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Instilling Morals: Affective Value Formation Strategies in Islamic Education

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Abstract

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This study aims to analyze the strategies of Islamic Education teachers in instilling morals in students in order to form affective values. This study aims to identify the strategies implemented by Islamic Education teachers in instilling morals in students to develop affective values. The main focus of this study is to understand the extent to which the implemented strategies are able to foster noble character in students through the process of internalizing Islamic values. The research uses a qualitative case study approach, data collection techniques through interviews, observation, and documentation. The data analysis used is Miles and Huberman's model: data reduction, data display, and conclusion drawing. The results of the study showed that the strategies used included habituation, role modelling, advice, and discipline. The habituation strategy was carried out through routine religious activities such as joint prayer and congregational prayer. The role model strategy was implemented by providing examples of good behaviour from teachers to students. The advice and discipline strategies were implemented through educational motivation and reprimands. The four strategies complement each other in shaping students' affective aspects, such as attitudes, interests, assessments, and character. The instillation of morals in this context aims for students not only to know the value of goodness cognitively but also to internalize and believe in it in everyday life. Teachers and school administrators need to design and implement strategies that are not only theoretical but also practical in students' daily lives. Habituation through religious activities and teacher role-modeling can create a conducive learning environment for instilling values.

Penelitian ini bertujuan untuk menganalisis strategi guru

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Pendidikan Agama Islam dalam menanamkan akhlak pada peserta didik agar terbentuk nilai-nilai afektif. Penelitian ini bertujuan untuk mengidentifikasi strategi-strategi yang diterapkan guru Pendidikan Agama Islam dalam menanamkan akhlak pada peserta didik agar terbentuk nilai-nilai afektif. Fokus utama penelitian ini adalah untuk mengetahui sejauh mana strategi-strategi yang diterapkan mampu menumbuhkan akhlak mulia pada peserta didik melalui proses internalisasi nilai-nilai Islam. Penelitian ini menggunakan pendekatan studi kasus kualitatif, teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data yang digunakan adalah model Miles dan Huberman yaitu: reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi yang digunakan meliputi pembiasaan, keteladanan, nasihat, dan pendisiplinan. Strategi pembiasaan dilakukan melalui kegiatan keagamaan rutin seperti shalat berjamaah dan shalat berjamaah. Strategi keteladanan dilakukan dengan memberikan contoh perilaku baik dari guru kepada peserta didik. Strategi nasihat dan pendisiplinan dilakukan melalui motivasi edukatif dan teguran. Keempat strategi tersebut saling melengkapi dalam membentuk aspek afektif peserta didik, seperti sikap, minat, penilaian, dan karakter. Penanaman akhlak dalam konteks ini bertujuan agar siswa tidak hanya mengetahui nilai kebaikan secara kognitif tetapi juga menghayati dan meyakini dalam kehidupan sehari-hari. Guru dan pengelola sekolah perlu merancang dan menerapkan strategi yang tidak hanya teoritis tetapi juga praktis dalam kehidupan sehari-hari siswa. Pembiasaan melalui kegiatan keagamaan dan keteladanan guru dapat menciptakan lingkungan belajar yang kondusif untuk menanamkan nilai-nilai.

I. INTRODUCTION

Moral education aims to enable students to practice Islamic teachings. The instillation of moral values aims to form pious and noble human beings. For example, students are passionate about carrying out worship, are accustomed to noble morals, and have noble character (Putry, 2019). This is closely related to the goals of national education Undang-Undang No. 20 Tahun 2003, which are generally explained to form pious human beings. The manifestation of noble morals towards students is not an easy job. Therefore, the education system needs to be considered intensively and must be carried out by experts who are full of mandate (responsible). If noble morals are applied in human daily life, then all aspects of their lives will be good and free from all disasters and calamities.

Therefore, noble moral education must be taught and practised in everyday life (Sya'roni, 2022).

National Education functions to develop abilities and shape character in order to educate the nation's life and develop the potential of students so that it can create humans who believe and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Between the objectives of National Education and the objectives of Islamic Education, there is a parallel direction, namely having a primary focus on increasing faith, understanding, appreciation, and experience in order to become humans who believe, are devoted, have noble morals in personal life, in society, in the nation and the state.

The formulation of Islamic educational objectives expressed in two perspectives shows that the end of the educational process is the formation of good attitudes, morals, and values (affective), which are accompanied by the development of knowledge (cognitive) and skills (psychomotor) (Suharsongko et al., 2023). In the process of Islamic education, the internalization of values begins with providing an understanding of knowledge to students who then start to the affective stage, which is obtained by students internalizing and believing in Islamic values within themselves. The affective stage in students is an important part because students do not only practice based on their knowledge or skills but also believe in their hearts.

Basically, every human being has a moral awareness and a sense of morality since birth as part of their innate potential. This means that the tendency to be ethical is already present in every individual since birth, and behaviour that deviates from good nature can be considered a deviation from their nature. However, along with the rapid development of information, children's personalities are also affected. Fast technological developments and easy access to information everywhere shape children's mindsets according to what they see. Therefore, the role of parents and schools as filters is very important (Muttaqin et al., 2023).

The formation of moral character in students influences the achievement of affective values. This has been proven by several studies, such as the research

conducted by Suryani (2013), which stated that moral development can integrate affective values in students, such as responsibility, tolerance, and nationalism. Susanto et al. (2023) research also indicated that instilling moral values in students can foster affective values through strategies such as role modeling, habituation, and moral dialogue (Aini & Ramadhan, 2024).

Rasulullah Saw is the first and foremost role model in character education in schools. He has been providing examples of shiddiq, amanah, fathonah and tabligh as a philosophical basis for strengthening character education for more than 15 centuries. The process of instilling the character of Rasulullah is carried out through the method of habituation, application of rules and punishment for violators, creation of a conducive school environment, and application of role models in classroom learning (Wiguna et al., 2022). Character formation is supported by a synergistic relationship and the active role of the three centers of education in this case the school, parents, and society so that Islamic religious character is formed in students (Samsudin & Darmiyanti, 2022).

The main problem faced by the younger generation in recent years is the problem of morals and ethics. Almost every day, news about criminal acts and anarchism always makes the headlines in various media. Although morals and ethics are not only related to visible behaviour or criminal news, these moral problems have a serious impact on various aspects of life (Arifudin et al., 2024). Discussing moral development cannot be separated from the world of education, in discussing the world of education of course we enter a very complicated and complex problem. We witness how the world of education is increasingly decorated with various practices that are contrary to the nature of education itself. How our children who were once known as noble children, now like to brawl, are easily provoked, and lose their manners, both at home, school, and in the midst of society (Gurning, 2024).

Many Islamic Education learning practices are still weak and considered a failure because Islamic Education only focuses on knowledge skills. At the same time, the affective and psychomotor aspects receive less attention in terms of skill development or evaluation. This phenomenon makes Islamic Education learning

must be able to change the direction of learning which was initially only focused on cognitive knowledge into learning that is able to instill meaning and values in students. The values embedded in students will be the foundation for practising Islamic values in everyday life.

The weakness of Islamic Education in instilling Islamic values in students does not mean that it does not form a way to improve towards better learning. Changing morals and ethics requires the contribution of Islamic Education so the role of Islamic Education teachers occupies an important position in forming various learning strategies that can achieve effective values through instilling morals.

The strategy of Islamic Education Teachers in fostering students' morals will basically greatly affect the level of understanding and practice of moral values themselves, especially if they influence the level of student awareness in practising noble values, both in institutions or outside educational institutions (Rahmat et al., 2023). A good and appropriate Islamic Education teacher strategy can certainly bring about changes in students' morals. Likewise, a bad and inappropriate strategy of Islamic Education teachers can be the cause of the failure of Islamic education in fostering students' morals in schools. Students' lack of understanding of religious education is because teachers do not use certain strategies in delivering lesson materials, so the teaching process does not run optimally, in contrast if in teaching teachers use the right strategy techniques in providing material, students will certainly be better able to understand and comprehend and be able to practice (Abdullah, 2021). This study will discuss several strategies that can be carried out to instil morals in students to achieve Effective values that can be embedded in students.

II. METHOD

The research method used is qualitative research with a descriptive approach. The descriptive approach was chosen to enable the researcher to obtain a comprehensive understanding of the processes and steps undertaken by teachers in internalizing moral and affective values through various strategies

(Ikhwan, 2021). The research was conducted at SMA N 1 Gabus in Grobogan Regency. Based on preliminary observations, many teachers stated that the assessment of the affective domain was carried out merely as a formality, and as a result, it did not provide valid data to accurately reflect students' attitudes. Data collection techniques were carried out first by interviews were conducted with Islamic Education teacher sources to obtain relevant information, namely Mr. Sugiyo, S.Ag, an Islamic religious teacher to explore a deeper understanding of the knowledge used in the Islamic Education process. The interview form used was carefully designed to cover important aspects related to the research objectives. The two researchers also conducted observations of the learning process in Islamic religious studies and activities carried out outside of classroom instruction. These observations covered various stages of the learning activities, starting from how the teacher opens the lesson, delivers the material, and interacts during the lesson, including how the teacher asks questions of the students, as well as student activities outside of class hours. This combined method of interviews and observations is expected to provide a comprehensive picture of the teachers' strategies in shaping affective values and morals in students. Data analysis was conducted through three stages according to Miles et al. (2014), data reduction, data display, and conclusion drawing. Data from interviews and observations were reduced to focus on the practice of affective assessment, then presented in the form of narratives.

III. FINDINGS AND DISCUSSION

Strategies for Developing Affective Values

Morals are a measure of a Muslim's personality. When a person's morals are tainted with values that are contrary to Islamic law, then he has a despicable personality. On the other hand, a person who acts according to the teachings of the Qur'an and as-Sunnah has noble morals. The measure of a person's good and bad morals can be viewed from the perspective of Islamic law because Sharia is a law that regulates the lives of humanity. According to Imam Al-Ghazali, morals are not just actions, nor just the ability to act or knowledge. However, morals are an effort to combine oneself with the situation of the soul that is ready to give rise to

actions. That situation must be attached in such a way that the actions that arise from it are not momentary but become habits in everyday life (Haq, 2015).

Not only in the world of education, morals are also important in everyday life as mentioned in surah al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"Indeed, you truly have great character"

According to Tafsir Ibn Kathir, this verse explains that Rasulullah Saw received uninterrupted rewards because of the noble morals he possessed during his life. As role models and Muslims, we should emulate the characteristics of the Prophet Muhammad who had noble morals. Rasulullah Saw invited Muslims to worship only Allah Swt and improve human morals. Rasulullah said:

"Indeed, I was sent only to perfect moral glory" (HR Al-Baihaqi from Abu Hurairah).

According to Al-Ghazali in his book *Ihya Ulumuddin*, morals are closely related to the affective domain because a person's attitudes are a reflection of the values that exist within each individual (Syaputra, 2017). Values are properties that are closely related to something (a belief system, which is given meaning by the subject). Values are also standards of behaviour that are used as guidelines for determining beautiful objects, efficient activities and what is good or bad (Andriansyah & Riyanto, 2023). Values are also used as consideration to determine the types of actions that are appropriate to do and abandon. Value is not something that requires empirical proof because value adheres to things that are of the nature of appreciation that is desired and undesired, liked and disliked. Therefore, value is something abstract.

A person can be said to have values that are believed to be visible from the morals carried out in everyday life. If a person understands and appreciates the values that exist within him, he can judge wisely what is good and bad, what can be done and what should not be done, and what is ethical and unethical (Setiawan, 2018). A person who has good morals and ethics can not only carry out good and correct actions because the main thing needed to assess whether

someone has good morals is if the actions carried out in everyday life are based on embedded beliefs and understanding.

To form students' morals, value education or affective education is needed, Because through affective education, students can improve the quality of their development from the simplest attitude (receiving) to the most complex and stable one (characterization), which is the highest goal in affective learning according to Bloom. The stages are internalizing values that begin with the ability to respond to developing values and attitudes maturely. In Islamic Education, the affective values in question are instilling values from the true teachings of Islam, values from the Qur'an and Sunnah.

The results of observations that have been carried out with Mr Sugiyo, S.Ag show that there has been an implementation of a strategy to instil students' morals, including the following;

1. Habitual Strategy

This strategy is to familiarize students with the rules or regulations that already exist in the school and to carry out religious activities in order to form good moral character in students, such as reading prayers before starting learning, praying in congregation, getting used to the 5S culture, namely smiling, greeting, greeting, being polite, and being courteous. The habituation strategy is the easiest strategy to implement and is quite effective in fostering good morals in students. Through repeated habits, students are able to practice religious culture as their habits. At SMA N 1 Gabus, this habituation strategy is carried out through religious activities with examples:

- a. greeting and shaking hands when meeting teachers
- b. reciting Asmaul Husana together before starting lessons in the morning
- c. reciting prayers every time a lesson begins
- d. commemorating important Islamic days (*Maulid Nabi*, Islamic New Year, *Eid al-Fitr*, *Eid al-Adha* etc.)
- e. Performing Friday prayers in congregation in the school mosque area
- f. Habituating the activities mentioned above can become good habits.

2. Role Model Strategy

This strategy is carried out by a teacher, not only a PAI teacher but also other subject teachers. Teachers provide good examples of behaviour in terms of worship and daily life; concrete examples for students will influence the formation of good character. In schools and outside of school, teachers provide good examples for students in terms of worship and daily activities. So, in implementing this exemplary method, teachers become good role models for students and provide good moral views so that students can give an overview of what good morals are like. The Prophet Muhammad Saw in his preaching, one of which used the exemplary method. It is proven that this method, when applied by the Messenger of Allah, was very effective and successful. In a relatively short period, the Quraysh infidels flocked to Islam because they were amazed by the very noble example of the Messenger of Allah (Hamid, 2020).

The role model strategy is one of the most effective approaches in shaping students' character and morals. As explained by Mr. Sugiyo, S.Ag, an Islamic Education teacher at SMA N 1 Gabus, the role model of teachers as role models in schools and society plays an important role. Children tend to learn through observation, so good teacher behaviour will be a direct example for students.

The use of the stories of the Prophet as learning materials is also very relevant, especially in Islamic Education. The story of the Prophet not only provides a moral example but also builds motivation to imitate the noble behaviour exemplified by the Prophet Muhammad Saw. These stories can be conveyed interestingly so that students feel inspired to instil good values in everyday life.

This approach requires consistency from teachers in displaying behaviour that is in accordance with the values taught. Thus, students not only hear advice but also see the direct application of these values in real life. A strategy like this can create an educational environment that is conducive to the development of noble morals.

3. Advice Strategy

As a responsible and wise teacher, the teacher always advises students so that they will become good, pious and pious and accountable children in the future. For this reason, teachers always remind them through motivation and advice to be disciplined in studying (Nurjannah et al., 2020). In giving good advice, a teacher is not enough just as a communicator but someone can also act as a motivator so that students have enthusiasm and purpose in learning (Jentoro et al., 2020).

With the advice approach, teachers function as a source of inspiration that provides guidance and motivation to students to choose good actions and avoid negative behaviour. The advice contains moral messages, ethics, and positive values that aim to shape better student personalities. In addition, advice also helps students to understand the consequences of their actions better and encourages them to reflect on the impact of each choice they make.

The advice strategy has been implemented well in SMA N 1 Gabus, which is implemented consistently, where the school always conveys it to students, both during morning assembly and during the learning process in class. Every time they finish delivering the lesson material, teachers routinely advise students regarding the impact or connection between the material that has been taught and everyday life. With the advice at the end of the lesson, it is hoped that students can reflect, do self-introspection, and be determined to behave better in the future.

4. Discipline strategy

Discipline is a change in regular behaviour in carrying out tasks or work which does not violate a rule that has been agreed upon together. The attitude of discipline arises in oneself to act according to the desire to achieve a goal (Musnaini & Syam, 2023). Discipline aims to make students aware so that they can be orderly and direct students to respect the rules in the school. This is considered to have a very good impact on student character.

The results of the study at SMA N 1 Gabus showed various problems involving student behaviour, such as skipping lessons, lack of politeness towards teachers, running away during congregational prayer times, difficulty reading the

Qur'an, arriving late, smoking in the school environment, to fights between students.

Factors in the Formation of Affective Values

Based on the results of the interviews, implementing the Cultivation of Morals for Class XII Students at SMA N 1 Gabus, Grobogan Regency, is also influenced by several factors that can have an impact on the failure of moral cultivation in schools. These factors are as follows:

1. Internal Factors

Internal factors include a lack of attention and supervision from parents towards their children. This causes students to lack emotional and moral support in the home environment, which should be the initial foundation for character formation.

2. External Factors

External factors involve the influence of a less conducive friendship environment. In addition, students lack understanding of religious values and faith is also the main cause, so they tend to be easily influenced by negative behaviour.

The combination of these factors makes students more vulnerable to committing reprehensible acts. Islamic Education teachers have a very important role in shaping the character and morals of students, so in carrying out their role they must be carried out properly, both as guides and advisors. The following are the roles played by PAI teachers to overcome internal and external factors that cause failure in instilling morals in students at SMA N 1 Gabus.

a. As a mentor:

- 1) Provide guidance on good behavior.
- 2) Teach the importance of respecting teachers and respecting others.
- 3) Remind and invite students to perform the five daily prayers (Duhur and Ashar in congregation) when at school.
- 4) Get used to teaching reading verses of the Qur'an during learning.
- 5) Encourage students to maintain cleanliness.
- 6) Give students free time to consult.

b. As an advisor:

- 1) Reprimand students who make mistakes.
- 2) Give sanctions to students when they make mistakes.
- 3) Motivate students to do good and become better people.
- 4) Teach *akhlakul karimah* (noble morals) to students.
- 5) Accompany students in facing their problems.

This role shows the dedication and commitment of a PAI teacher not only in teaching religious knowledge but also in guiding students in everyday life. With examples like this, it is hoped that students can grow into individuals with noble morals and be useful to society.

Affective Value Formation Strategies in Islamic Education

Teachers carry out many strategies to form effective values by instilling good morals in students. The effective values that will be formed are acceptance, Reaction, assessment, organization, and becoming a character. The strategy in forming morals to achieve affective values carried out by a teacher at SMA N 1 Gabus, Grobogan Regency is categorized into two things, namely:

1. Habitual Pattern

The habitual strategy is indeed a very effective approach to building the character and morals of students, especially in the context of religious culture. By being carried out consistently, students not only understand good values theoretically but also get used to practising them in everyday life. At SMA N 1 Gabus, various examples of religious habitual activities show the school's commitment to forming students' morals. The habitual activities carried out are expected to build not only good habits but also instil deep spiritual and moral values in students. This habitual strategy is an effort to form a religious generation that has noble morals and positive habits in everyday life (Lu & Hamu, 2022). To cultivate affective values, it is necessary to develop attitudes through habituation, as described in Skinner's theory of operant conditioning. In operant conditioning, responses can be controlled by individuals as a result of learning, in which repeated actions lead to controlled responses. Habituation helps form certain behaviors, as human behavior does not occur spontaneously but rather requires a

stimulus. Behavior is intentional and influenced by previous actions. This theory emphasizes the consistency of children's responses to stimuli that can provide motivation.

To cultivate affective values, it is necessary to develop attitudes through habituation, as described in Skinner's theory of operant conditioning. In operant conditioning, responses can be controlled by individuals as a result of learning, in which repeated actions lead to controlled responses. Habituation helps form certain behaviors, as human behavior does not occur spontaneously but rather requires a stimulus. Behavior is intentional and influenced by previous actions. This theory emphasizes the consistency of children's responses to stimuli that can provide motivation. For instance, research by Arifin & Humaedah (2021) states that the application of operant conditioning theory can help form students' habitual patterns by providing positive stimuli such as praise and rewards, which in turn encourage students to repeat good habits.

2. Modeling Pattern

The Role Model Strategy has a significant influence on the development of students' character and morals because students tend to imitate the behaviour of their parents and adults around them, including teachers. An Islamic Education teacher must behave well and have good character and behaviour as well. This behaviour must be carried out in the school environment or the community. In order for students to have good morals, teachers should always tell the story of the Prophet who can be used as a role model. Through the story of the prophet that is said, students can be motivated to do the same good deeds as reflected by the Prophet Muhammad Saw. Likewise with the advice strategy, giving advice that connects the subject matter with everyday life provides double benefits: strengthening students' understanding of the lesson and directing them to apply positive values in life. This effort helps students to reflect, introspect, and improve their attitudes, which are important steps in character formation. This strategy shows that education at SMA N 1 Gabus is not only oriented towards academic aspects but also towards the development of students' personalities as a whole.

The strategies of role modeling and giving advice are teachers' efforts to shape modeling patterns in students. Modeling is the process by which children imitate behaviors (attitudes) from a figure or example they observe. In Islam, role modeling is referred to as *uswah*. The example set by the teacher is a strategic step in shaping students' character.

At school, the teacher becomes the most prominent figure in students' lives, serving as a role model across various aspects of life. The teacher's noble character is reflected in their inner goodness, speech, and actions. The teacher's role modeling includes three aspects:

- a. Cognitive modelling, providing moral knowledge through stories of the prophets and other meaningful narratives.
- b. Affective modelling, giving advice when students make mistakes and motivating them in their learning.
- c. Psychomotor modelling, setting a real example through actions, such as speaking kindly, performing congregational prayers, and consistently doing good to others.

Role modeling can effectively shape students' character. This is supported by research conducted by (Muadzin & Romelah Romelah, 2025), whose findings show that providing role models to students leads to positive behavioral changes, particularly in polite speech and respect for others.

3. Giving Advice

Shaping good character that reflects affective values can be done through giving advice. In Islam, it is taught that Islam is a religion of advice. As stated in the hadith of Tamim Ad-Dari, which means:

"Religion is advice." The companions asked, "For whom?" He replied, "For Allah, His Book, His Messenger, the leaders of the Muslims, and all Muslims."

This hadith reminds us that if one has a good intention but cannot act on it with their hands, they can still act through speech. Giving advice should be done using clear, wise, and meaningful language, as mentioned in Surah Taha verse 44.

This is consistent with the practices at SMA Negeri 1 Gabus, where teachers not only set examples but also provide advice to students during morning

assemblies and throughout classroom lessons. The proper way of advising students is also mentioned in Hadith Tirmidhi No. 1977, which states that advising someone who makes a mistake should not be done through insults or humiliation, as this does not reflect the behavior of a true believer with noble character.

Research also reveals that effective communication or giving good advice between teachers and students can have a positive impact on students' behavior and learning outcomes. In his book *Psychology of Communication*, Rahmat et al. (2023) states that when teachers give advice to students, it creates a sense of understanding, generates pleasure, influences attitudes, improves social relationships, and ultimately leads to positive actions.

4. Implementing Discipline

Discipline in Islam is an attitude that shows a person's ability to control themselves and obey others in order to follow agreed-upon rules. Discipline is a form of knowledge that, in its application, requires consistency developed over a long period of time. Discipline also has a significant impact on one's future success. The purpose of developing a disciplined attitude is to help individuals value their time. Islam also emphasizes the importance of valuing time, as time is one of the most valuable things a person possesses, as stated in Surah Al-'Asr. Discipline is further reinforced in Surah An-Nisa verse 59, which discusses obedience, order, and adherence to rules.

The strategy of character formation through discipline is also reflected at SMA Negeri 1 Gabus, where students are required to take responsibility for completing their assignments and following the school's regulations. This aligns with the meaning of discipline conveyed in the verses of the Qur'an—where being disciplined includes the ability to value one's time, and students are expected to complete their tasks on time. Discipline is also evident in the requirement for students to obey the school rules. These rules help instill discipline, as they govern the students' activities and promote responsible behavior.

The strategy of role models and giving advice is an effort by teachers to form a modelling pattern (Erfantinni et al., 2019). Modelling is a process of imitating behaviour (attitude) towards something that is imitated (example), which is done

by children to emulate or imitate (Asri et al., 2024). The characteristics of the affective domain, which can be achieved through the instillation of Morals in students, are:

a. Attitude

Knowing the changes experienced by students can be seen through attitudes that are carried out consistently in life. Changes in attitude can be observed in affective values, namely determination and consistency in responding to something. There are several important things about affective values seen from changes in attitude that occur in a person, namely, first, attitude is a reflection of a person's inner state that can influence the choices faced. Second, attitude can describe mental and emotional states with appropriate actions.

b. Interest

Interest is a desire that is formed through experience that encourages a person to find their identity to achieve what they want.

c. Moral

Morality is a person's feelings or actions that distinguish between good and bad, happy and sad, and positive and negative.

d. Self Concept

Self-concept is an evaluation packaged to measure the extent of our abilities, whether we have positive or negative abilities.

IV. CONCLUSION

The instillation of students' morals at SMA N 1 Gabus is carried out through habituation strategies, role models, advice, and discipline that are in line with the development of affective values in students. Affective values include aspects of attitude, interest, valuing, internalization of values (organization), and character formation (characterization). The instillation of these affective values is not only aimed at forming good behaviour but also at building a deep awareness of the importance of morals in religious and social life. Although this process faces challenges from internal factors such as lack of parental attention and external factors such as the influence of the social environment, the role of Islamic

Education teachers as guides and role models is the main key. Teachers not only teach religious knowledge but also bring Islamic values to life through real actions. With a consistent and integrative approach, students are expected to be able to internalize affective values in their entirety so that they form individuals with noble morals and strong personalities and are able to become people who are useful to society and uphold Islamic values in everyday life. In future research, a longitudinal study can be conducted to observe the impact of optimal implementation of affective assessment on the continuous development of students' character and attitudes.

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