

RELIGIOUS TEACHER GUIDANCE METHODS IN FORMING STUDENTS' AKHLAKUL KARIMAH

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ABSTRACT

Madrasah Tsanawiyah As-Sholihien is a private school located in Genteng Hamlet, Batukerbuy Village, Pasean District, Pamekasan Regency. This school is one of the Islamic-based junior high schools. Although it has implemented moral education for its students, initial observations show that there are still various behavioral problems in this school. Many students do not comply with school rules, such as clothing regulations, communication among friends, intimidation, and frequent lateness to school. This study focuses on (1) the guidance methods used by religious teachers in forming students' akhlak at MTs As-Sholihien, and (2) how the implementation of these guidance methods is carried out. Using a phenomenological qualitative approach, data were obtained from the principal, religious teachers, and students through interviews, observation, and documentation. Data analysis was conducted interactively through data reduction, data presentation, and drawing conclusions/verification. The validity of the data was ensured through continuous observation, peer checking, and data source triangulation. The results of the study show that (1) the guidance methods used by religious teachers include individual and group guidance, and (2) their implementation is carried out through stages such as individual and group problem disclosure, as well as problem solving. The purpose of this method is to help students solve problems and develop good moral character.

Keyword: Guidance, Akhlakul Karimah, Students

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INTRODUCTION

The formation of *akhlakul karimah* is a fundamental objective of Islamic education because it aims to develop students with strong moral character, discipline, responsibility, and ethical behavior in everyday life (Rahman, 2022; Imaduddin et al., 2022). However, despite the implementation of various character education programs, student misconduct and violations of school rules continue to occur, including indiscipline, disrespect toward teachers, and other behavioral problems, indicating that moral formation has not yet achieved optimal outcomes (Rahayuningsih et al., 2023; Mufti et al., 2025). This condition suggests that moral development requires continuous collaboration among schools, teachers, families, and the broader community rather than relying solely on classroom instruction (Fitriani & Wulandari, 2024). Therefore, effective strategies such as habituation, exemplary leadership, religious guidance, and consistent supervision are essential to strengthen the internalization of *akhlakul karimah* values and reduce student violations (Pakpahan & Haikal, 2026; Yusuf et al., 2026).

Religious education has been widely implemented in schools to cultivate students' moral values, ethical awareness, and positive character. Nevertheless, various forms of negative student behavior, such as indiscipline, delinquency, disrespect toward teachers, and violations of school regulations, continue to occur, indicating that religious education alone has not fully achieved its intended behavioral outcomes (Marwiyah et al., 2022; Muzakki & Nurdin, 2022). Although Islamic Religious Education plays a significant role in fostering moral development, its effectiveness is strongly influenced by teaching strategies, the consistency of value internalization, family support, and the surrounding social environment (Sari et al., 2025; Bahri, 2025). Therefore, strengthening religious education through comprehensive character-building programs, exemplary teacher behavior, and collaboration between schools and parents is essential to reduce negative student behaviors and promote sustainable moral development (Nurdi et al., 2026; Hanif, 2024).

Religious education has been consistently implemented as a means of fostering students' moral and religious character, with the expectation that learners will internalize ethical values and demonstrate positive behavior in their daily lives (Achadah et al., 2022; Rachmadtullah et al., 2024). However, negative student behaviors such as indiscipline, rule violations, and disregard for moral values continue to emerge, suggesting that the presence of religious education alone does not automatically lead to behavioral transformation (Tandana et al., 2022; Hafizah, 2025). Previous studies emphasize that the effectiveness of religious education depends not only on classroom instruction but also on the internalization of values through habituation, teacher role modeling, school culture, and collaboration with families (Hussam, 2025; Estrada et al., 2019). Therefore, strengthening character education through consistent practice and supportive educational environments is necessary to ensure that religious learning contributes to sustainable positive student behavior and minimizes negative conduct.

Religious teachers play a crucial role not only as instructors but also as mentors and role models who guide students in developing moral values, religious commitment, and positive behavior (Usman et al., 2024; Rochim & Khayati, 2022). Through consistent guidance, personal example, and meaningful interactions, teachers help students internalize religious teachings and apply them in their daily lives, making character education more effective than relying solely on theoretical instruction (Budiman et al., 2025). Furthermore, religious teachers are expected to create supportive learning environments, provide counseling, and demonstrate ethical conduct that students can emulate, thereby strengthening students' religious identity and social responsibility (Yelliza et al., 2023; Caniago et al., 2025). Consequently, the effectiveness of religious education

largely depends on teachers' ability to function as caring mentors and exemplary figures who consistently model *akhlakul karimah* both inside and outside the classroom (Yusuf, 2026; Mahmoudi, 2025).

Religious teachers serve as mentors and role models whose attitudes, behaviors, and interactions significantly influence students' moral and character development (Surbakti & Tobing, 2025). By demonstrating integrity, compassion, discipline, and religious commitment in their daily conduct, teachers provide practical examples that encourage students to internalize positive values rather than merely understand them conceptually. Effective mentoring also involves providing emotional support, spiritual guidance, and consistent encouragement, enabling students to develop stronger religious identities and responsible behavior (Kotin et al., 2026). Therefore, the success of religious and character education depends greatly on teachers' ability to act as credible role models and caring mentors who consistently embody the values they teach, both inside and outside the classroom (Tambunan et al., 2025).

This study at MTs As-Sholihun examines religious teacher guidance methods to improve students' *akhlakul karimah* amid behavioral issues. It aims to identify effective strategies, contribute insights on moral education, and support better character development, discipline, and school environment improvement for future educational reference (Ardiyanti, 2022). Childhood is a critical period when students tend to imitate what they see, so moral education requires comprehensive methods, especially exemplary behavior from teachers. Teacher role modeling must be integrated into ethical conduct across formal and informal education settings. Islam emphasizes character building through holistic approaches, including curriculum, methods, and implementation, since morality reflects daily behavior and becomes a key measure of a person's life quality. Moral formation is supported by religious teachings from *aqidah*, *fiqh*, Islamic history, and guidance from the Qur'an and Sunnah, strengthened by teachers' example in daily life (Sukati et al., 2022). Therefore, moral development requires cooperation between family, school, and community to create a religious and value-based environment (Syakdiah & Warda, 2021).

This study was conducted at MTs As-Sholihun Genteng Batukerbuy Pasean Pamekasan under the title "Religious Teacher Guidance Methods in Forming Students' *Akhlakul Karimah*" due to various moral and behavioral problems observed in the school environment, such as non-compliance with school rules, student intimidation, and frequent lateness despite ongoing moral education programs. The aim of this research is to explore and identify effective guidance methods used by religious teachers in shaping students' *akhlakul karimah*. The contribution of this study lies in providing a deeper understanding of how religious education and teacher guidance strategies can be systematically applied to improve student behavior and character development. The expected impact of this research is to offer practical insights for teachers and school institutions in strengthening moral education, creating a more disciplined and positive school environment, and serving as a reference for future studies on character education within Islamic-based schools.

RESEARCH METHODOLOGY

This study employed a qualitative phenomenological approach to explore how Islamic religious teachers implement guidance methods in developing students' *akhlakul karimah* (noble character). The research was conducted at MTs As-Sholihun, Pamekasan, selected for its strong commitment to character education, supportive school environment, and accessibility for effective data collection. Data collection techniques interviews were conducted in a structured format, with questions prepared in advance for the informants. The primary purpose of the interviews was to

explore the issues that constituted the focus of the study, including the guidance methods used by Islamic religious teachers in fostering students' *akhlakul karimah* (noble character) and the implementation of these methods. In addition, structured observations were carried out through systematic monitoring of ongoing events. The observational data focused on aspects such as the discipline of teachers and students during learning activities, as well as the interactions between teachers and students. Finally, documentation was used to record, photograph, and compile documentary evidence and interview results from key informants. The documentation data included schedules of guidance activities conducted by Islamic religious teachers, student attendance records, and the names of the informants.

Data analysis in this study adopted the interactive qualitative analysis model proposed by Miles and Huberman, which consists of three concurrent processes: data reduction, data display, and conclusion drawing/verification. Data reduction involved the processes of selecting, focusing, simplifying, abstracting, and transforming raw data into a form suitable for analysis. After the data had been reduced, the next step was to present the data according to the research focus. The final stage involved drawing conclusions and verifying the findings to ensure the accuracy and credibility of the research results.

To ensure the validity of the analyzed data, rigorous verification procedures were employed through several methods. First, persistent observation was conducted, whereby the researcher continuously monitored and reviewed the data analysis in accordance with the qualitative research design. Second, peer debriefing was undertaken through analytical discussions with colleagues to validate the research findings and clarify interpretations of the issues under investigation. Finally, triangulation was applied by involving other individuals capable of critically evaluating the data analysis. Source triangulation was conducted using multiple methods and sources of data, including participant observation, written documents, and official records. In addition, theory triangulation was employed by comparing the findings with relevant theoretical perspectives to minimize researcher bias in the conclusions.

RESULTS AND DISCUSSION

Guidance methods used by Islamic religious teachers in forming students' *akhlakul karimah* at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan.

Islamic religious teachers at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan provide optimal attention and handling of students' *akhlakul karimah*, especially among the students. This attention is motivated by the fact that students' moral character has not yet been formed as desired. Many students still exhibit inappropriate behavior that violates school regulations, such as arriving late to school, fighting with other students, disturbing classmates who are studying, being absent without permission, leaving school before class ends without permission, and others. Students' noncompliance with school rules shows that "at the beginning of the first lesson, many students still arrive late to school; similarly, during classroom learning activities, they are seen joking, talking to each other, and not paying attention to the teacher's explanations." The factors causing student indiscipline include several aspects, such as teachers failing to set a good example by arriving late, students' lack of self-awareness in obeying rules, an undisciplined and noisy school environment, and students' lack of understanding of the regulations (Wardhani, 2018).

The efforts and attention given by Islamic religious teachers to students' *akhlakul karimah* are due to its insufficient development. Through these efforts, it is expected that students will develop *akhlakul karimah* that can be practiced in daily life, both in the family, school, and

community. By guiding students' inappropriate behavior, Islamic religious teachers aim to transform rule-violating behavior into *akhlakul karimah*. To achieve optimal results in character development, Islamic religious teachers at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan use guidance methods that are adjusted to the type of student violations. The guidance methods used consist of individual and group guidance. Individual guidance is carried out personally for students, while group guidance involves guiding a group of students.

The use of individual and group guidance methods by Islamic religious teachers at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan is adjusted to the problems faced by students. By selecting these two methods, teachers can identify and address all student problems more effectively. The selection of individual and group guidance methods is based on several fundamental reasons. Group guidance is not only used when students face problems. Teachers use this method as part of their efforts to develop students' *akhlakul karimah* during classroom learning. Group guidance has been shown to increase students' compliance with school activities and regulations (Sulaiha et al., 2021).

The use of group guidance by Islamic religious teachers before delivering Fiqh lessons is based on the following observation: during Fiqh class activities, the teacher uses 5 minutes to provide advice, direction, and guidance so that students consistently behave in accordance with Islamic values in the family, school, and society. The teacher also emphasizes that students should avoid behaviors that may harm themselves and their families. Based on the results of group guidance, it was found that students' learning interest increased after participating in group guidance activities (Mawaridz & Rosita, 2019).

The guidance methods used by Islamic religious teachers at MTs As-Sholihien consist of individual and group guidance. Individual guidance is conducted personally for students, while group guidance is conducted for groups of students. Both methods are used to form students' *akhlakul karimah* with the aim that students can be free from problems and engage in positive activities that support the learning process in school. The use of both methods aims to ensure that guidance is effective and produces optimal results in solving student problems. In implementing guidance to achieve optimal results in solving problems and forming *akhlakul karimah*, teachers must pay attention to the functions of guidance itself. These functions serve as guidelines for Islamic religious teachers in providing both individual and group guidance. After considering these aspects, Islamic religious teachers must take appropriate problem-solving actions according to the students' issues. This is intended to ensure that efforts to develop students' *akhlakul karimah* are optimally achieved and internalized in daily life in the family, school, and community.

Implementation of Islamic religious teachers' guidance methods in forming students' *akhlakul karimah* at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan.

Teachers, including Islamic religious teachers, have roles beyond being educators and instructors; they also act as mentors for students. Therefore, the mentoring function of teachers should be properly utilized and implemented to help students overcome various problems they face. In this way, students can be free from problems and carry out their duties and responsibilities as students properly, while avoiding harmful behavior. This will help students achieve optimal learning outcomes. Teachers as mentors must fulfill aspects such as providing advice according to students' needs and difficulties, taking responsibility for accompanying them in life, providing effective direction and orientation to improve learning, and building good relationships with

students by treating them as individuals with dignity, openness, responsiveness, and freedom (Nurhasanah et al., 2021).

The mentoring function of teachers is also well implemented at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan. Islamic religious teachers optimize their role as mentors by providing intensive guidance to students, especially in forming *akhlakul karimah* to be applied in daily life. The important role of Islamic religious teachers as mentors is highly needed because students are still in a developmental stage and not fully mature, both physically and mentally. In such conditions, students tend to be easily influenced by things they consider enjoyable but are actually harmful. Therefore, it is not surprising that students often become involved in various recurring problems. Teachers provide guidance through five stages: setting expectations for students, understanding and knowing students in depth, being sensitive to their needs, paying attention to the overall aspects of students, and encouraging meaningful interaction (Faah & Sinaga, 2022).

In facing complex student problems, Islamic religious teachers at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan adopt an intensive group guidance approach, especially for students who require special attention. The purpose of this group guidance is to help students solve various problems they face and transform them into good individuals characterized by *akhlakul karimah*. Group guidance services are conceptually considered effective because they provide various positive interventions through diverse approaches, ranging from information delivery to therapeutic support, according to individual needs and group dynamics (Rismi et al., 2022).

In efforts to form students' *akhlakul karimah*, Islamic religious teachers at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan apply appropriate guidance methods. The first stage of this method is individual problem disclosure, where students are encouraged to express their personal problems openly. Teachers ask students who frequently violate rules, such as being absent without permission, leaving school without permission, engaging in fights, or disturbing classmates, to openly express their problems. The purpose of this stage is for teachers to understand the root causes of students' inappropriate behavior. The implementation of individual guidance for students who frequently violate school rules is supported by Syaiful Anawar, a student at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan. The group problem disclosure stage is part of guidance activities aimed at groups of students to express the problems they face, with the aim of forming *akhlakul karimah*. In implementing group guidance, teachers apply two approaches: groups of students who commit violations together and groups of students who do not commit violations.

The second stage, problem solving, is an integral part of the guidance activities carried out by Islamic religious teachers at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan. The main activity in this stage is helping students find the best solutions to the problems they face. Teachers strive to find appropriate solutions based on the issues expressed by students during guidance, both individually and in groups.

The third stage, problem resolution, aims to find the best solution to the problems faced by students. In this way, students can be free from various problems and behave well both inside and outside the madrasah, while carrying out their duties and responsibilities in accordance with applicable rules. The resolution of student problems carried out by Islamic religious teachers at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan is adjusted to the problems faced by the students themselves. This means that teachers choose appropriate actions to help solve students' problems according to their specific issues.

Several methods used by Islamic religious teachers in implementing guidance to form students' *akhlakul karimah* at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan are designed so that these values can be internalized and applied by students in their daily lives, especially within the madrasah environment to complete their duties and responsibilities.

First, individual guidance is carried out by inviting students to the office and asking them to express the problems that cause their inappropriate behavior, such as leaving school without permission, smoking, or being involved in fights. Meanwhile, for groups of students who do not violate rules, the Islamic religious teacher provides intensive in-class guidance on the importance of *akhlakul karimah* in daily life, with the expectation that students understand and implement these values within the madrasah environment. Problem-solving carried out by the Islamic religious teacher through this guidance at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan, in the form of advice, direction, instructions, sanctions, and role modeling, has proven to provide many benefits for students. This means that once students' problems are resolved, they can be free from difficulties and focus more on their duties and responsibilities at the madrasah in accordance with applicable rules, such as studying with enthusiasm, maintaining discipline, and avoiding negative behavior.

The benefits of problem-solving conducted through individual guidance at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan, including advice, direction, instructions, sanctions, and role modeling, have been confirmed by Mohammad Iskandar, a student. Furthermore, regarding the benefits obtained after problems are resolved through intensive guidance involving advice, direction, instructions, sanctions, and role modeling, individual student guidance services have shown a significant improvement in student discipline, particularly in terms of time management, study habits, and manners (Hindayah et al., 2018).

Second, group guidance provided by Islamic religious teachers to both problematic and non-problematic students aims to develop students' *akhlakul karimah*. The problem disclosure stage in both individual and group guidance is intended to identify the problems faced by students. By understanding the root causes, teachers can take appropriate steps to solve these problems. Through this effort, students are expected to overcome their difficulties and transform negative behavior into positive behavior, especially in carrying out their duties and responsibilities at the madrasah. Group guidance services have a significant impact on the development of students' communication skills, both verbal and non-verbal, helping them interact effectively and gain a deeper understanding of interpersonal communication dynamics in various life contexts (Erlangga, 2018).

The implementation of guidance methods by Islamic religious teachers in forming students' *akhlakul karimah* at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan is carried out through several stages: (a) individual problem disclosure, (b) group problem disclosure, and (c) problem-solving stage. These stages aim to assist students in resolving their problems so that *akhlakul karimah* can be formed. It is important for Islamic religious teachers to carry out these stages properly by being able to identify students' problems and take appropriate actions to resolve them. The goal is to ensure that the implementation of guidance produces optimal results in shaping students' *akhlakul karimah* as expected, so that these values are internalized and practiced in daily life.

These stages of guidance, including individual and group problem disclosure, must be conducted transparently, and problem-solving must be carried out appropriately by Islamic religious teachers. This is because guidance involves students with complex problems and diverse

backgrounds. Teachers in implementing guidance must recognize that: guidance serves all individuals regardless of age, gender, and socioeconomic status; it deals with issues related to the influence of individuals' mental/physical conditions on their adjustment at home, in social contexts, and in the workplace, as well as the influence of the environment on individuals' mental and physical conditions. Guidance programs must also be flexible and adapted to individual needs and problems.

CONCLUSION

This study shows that the development of students' *akhlakul karimah* at MTs As-Sholihien Genteng Batukerbuy Pasean Pamekasan still faces various challenges, although the school has implemented moral education in its learning activities. Based on the observations, several students have not fully complied with school regulations, such as arriving late, not participating properly in learning activities, and violating school rules. This condition indicates that character development has not been optimally achieved and still requires strengthening through systematic guidance methods. Islamic religious teachers play an important role in addressing these issues through the implementation of individual and group guidance methods. Individual guidance is conducted through a personal approach to problematic students by encouraging them to express their problems, providing advice, direction, and appropriate solutions. Meanwhile, group guidance is implemented to provide students, both those with and without disciplinary issues, with an understanding of *akhlakul karimah* through structured classroom activities. The implementation of guidance is carried out through three main stages: individual problem disclosure, group problem disclosure, and problem-solving. These stages are interconnected in helping teachers identify the root causes of students' problems and provide appropriate solutions. Thus, the guidance methods applied by Islamic religious teachers play an important role in shaping students' character so that they develop *akhlakul karimah* that can be practiced in daily life at school, home, and in society.

This study contributes both theoretically and practically to the development of Islamic education, particularly in fostering students' *akhlakul karimah*. Practically, it provides guidance for Islamic religious teachers in implementing structured individual and group guidance methods. It also enriches strategies for character education in Islamic-based schools and strengthens moral development approaches in educational settings. This study is limited to a single madrasah, so the findings cannot be widely generalized to other educational institutions. In addition, the data are qualitative and descriptive in nature, making the results dependent on the subjectivity of informants and the researcher's field observations. Future research is recommended to examine the development of *akhlakul karimah* using quantitative or mixed-method approaches to obtain more comprehensive data. Studies should also include multiple madrasahs to compare the effectiveness of different guidance methods in character building. This study confirms that Islamic religious teachers' guidance methods play an essential role in shaping students' *akhlakul karimah* through structured, systematic, and continuous individual and group guidance approaches.

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AUTHOR CONTRIBUTIONS

- Author 1 : Conceptualization, methodology design, data collection, and writing original draft.
Author 2 : Data analysis, interpretation of findings, and validation of research results.
Author 3 : Literature review, supervision support, and manuscript editing.
Author 4 : Data verification, formatting, proofreading, and final manuscript review.

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