

Students' Moral Development through the Study of Akhlak Lil Banin

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Abstract. This research aims to identify the process of fostering student morals and analyze its impact and factors in shaping student character. This research uses a descriptive qualitative approach with a case study method. Data collection techniques were carried out through observation, interviews, and documentation with teachers and students related to the implementation of the study of Akhlak Lil Banin and secondary data through journals, e-books, and others that support the research. This research analyzes data through steps that include, such as data collection, data reduction, data presentation, conclusion drawing and verification to ensure the validity of the findings. To validate the data, this research uses triangulation techniques. The results show that the method of moral development through advice, exemplary, habituation, and targhib and tarhib has a positive impact in shaping manners, respect for parents and teachers, and increasing the discipline of worship. School, family, and community environmental factors play a role in the success of this coaching, with student interest and motivation being internal factors that support it. Thus, moral development through the study of Akhlak Lil Banin effectively shapes student character and is relevant to be applied in education to form a generation with noble character.

Keywords: Akhlak Lil Banin, Character Education, Insan Kamil

1 Introduction

1.1 Background

In essence, the goal of education is to shape and instill personality values in students to guide them in a better direction [1]. Students, as raw input in the education system, occupy a strategic position in achieving educational goals. As stated in Article 3 of Law No. 20 of 2003, the national education system emphasizes the development of abilities and character formation [2]. In this context, schools have full responsibility to form students who are characterful, qualified, skilled, and intelligent. This shows that the purpose of schools is to build character, develop insight, and master knowledge [3]. Therefore, in realizing the insan kamil (perfect human), it is necessary to have abilities in character, skills and talents that are able to provide a positive contribution to society [4]. The challenges of education today are seen to be shifting in meaning and value. As expressed by a Muslim scholar and researcher at INSIST, the fundamental problem in

education is caused by the loss of spiritual and 'ubudiyyah elements in students. As a result, educational institutions that should produce cadres of the nation with noble morals, have shifted their function to become institutions that produce "human robots" [5]. Therefore, it is necessary to strengthen spiritual elements and 'ubudiyyah through religious insight that can lead students to aspects of faith.

A problem that often occurs in society is the decline in morals among the younger generation [6]. This is due to the lack of moral development in formal and informal education environments. Based on the phenomena that often occur, there are cases of juvenile delinquency, especially for students marked, such as bullying, sexual harassment, drugs, brawls and murder that occur every year. According to the field of public order and public tranquility, it was revealed that the total number of violations reached 15 cases with the number of violators 74 people, even around 60% of the total violators were minors who were involved in almost all types of violations [7]. Based on the facts of the case, it has shown that the character, morals and morals of children are weakening and disappearing. Therefore, the role of teachers and parents is very important at school and at home in forming children's noble morals so that they become noble and wise individuals. It is explained, according to Mulyasa that character education is not only related to good or bad behavior, but also concerns good habits that need to be instilled in everyday life. In this way, it is hoped that students will be able to have high awareness, understanding, concern and commitment in implementing commendable behavior in everyday life [8].

In the development of morals in students, there are three main factors that influence it, namely the family environment, the school environment, and the community environment. Of the three factors, the development of morals in the school environment is one of the most emphasized [6]. Schools have an important role in supporting the development of students' noble morals [9]. Through providing insight and moral development in character, it is hoped that a deep understanding of moral values and religious principles will be created, which can support the formation of noble morals. In relation to this, students are encouraged to internalize and apply moral values in everyday life [10].

In relation to the discussion, this research focuses on the development of students' noble character through the study of the book *Akhlak Lil Banin* and this study is relevant to previous researchers. In the research conducted by Dela [11] discusses the effectiveness of the Learning of the *Akhlak Lil Banin* Book in Forming the Morals of Students at the Miftahul Jannah Karang Jaya Islamic Boarding School. The results of the study indicate that the formation of the morals of the students is good and in its learning has involved effective learning elements, through the approach of habituation methods, exemplary behavior, sorogan and memorization. While Kuswandi [12] discusses the Ethics of Students Towards Teachers. The results of the study indicate that the instillation of ethics is important to be internalized through the process of habituation and exemplary behavior. In Cecilia's research [13] discusses the scope and methods of moral education. The results of the study indicate that the use of story and role model methods in moral education is able to shape student behavior effectively, not only in cognitive aspects but also in character formation. In Hidayah's research [14] discusses the influence of learning the *Akhlak Lil Banin* book on the polite behavior of

students at the Walisongo Islamic boarding school in North Lampung. The results of the study indicate that learning the Akhlak Lil Banin book at the Walisongo Islamic boarding school has had a positive impact on the behavior of students.

Different from previous studies, this study focuses on the development of students' morals through the study of the Akhlak Lil Banin book in junior high schools. Thus, it is expected that the review of the Akhlak Lil Banin book will provide solutions to problems that occur in society. This study aims to determine and identify the process of developing students' morals through the study of the Akhlak Lil Banin book. Although there are similarities in variables and methods with previous studies, this study offers a unique approach by integrating moral development through the study of the Akhlak Lil Banin book. In addition, the selection of different research locations is also the main thing.

Based on the object of research referring to the Book of Akhlak Lil Banin, this book focuses on moral education in an effort to apply ethics, morals, and moral values in everyday life. Through this book, it is hoped that students can integrate insights and character values that reflect noble morals [15]. According to Ibn Miskawaih, morality is a trait that arises spontaneously from actions, without the need for consideration or thought when doing it. The book Akhlak Lil Banin is the work of Umar Ibn Ahmad Bardjah. The essence of this book lies in the importance of instilling and fostering moral education that must begin early, because the roots of noble morals in adulthood begin with the formation in childhood. Umar Ibn Ahmad Bardjah gave an analogy of a bent branch on a tree that is already big and thick. Thus a child who is not accustomed to morals from childhood, will not possibly have good morals when he is an adult [16].

As the previous research mentioned, the researcher found that the study of the moral book at Insan Kamil Middle School was proven to be effective. This is because there is a positive change in the formation of students' morals towards a better direction, so that students can implement the values of al-karimah morals in everyday life. This study aims to identify the coaching process and analyze the impact of the application of the study of the Akhlak Lil Banin book on the development of students' morals, as well as the factors that influence the process of developing al-karimah morals. This study raises the theory of Thomas Lickona (1991) reveals that character education refers to ethical values formed by a person's conscious efforts. This shows that students are fully required to behave well. Character Education in schools, according to Lickona, is first, knowledge (moral knowing), second, feelings (moral feeling) and third, actions (moral action) [17]. Thus, in education, schools have an important role in shaping the character of students. This is because schools are the ideal place to create generations of perfect human beings and noble morals [18].

2 Method

This type of research is field research with a qualitative descriptive approach and case study method. The case study method emphasizes the characteristics of the case, specificity and complexity in the context of time and certain situations. Through this method, it can identify in depth cases of moral decline in adolescents and find effective

solutions to improve students' noble morals. Thus, this study contributes to the development of a moral development program that is more relevant to the context of existing problems. This research was conducted at Insan Kamil Junior High School located on Jl. R. Aria Surialaga, Bogor City.

Data collection techniques were carried out using three techniques, including structured interview techniques conducted with teachers and students to explore information about the implementation of the Akhlak Lil Banin Book learning. Interviews with teachers focused on teaching methods, challenges faced in fostering students' morals, and evaluation of the effectiveness of learning. Meanwhile, interviews with students explored students' perceptions of the material being studied, changes in attitudes felt, and the application of moral values in everyday life. Second, the observation technique was carried out through participation and direct implementation of the Akhlak Lil Banin Book study, with a focus on learning dynamics, interactions between teachers and students, and student involvement in applying the moral values taught. Observations included observations of student discipline, student activeness in taking notes, and student attitudes towards teachers and friends. Third, documentation techniques in the form of photos and videos to support providing visual evidence that strengthens the research findings. This technique aims to understand the extent to which book learning can shape students' behavior and character in everyday life. In addition, to support these findings, the data sources used were obtained from secondary data by reviewing journal articles relevant to the research topic.

In analyzing the data, this study uses the Miles & Huberman interactive model analysis technique, this model data analysis technique has four stages, namely; data collection, data reduction, data presentation and conclusion/verification. This study uses source triangulation and technique triangulation techniques to ensure the validity of the data. The amount of data obtained from the field is quite large and complex, therefore data reduction is necessary to summarize, select, and sort the main things. The data that has been reduced is then presented in narrative form. Presentation of data in narrative form because it is more effective in describing qualitative research findings. Conclusions in qualitative research are flexible and can develop during the research process. New findings obtained during the study can change the initial problem formulation.

3 Result and Discussion

3.1 The Process of Implementing the Study of the Akhlak Lil Banin Book at Insan Kamil Middle School, Bogor in Fostering Students' Noble Akhlak

In the context of education, moral development is currently a crucial issue for the formation of student character. To develop noble morals, it is necessary to provide appropriate guidance, supervision and teaching to students so that they can differentiate between mahmudah (praiseworthy) morals and mazmumah (disgraceful) morals. By developing good morals through studying the book *Morals of Lil Banin* in schools, especially at Insan Kamil Bogor Middle School, it is hoped that students will be able to reflect good (praiseworthy) morals in everyday life. In this case, the success of moral

development depends on the success of teachers in educating children morally by focusing on health, physical and mental, feelings and practices, as well as preparing children to become members of society. [19]. To achieve the desired goals, it is necessary to develop a strategy for developing students' moral guidance including planning, implementation and evaluation. Based on the results of observation and interview research, it was found that learning the Akhlak Lil Banin book is different from learning in general which uses RPP or teaching modules.

The study of the Akhlak Lil Banin book is a superior school program that aims to foster students' noble morals according to the teachings of the Prophet Muhammad SAW. This program focuses on fostering noble morals towards parents, teachers, friends, siblings, Allah SWT, and the Prophet Muhammad SAW, as well as manners in everyday behavior. The study of the Akhlak Lil Banin book is carried out on the side of the class. The study of the Akhlak Lil Banin is carried out separately for male and female students. The tools used are the Akhlak Lil Banin book with the help of other tools such as audio (microphone), chairs and sound systems (speakers) to support the study of the Akhlak Lil Banin book. In this study of the Akhlak Lil Banin book, the bandongan method is used accompanied by lectures. This is in line with the fact that the method is centered on the teacher, where a group of students listen to what their teacher says, translates and reviews it again. Each student pays attention to their book and then records it. The results of the notes are checked by their respective moral teachers. The material taught in schools includes volumes 1 and 2 which are adjusted to each level (WG_01,02).

The study schedule of the Akhlak Lil Banin Book is carried out in a structured and systematic manner. The results of observations conducted in class 7, covering female students from class 7E to 7I, showed that they used Volume 1 of the Akhlak Lil Banin Book. The researcher found that the study activity began at 07.30 after wrid and congregational sunnah prayers dhuha & isti'adzah, until it finished at 08.12. In the learning process, the teacher began by checking student attendance and ensuring that they prepared equipment such as books, notebooks, and stationery. Next, the teacher translated the Akhlak Lil Banin Book word for word, and all students took notes from the teacher's explanation based on the book. However, the researcher found that a small number of students were less focused in following this study, such as scribbling on books, looking in the mirror, chatting, or being distracted by other students behind them. This condition requires more attention from the teacher. During the learning process, the teacher paid attention to students who were less focused, by giving reprimands and light threats in the form of notes they wrote, which would be seen and assessed. After all activities are completed, the teacher closes the learning by inviting students to pray together.

Based on interviews with teachers, it was revealed that in the learning activities of the Akhlak Lil Banin Book study, there are benchmarks in the form of attitude observations, repeat tests, and assessment of the results of notes to measure student understanding. The teacher observed that students who paid attention to the explanation tended to better understand the difference between good and bad morals, this was reflected in better test scores. Conversely, students who were less focused, such as chatting, tended to understand the material less. This shows that a good understanding of

the moral values in the Akhlak Lil Banin book is very important in the formation of students' noble morals and their application in everyday life (WG_01,02).

3.2 Method of Developing Students' Al-Karimah Morals Through Studying the Book of Akhlak Lil Banin at Insan Kamil Middle School, Bogor

The method of fostering students' noble character through the study of the Akhlak Lil Banin Book is an integral effort in shaping students' character in accordance with the values of noble character. By using the Akhlak Lil Banin Book as a guide, this guidance aims to instill good character and strengthen students' character. This learning process includes teaching ethical and moral values that are applied in everyday life, so that students not only understand the concept of morals theoretically, but can also apply them practically in social interactions in the school environment and society. The following is the application of Insan Kamil students in implementing noble character in schools and society.

Insan Kamil Junior High School Bogor has succeeded in implementing noble character development through the study of the Akhlak Lil Banin book. The Akhlak Lil Banin method used emphasizes the methods of advice, habituation, exemplary behavior, and *targhib* and *tarhib*, with the aim of shaping good student character.

a. Method of Advice

The advice method in the study of Lil Banin's book *Morals* is very effective in educating children's morals. As stated by Tamyiz, good advice contains three elements, namely goodness that needs to be emulated, motivation to do good, and warning against bad deeds [20]. Based on the results of interviews with moral teachers, it was revealed that the aspect of politeness was highly emphasized, both in speaking and behaving. In addition, he revealed that all moral materials contained advice that straightened out the aspects of manners. Thus, students were emphasized in internalizing moral values in everyday life (WG_02). This is in line with one of the students who said that their teacher had said that good morals would radiate a positive aura (WS_PR)".

b. Habituation Method

In the book Akhlak Lil Banin this method is used in almost every volume. The implementation of moral education with the habituation method is carried out gradually to get used to positive behavior in everyday life. [21]. This habituation is very effective for good habits that are built early on. In essence, habituation has profound implications for planting in acting and behaving [22]. Based on the interview results, Insan Kamil Middle School has implemented several positive habits, including routine congregational prayers, such as *dhuha*, *isti'adzah*, *dzuhur*, and *asar* prayers as well as *wiridan*. In addition, students are accustomed to reading the Qur'an before starting learning. Etiquette for meeting teachers is also applied, where students greet and shake hands by turning their palms back and forth to increase blessings for the teacher, this applies to teachers of the same sex. While for teachers of different genders, it is sufficient to say hello. These habits aim to increase students' faith and piety (WG_01). Strengthened by this finding, from the results of interviews with students that they feel that studying the book Akhlak Lil Banin has brought positive changes in their behavior. For example,

they pay more attention to etiquette when meeting teachers, such as greeting and shaking hands by turning their palms back and forth. In addition, during the learning process, they ask permission from the teacher first (WS_PR). At this school, male and female students are classified separately, so that when they meet friends of the opposite sex, they are advised to keep their gazes down (ghodul bashor).

c. Exemplary Method

As in the book *Akhlak Lil Banin*, this exemplary method includes the psychological aspect of children who like to imitate what they see. This imitation manifests itself not only in behaving with good morals but also bad morals. Exemplary behavior is a central point in instilling students' morals. If the teacher has good morals, then the students automatically have good morals. Conversely, if the teacher's morals are bad, then the students' morals are also bad. Basically, students imitate their teachers [22]. As for exemplary values, they can be learned from exemplary stories taught in the book *Akhlak Lil Banin*, such as the stories of the prophets and their companions [21]. This is in line with the results of the interview which stated that the study of the *Akhlak Lil Banin* book felt interesting if presented with stories, both stories related to school and stories of the prophets and apostles such as the characteristics of the prophets and apostles (siddiq, amanah, tabligh, fathanah). So that from the story, exemplary behavior can be taken and practiced in everyday life (WS_LK). This finding is reinforced by the results of interviews with teachers who revealed the importance of synergy between teachers and parents in fostering children's morals. Through close collaboration from both, they provide guidance and good examples to children, so that children have the foundation to become individuals with noble morals. This has a good impact if children are able to take care of themselves and adapt to various environments around them (WG_01).

d. Targhib and tarhib methods

This coaching method focuses on real actions from students' actions. One example is the punishment for students who violate school rules. Punishment is often considered as a way to eliminate unwanted behavior in students by providing unpleasant stimuli. This aims to make students regret their actions and are determined not to repeat them again. However, it is important to note that punishment alone is not enough to shape students' character. Therefore, it is necessary to strengthen the development of moral character for students intensively and continuously in fostering awareness of moral values and encouraging students to behave well voluntarily [19]. This is in accordance with the teacher's statement that if there are students who bring motorbikes to school or smoke outside the school, strict sanctions will be given. In addition, if students are found to be behaving badly, they will be given warnings and advice (WG_02). In line with this, other teachers also said that for students who show bad behavior, coaching efforts are carried out through warnings, providing understanding, and direction. Alhamdulillah, at *Insan Kamil Middle School*, students have succeeded in fostering good morals through various programs such as diniyah learning including, tahfidz tahsin (BTQ) and *Bandongan studies (Akhlak)*. However, the teacher also emphasized

that the formation of morals is an ongoing process and requires consistent efforts (WG_01).

3.3 The Impact of Book Study in Developing Morals and Crime in Insan Kamil Bogor Middle School Students

The development of good morals is an important foundation in education. Teachers as the main role models and learning facilitators have a very strategic role in shaping the noble character of students. The Book of Akhlak Lil Banin provides comprehensive guidance on how to speak, behave, and interact with others to be a role model and implement the values in the book [23]. In line with this, before studying the Akhlak Lil Banin book, students' morals have been influenced by the family and community environment. This can be seen from the presence of students who have not fully mastered manners such as in speaking or eating (WG_02). Based on the results of interviews with other moral teachers, it was revealed that the environment has a big role in shaping students' character. Collaboration between teachers and parents is very important in fostering students' morals. After studying the Akhlak Lil Banin book, there was a significant increase in students' morals, as seen from the increase in respect for teachers and a higher interest in learning (WG_01). Strengthened by interviews with students who expressed that they also felt the relevance of the Akhlak Lil Banin material to everyday life and were motivated to have better morals (WS_PR). In this context, Insan Kamil Junior High School has implemented the values of akhlakul karimah in shaping the character of students through the study of the Akhlak Lil Banin book:

a. Morals Towards Allah SWT

Religious values that focus on how to carry out the obligations of religious teachings, tolerance in carrying out religious services of other religions and living in harmony with other religions [24]. In this case, a student has the obligation to be grateful for the pleasures obtained from his God, by carrying out the commands of Allah SWT and avoiding his prohibitions, glorifying his God, loving him and being grateful for his blessings. Because it is God who created you as a perfect human in the best form (volume 1, Akhlak Lil Banin). One proof of carrying out Allah SWT's commands is carrying out worship through recitation at school, be it mahdhoh worship (special or pure worship) or ghoiru mahdoh (worship carried out with the intention of lillahi ta'ala). At this mahdhah service, Insan Kamil Middle School emphasizes the obligation to worship. All students have good morals in worshipping Allah SWT. Students perform congregational prayers such as dhuha isti'adzah, midday prayer, asr and others to increase their faith and devotion to Allah SWT. As for ghoiru mahdoh (worship carried out with the intention of lillahi ta'ala) it includes wiridan, the Prophet's birthday, learning tahsin and tahfiz (BTQ) and so on.

b. Morals to the Prophet Muhammad SAW

This value focuses on the importance of glorifying the Prophet SAW as part of faith in Allah SWT. Love for Rasulullah SAW will encourage you to imitate his morals and

behavior. By loving Rasulullah SAW, you will get closer to Allah SWT and understand the teachings of Islam more deeply. Rasulullah SAW is a perfect role model for mankind. By following the sunnah and carrying out its commandments, a student will receive love and approval from Allah SWT (Volume 1, Akhlak Lil Banin). Love for the Prophet Muhammad contains religious values that are related to the meaning contained in the creed. This is due to the existence of human testimony that existed before being born on earth, where humans have stated that Allah SWT is their God, as well as the introduction of the Prophet Muhammad since humans were born [25]. In this context, Insan Kamil Junior High School has instilled moral values exemplified by the Prophet through the study of the book Akhlak Lil Banin. As a result, students are able to demonstrate politeness to teachers, parents, and friends. In addition, the habit of wirid and the application of manners in everyday life have become part of the students' routine. This proves that moral learning that starts from small things can bring significant changes to student behavior.

c. Morals Towards Teachers

This value focuses on being polite and disciplined, especially to teachers. Teachers are parent figures at school who must be respected because they have educated and given us knowledge. Therefore, show respect by always being on time and carrying out tasks well in their learning. In addition, students must have a polite attitude towards their teachers, namely by listening to their explanations, not using harsh words that can hurt their feelings and not interrupting their conversations [25]. Although, sometimes teachers give punishment to students, this should be understood by students that the punishment is a form of teacher's affection so that we become better. Therefore, always be grateful for the services of teachers (Volume 1, Akhlak Lil Banin). In this context, SMP Insan Kamil has implemented and educated students with good morals and honoring teachers by being respectful and polite and following their lessons well until they are finished.

d. Morals Towards Parents

This value focuses on the importance of a child being devoted to their parents. One way to show devotion is to always respect them, with respect while smiling, shaking hands, and praying for their well-being and health. In addition, it is instilled to always be grateful for the presence of parents in our lives. In Islam, respecting parents is called *birru walidain*. Parents, especially mothers, have conceived, educated and raised them to adulthood with sincerity and affection, so that they become useful human beings (volume 2, Akhlak Lil Banin). In this era, there has been a decline in morals in children among teenagers, especially towards their parents. A hot issue has occurred, as revealed on social media, it is known that there has been a feud between a teenager and his mother, which was caused by the influence of his girlfriend [26]. This shows that the crisis of children's morals towards their parents is fragile due to the less than optimal development of moral education in educational institutions, both formal and informal. In this case, educators in schools also play a role in instilling and fostering noble morals

in students by providing moral insight about the importance of being devoted to both parents [27].

e. **Morals Towards Friends**

This value focuses on the importance of doing *ihsan* (doing good to friends and setting an example of good deeds) [25]. As a student who studies with his friends at school and in the same class, love them as you love your brothers and sisters at home. Respect the elders and care for the younger ones. Help your friends in listening to the teacher's explanation during lessons and maintaining order. Avoid quarrels and hostility among friends. If you want to be loved by your friends, do not be stingy when they want to borrow something from you. On the contrary, if you borrow something from a friend, take good care of it, as if it were your own. Do not be arrogant if you gain intelligence, because arrogance is not a good moral. If you find friends who do not understand the lesson, help them to understand it. In addition, it is forbidden to disturb friends by hiding some of their equipment, because that action is not liked and destroys togetherness (volume 1, *Akhlak Lil Banin*), [28]. In this context, in *Insan Kamil Junior High School*, students have implemented a high level of caring and empathy. This is proven when there is a friend who is sick at school, they take him to the UKS room (WG_01). In addition, the student said that if there are friends in the class who tend to be circle-clean, they try to embrace their friends so that solid cooperation is established (WS_PR).

f. **Morals towards Older People**

This value focuses on the importance of politeness and respect for elders. A child who upholds these values will respect his parents, teachers, and older siblings. By being humble, patient when facing difficulties, and maintaining good relationships with anyone. Do not quarrel with them and do not raise your voice when talking or laughing (volume 2, *Akhlak Lil Banin*) [28].

g. **Morals to Younger People**

This value focuses on loving those who are younger. A child should love his younger siblings and everyone younger than him. If you find someone younger than you making a mistake, advise him in a gentle way and don't fight with him (Volume 2 *Akhlak Lil Banin*) [28].

3.4 Factors Influencing the Study of the *Akhlak Lil Banin* Book on the *Akhlak al Karimah* of Students at *Insan Kamil Middle School, Bogor*

The development of students' noble character through the study of the *Akhlak Lil Banin* book at *Insan Kamil Middle School* is influenced by two factors, namely external and internal. The external factors consist of the school environment, family, and society which have complementary roles in developing noble character in children. Students' interest and motivation to learn are also internal factors as determinants of the success

of moral learning, because active student participation is very important in understanding and practicing the teachings obtained.

a. External Factors

Student character building is not only influenced by individual internal factors, but also the external environment that surrounds it, especially in the family, school, and community environments. The environment becomes the space and time for human existence [29]. This is caused directly, the environment influences the child's attitude, behavior, and mindset. A positive and supportive environment that can prioritize moral values, as well as good relationships, thus helping students in fostering noble character. Conversely, a less good environment can bring negative influences that weaken the development of noble character. Therefore, it is important for students to be in an environment that encourages the development of noble character, so that they can grow into individuals with good character and morals [19].

1) Family Environment

Moral education is not only the responsibility of the school, but also the family. Parents, as the first educators, have a very crucial role in shaping the character of children. They are like sculptors who patiently and painstakingly shape statues from clay. With the right love and guidance, parents can shape children into individuals with noble morals. The results of interviews with teachers showed that parental support greatly influences the formation of children's character. When parents provide good examples, apply positive parenting patterns, and create a harmonious home atmosphere, then the development of children's character at school will be more effective. Parental involvement in school activities and open communication with teachers are also very important to ensure consistency in the development of children's noble morals (WG_01,02). This is reinforced by the opinions of students who feel very motivated because of parental support. With praise, encouragement, and attention given by parents, students feel more confident and enthusiastic to continue doing good (WS_LK).

2) School Environment

In this case, the school environment has a significant influence on the development of children's character in fostering noble morals. Schools as the second place after family, prioritize providing a conducive environment to instill moral values. In addition, through character education programs and religious activities, schools provide a deeper understanding of the importance of noble morals. Teachers as role models also play a role in shaping students' character. The results of the interview showed that the school strongly supports diniyah learning that integrates moral education, such as the study of the Akhlak Lil Banin Book. These programs are superior programs that can strengthen students'

character (WG_01). Insan Kamil Junior High School has provided positive habits, such as congregational prayers for dhuha, isti'adzah, dzuhur and asar, wirid, learning the Qur'an, and diniyah learning. This has had a positive influence on children's morals and the development of their religious souls. However, based on interviews with moral teachers, it is known that not all students are able to practice the values of noble morals in their daily lives. In fact, learning success can be seen from the extent to which students are able to implement the values they have learned and are supported by their surrounding environment (WG_02).

3) Community Environment

As an integral part of the growth and development process, the community environment has a significant influence on the formation of a child's character. Noble values such as honesty, responsibility, and respect can be internalized through positive social interactions. With collaboration between family, school, and community, the development of good morals can run effectively, thus forming students with character and noble morals [29]. This is in line with the results of interviews with teachers who revealed that when a child has been given a foundation of noble morals, it will protect him from negative influences (WG_01).

b. Internal Factors

The development of good morals in students is the main goal of education. One of the efforts made is through the study of the book *Akhlak Lil Banin*. However, the success of this study is not only determined by external factors from the environment, but also by internal factors of the students themselves.

1) Interest in Learning

Having a sense of interest in learning is called interest. Interest is a feeling of liking that arises automatically within oneself due to stimulation of a particular activity or activity. Thus, interest in learning can be interpreted as an internal drive that makes someone feel interested and happy in the learning process. When someone has a high interest in a lesson, they tend to be more focused, active, and enthusiastic in participating in learning activities. This focuses them on absorbing the material better to achieve optimal learning outcomes [30]. Based on the results of interviews with teachers, it was found that if there were better changes in students, it indicated that students had good learning interests. Learning the study of the *Akhlak Lil Banin* book has had a positive impact on student behavior, as seen from a child who was initially indifferent to his teacher when they met. Then, given reinforcement of moral insight from the *Akhlak Lil Banin* book, the child greeted his teacher by saying "Assalamu'alaikum Umi" while smiling. These small changes show that the study of the *Akhlak Lil Banin* book can gradually form a character with noble morals. Insan Kamil Junior High School has also taught its

students to pray sunnah prayers in congregation such as dhuha and isti'adzah followed by wiridan. Therefore, efforts are made so that students can apply these positive habits in a wider environment, such as family and society. For example, by inviting family members to worship and do wirid together (WG_01).

2) Motivation to Learn

Every individual has a goal in learning, including in learning morals. Motivation as a drive to achieve goals is very important in this process. This is in line with Samsudin who said that motivation drives individuals to act. Therefore, learning motivation is the main key in encouraging students to internalize moral values and apply them in everyday life [30]. Based on the results of interviews with teachers, it was found that students who have strong learning motivation are more motivated to practice noble morals in everyday life, both at school and outside (WG_01). In this case, the study of the Akhlak Lil Banin book at Insan Kamil Middle School has succeeded in motivating students to have better morals. This can be seen from the results of the interview which showed that students felt inspired by the moral messages contained in the book. In addition, students also realize the importance of morals in everyday life and want to be role models for their friends. They feel more responsible for themselves and their surroundings (WS_PR).

4 Conclusion

This study highlights the importance of fostering students' moral character through the study of the Akhlak Lil Banin book at SMP Insan Kamil Bogor. The results of the study indicate that the methods applied, including advice, role models, habits, and targhib and tarhib methods, are effective in shaping students' moral character. The program helps students understand and apply moral values in their daily lives, both at school, family, and society. The study of the Akhlak Lil Banin book has a positive impact on increasing respect for teachers, parents, friends, and Allah SWT. As well as fostering commendable behavior such as orderliness and obedience in worship. External factors, such as the school environment, family, and society, as well as internal factors such as student motivation and interest in learning, play an important role in the success of this moral development. Thus, this study has succeeded in showing that moral development through the study of the Akhlak Lil Banin book can be a solution to forming a generation with character and noble character.

The researcher would like to thank Insan Kamil Junior High School Bogor for providing support in implementing this research. Thanks are also given to the teachers involved in the interviews and observations, as well as all students who participated. This research has limitations, namely the data collected only came from one school, so the results cannot be generalized to other schools with different backgrounds. To overcome these limitations, further research should expand the scope of the sample to other schools that have diverse characteristics to determine differences in teaching approaches and their impact on religious insight and student behavior. In addition, the

importance of the influence of integrating moral learning in students' daily lives, with a focus on changes in students' attitudes and behavior in aspects of discipline, honesty, empathy and responsibility influenced by learning the Akhlak lil banin book. Long-term research is recommended so that the formation of students' character is observed more deeply in everyday life, both at school and outside of school in moral learning.

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