undermining the effectiveness of the guidance. Overall, the success of character development is largely determined by the integration of habit-forming strategies, guidance, and exemplary behavior, supported by the collective commitment of all teachers. Strengthening discipline, cooperation, and exemplary behavior are crucial aspects that must be continuously improved to ensure the character development process proceeds more effectively and sustainably.

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