

THE ROLE OF TEACHERS IN THE FORMATION OF STUDENTS' MORALS AT MINU AS SABILILLAH PILANGSARI BEJI

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ABSTRACT:

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This study aims to examine the role of teachers in developing students' noble character at Madrasah Ibtidaiyah Nahdlatul Ulama (MINU) Pilangsari, Beji. The formation of noble character (akhlak al-karimah) in children is a fundamental objective of education and constitutes one of the primary responsibilities of teachers, particularly within Islamic-based educational institutions. In the context of contemporary challenges such as moral degradation and the weakening of ethical values among students, the role of teachers becomes increasingly strategic and essential. This research employs a descriptive qualitative approach, with data collected through observation, in-depth interviews, and documentation. These methods are used to capture a comprehensive understanding of teachers' practices, strategies, and experiences in fostering students' character development. The findings indicate that schools, through the active involvement of teachers, play a crucial role in shaping students' noble character. Teachers function not only as transmitters of academic knowledge but also as moral role models, mentors, and guides in practicing Islamic values in daily life. Various approaches are implemented by teachers, including the integration of religious and moral values into classroom instruction, habituation through exemplary behavior, and the reinforcement of character education via religious routines and ethical activities within the school environment. Through these efforts, teachers contribute significantly to cultivating students who possess strong moral integrity, discipline, and social responsibility in accordance with Islamic teachings.

Keywords: *role of teachers, good morals, students.*



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INTRODUCTION

Education is not only aimed at providing students with knowledge and skills; it also aims to instill morality and noble character.¹In Islamic education, developing noble character is an important component that educators must pay attention to. Noble character encompasses such virtues as honesty, trustworthiness, patience, respect, mutual respect, and responsibility, all of which students can apply in their daily lives. Teachers play a role in the moral education of their students, acting as mentors and role models. Teachers are not

¹ Muslih Qomarudin, "Pemahaman Generasi Milenial Madrasah Ibtidaiyah Terhadap Ajaran Islam Dalam Era Revolusi Industri 4.0 Di Indonesia: Studi Kasus Pada Tingkat Dasar," *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 6, no. 1 (2024): 10–16, <https://doi.org/10.30599/jemari.v6i1.3158>.

only responsible for providing academic instruction but also for being role models in attitudes and behavior.²Therefore, the learning process in madrasas strives to integrate religious values into all aspects of education so that students not only understand religious theory but also apply it in real life.

One of the many problems is the negative influence of digital media and the social environment.³This forces teachers to be more active and creative in teaching morality to their students. This research is crucial for understanding the role of teachers at MINU As Sabilillah in developing students' moral values, the strategies they use, and the obstacles they face in achieving this.

Students' views, attitudes and behavior are highly dependent on technological advances and globalization.⁴Elementary school is a time of high vulnerability to its impact. The convenience of technology means more and more people have access to information. However, exposure to non-educational content poses a particular challenge to character education. Digital media such as the internet and social media often promote values that conflict with Islamic teachings, such as materialism, individualism, and lifestyles that deviate from religious principles.⁵This affects the way students think and act, which sometimes contradicts the expected noble character.

Teachers at MINU As Sabilillah Pilangsari Beji can be more proactive and creative in instilling good values in the face of these challenges. Teachers are not only educators, but can also act as motivators, guides, and role models for their students.⁶The moral values taught to them can be accepted and applied by students in their daily lives if teachers can deliver lessons with an approach that is relevant to students' daily lives. Furthermore, teachers must ensure they use innovative, interactive, and enjoyable learning approaches.⁷

² Atha Arda Safira and Muhammad Afthon Ulin Nuha, "Peran Guru Dalam Mengatasi Kesulitan Membaca Pada Siswa Kelas Rendah Di MI Al Hidayah II Betak Kalidawir Tulungagung," *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 5, no. 2 (2023): 48–55, <https://doi.org/10.30599/jemari.v5i2.2184>.

³ Pembentukan Eq and Peserta Didik, "Implementasi E-Learning Pada Pelajaran Pai Dalam Pembentukan Eq Peserta Didik," *JSP: Jurnal Studi Pesantren* 2 (2022): 59–76.

⁴ Ahmad Husni Aziz and Alfiana Nur Rahmah, "Problematika Pembelajaran Pai Di Era Digital," *Undergraduate Journal of Educational Review* 1, no. 1 (2023): 36–43.

⁵ Achmad Solichin et al., "Inovasi Pembelajaran PAI Dalam Meningkatkan Mutu Pendidikan PAI," *Journal on Education* 5, no. 2 (2023): 3990–98, <https://doi.org/10.31004/joe.v5i2.1104>.

⁶ Sri Enggar Kencana Dewi et al., "Strategi Guru Dalam Mengembangkan Sikap Sosial Siswa Pada Pendidikan Dasar," *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 5, no. 1 (2023): 25–31, <https://doi.org/10.30599/jemari.v5i1.2077>.

⁷ Rifqi Khuzaeri, "The Effect of Utilizing Teknologi Informasi And Learning Virtual Berbasis E-Learning On Minat Learning Siswa On Pai Bagi Siswa Smk Nusantara 1 Comal Pemasang Subjects," in *International Conference on Islam, Law, and Society (INCOILS) 2022 Conference Proceedings Article*, 2022.

The focus of this research is to determine how teachers at MINU As Sabilillah use various strategies to build students' character, and also to identify obstacles that may arise during the process. The results are expected to provide a clearer picture of how effectively teachers can build students' character. Furthermore, the research results⁸This study can provide useful information on how character education programs can be integrated into other Islamic schools. This research can serve as a reference for teachers and schools in developing more efficient methods for developing students' moral character in today's internet era by understanding the roles, tactics, and challenges faced.

RESEARCH METHODS

This study examines the role of teachers in the formation of students' moral values at MINU As Sabilillah Pilangsari Beji using a qualitative descriptive method. Data collection methods include observation, interviews, and documentation. Interviews with teachers, students, and other relevant parties may be conducted as needed to gain a better understanding of the approach used. Data are also collected from school documents such as the curriculum and character building program. Data analysis is the process of reducing, presenting, and drawing conclusions from data. To ensure the validity of the results, the researcher also used data triangulation. The subjects involved in this study were teachers and students at MINU As Sabilillah. Specifically, the focus is on teachers' strategies in instilling moral values in students. This research is expected to be useful for schools as a reference in efforts to improve and enhance the implementation of character education programs in the Madrasah Ibtidaiyah environment..

DISCUSSION

1. The Role of Teachers in the Formation of Students' Morals at MINU As Sabilillah Pilangsari Beji

In this era of globalization and rapid technological development, education is no longer only focused on conveying knowledge but also developing good character.⁹One of the important missions of Islamic educational institutions is to develop noble

⁸ E Yuliana and M Turmudi, "Inovasi Guru Dalam Pembelajaran PAI Di Masa Pandemi Menggunakan Model Pembelajaran E-Learning Di SMAN 1 Kediri," in *LAI Tribakti Prosiding Dan Seminar ...*, vol. 1, 2022, 401–16.

⁹ Farell Gevanne rancang bangun sistem informasi penjualan mobil second hand Jannah Amiratul, "Pengaruh Penggunaan Media Pembelajaran E-Learning Terhadap Peningkatan Prestasi Belajar Siswa Pada Mata Pelajaran PAI Di SMK Riyadlul Qur'an Ngajum," *INCARE: International Journal of Educational Residens* 02, no. 03 (2021): 330–32.

morals, or akhlaqul karimah. Akhlaqul karimah is characterized by a high awareness of social responsibility and a constant adherence to moral principles, such as discipline, honesty, trustworthiness, and respect for others.¹⁰ These morals can be used as a guide in a meaningful life for participants who are raised as individuals and as members of society.

Teachers play an important role in the formation of students' personalities, especially in a madrasa environment that prioritizes Islamic values.¹¹ The role of the teacher is not limited to teaching knowledge but also includes teaching itself in everyday life. According to Islam, teachers are individuals who must be respected and followed because of their strategic approach to fostering students' morals and personalities.¹² This means that a teacher must not only possess superior academic abilities but also possess good morals and ethics, which will undoubtedly place them in a positive light in the eyes of their students. Teachers at MINU As Sabilillah Pilangsari Beji will adopt noble values through various methods and practices. It is hoped that all learning activities will implement this moral education process in an integrated manner.

The following are some of the main roles of teachers in the formation of students' noble character at MINU As Sabilillah Pilangsari Beji:

1. Exemplary or Role Model

Modeling is the primary method employed by teachers at MINU As Sabilillah. Teachers serve as role models for students in their daily behavior. For example, teachers always arrive on time and begin class with prayer, teaching about time discipline and adherence to time. Furthermore, teachers are required to uphold the values of politeness, courtesy, and patience in dealing with any situation.¹³ This example is crucial because students will imitate what they see and emulate their teachers as role models. If teachers display good morals, students will be motivated to emulate their

¹⁰ Khairul Anam and Rahmat Hariyadi, "E-Learning : Teori Dan Aplikasinya Dalam PAI," *Journal on Education* 05, no. 04 (2023): 12626–35.

¹¹ Muhammad Sutikno and Resti Septika Sari, "Strategi Guru Dalam Meningkatkan Mutu Pembelajaran Alqur'an Hadits Kelas 4 Di Madrasah Ibtidaiyah Al-Musthofa Nusa Tenggara," *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 4, no. 2 (2022): 88–96, <https://doi.org/10.30599/jemari.v4i2.1584>.

¹² Kencana Dewi et al., "Strategi Guru Dalam Mengembangkan Sikap Sosial Siswa Pada Pendidikan Dasar."

¹³ H D Wulandari and B Badrus, "Aktualisasi Pembelajaran PAI Di Masa Pandemi Covid-19 Ditinjau Dari Teori Pembelajaran E-Learning Di SMK PGRI," *Intelektual: Jurnal Pendidikan ...* 11, no. 3 (2021): 187–202, <https://doi.org/10.33367/ji.v11i3.2070>.

behavior. In other words, teachers serve as *uswatun hasanah*, or good role models, as exemplified by the Prophet Muhammad (peace be upon him).

2. Positive Behavior Habits

The formation of noble character is done through the habituation of positive behavior.¹⁴ Teachers at MINU As Sabilillah encourage students to practice good deeds every day, such as greeting friends, praying before and after class, helping friends in need, and showing mutual respect. These practices are consistently implemented to the point that they become ingrained in students. Instilling positive behaviors here serves as a foundation for developing good character, as the repeated application of ethical values will become ingrained in students' consciousness and become part of their daily habits.

3. Reinforcement Through Rewards and Punishment

The reward and punishment system is also implemented by teachers as a way to strengthen positive student behavior.¹⁵ Awards are given to students who demonstrate good behavior, such as honesty, diligence, discipline, and responsibility. These awards can take the form of praise, stars, or small gifts as a token of appreciation for their good behavior. Punishments are given as educational punishments, not physical or verbal punishments. Examples: additional assignments for naughty students or providing students with the opportunity to reflect on their mistakes. This reinforcement is aimed at motivating students to maintain good behavior and understand that every activity they undertake will have consequences.

4. Islamic Values in Contextual Learning

MINU As Sabilillah students always strive to connect each subject matter to Islamic values. This approach is known as contextual learning, where the subject matter taught is linked to life concepts and religious values.¹⁶ For example, mathematics can be taught in relation to the values of honesty and trustworthiness in calculations. This learning approach helps children easily understand that every subject relates to life and plays an active role in developing good morals.

¹⁴ (Main, 2022)

¹⁵ Asmuni Zain and Zainul Mustain, "Penguatan Nilai-Nilai Spiritual Dan Moralitas Di Era Digital Melalui Pendidikan Agama Islam," *JEMARI: Jurnal Edukasi Madrasah Ibtidaiyah* 6, no. 2 (2024): 94–103.

¹⁶ Luluk Sulthoniyah, "IMPLEMENTASI PEMBELAJARAN PAI MELALUI E-LEARNING MODEL SYNCHRONOUS - ASYNCHRONOUS DI SMA 04 MA ' ARIF PERINTIS TEMPUREJO JEMBER," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 3, no. 2 (2022): 103–12.

5. Religion and Social Based Extracurricular Activities

In addition to classroom activities, teachers at MINU As Sabilillah also encourage students to participate in extracurricular activities based on religion and social issues. These activities include reading the Quran, praying in congregation, reciting the Quran, and religious or community activities.¹⁷ such as community service and community outreach. These extracurricular activities teach children empathy, caring, and helping others. They also train students to better understand religious values in their daily lives and apply them to their social interactions.

6. Providing Advice and Moral Strengthening

Teachers at MINU As Sabilillah regularly provide advice and moral reinforcement to students. This advice is given at specific times, such as before the start of a lesson, after congregational prayer, or if a student makes a mistake.¹⁸ Through this advice, teachers instill values such as honesty, responsibility, compassion, and respect for others. The advice given by teachers helps students understand the importance of good morals and encourages them to always behave in accordance with religious teachings.

7. Facing External Challenges in Moral Formation

The formation of students' noble character cannot be separated from challenges, especially those originating from the environment outside the school.¹⁹ In this digital age, students are often exposed to less educational content on social media and the internet. The influence of social environments that do not align with religious values can influence students' behavior.²⁰ The teachers at MINU As Sabilillah strive to provide students with an understanding of the harmful effects of negative influences outside the school environment. They also teach students to use technology wisely and remind them to choose good friendships.

¹⁷ Yasmin and Nur Asyiah, "Strategi Guru Dalam Pembentukan Karakter Jujur Peserta Didik Di SD Dokumentasi , Dengan Teknik Pengumpulan Sampel Berbentuk Purposive Sampling . Sedangkan Teknik Analisis Data Yang Digunakan Dalam Penelitian Ini Adalah Reduksi Data Serta Memakai Triangula," *Ilmu Pendidikan* 11, no. 1 (2022): 28–34.

¹⁸ Miftahul Jannah, "Metode Dan Strategi Pembentukan Karakter Religius Yang Diterapkan Di Sdtq-T an Najah Pondok Pesantren Cindai Alus Martapura," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4, no. 1 (2019): 77, <https://doi.org/10.35931/am.v4i1.178>.

¹⁹ R Luthfiyah and A A Zafi, "Penanaman Nilai Karakter Religius Dalam Perspektif Pendidikan Islam Di Lingkungan Sekolah RA Hidayatus Shibyan Temulus," *Jurnal Golden Age* 5, no. 02 (2021): 520–21.

²⁰ Mulyadi Mahmudiyah, Awaliyani, "ZAHRA: Research And Thought Elmentary School Of Islam Journal PEMBENTUKAN KARAKTER RELIGIUS DI MADRASAH IBTIDAIYAH BERBASIS PESANTREN" 2, no. 1 (2021): 55–72.

8. Collaboration with Parents

Because the role of parents will make the role of teachers more effective in shaping students' morals.²¹Therefore, teachers at MINU As Sabilillah strive to proactively communicate with parents, recognizing that school success requires positive family participation. Teachers and parents discuss students' moral development and provide the best possible input on how to educate their children.²²Second, this makes the formation of students' character integrated and consistent in a single series between the school and home environments.

2. Teachers' Strategies in Developing Students' Morals at MINU As Sabilillah Pilangsari Beji

Teachers play a crucial role in shaping the character of their students, particularly in instilling noble morals in students, a pillar of education at MINU As Sabilillah Pilangsari Beji. To achieve this, teachers employ several strategies to instill noble moral values in students' lives. The following are the main steps taken by teachers at MINU As Sabilillah to develop noble morals:

1. Exemplary or Role Model

Modeling is one of the primary strategies implemented by teachers. Teachers at MINU As Sabilillah strive to uphold noble morals, such as honesty, courtesy, discipline, and patience, serving as real examples for students.²³Children are more likely to imitate respected adults; this should be the case, as long as teachers demonstrate behavior consistent with Islamic values in every interaction with students. For example, teachers who demonstrate punctuality, speak politely, and show genuine attention to their students indirectly teach them to emulate these behaviors.

2. Positive Behavior Habits

Teachers get students used to carrying out positive behavior routinely, for example reading prayers together before and after lessons, greeting teachers and

²¹ Dewi Hariyani and Ainur Rafik, "Pembiasaan Kegiatan Keagamaan Dalam Membentuk Karakter Religius Di Madrasah," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 32–50, <https://doi.org/10.35719/adabiyah.v2i1.72>.

²² Nunung Dian Pertiwi, "Peran Guru Dan Orang Tua Dalam Membentuk Karakter Jujur Pada Anak," *Jurnal Pendidikan Dasar: Jurnal Tunas Nusantara* 3, no. 1 (2021): 324–35.

²³ Rosyid Program and Pascasarjana Iain, "PADA MATA PELAJARAN PAI DI SMPIT AL-QUDWAH MUSI RAWAS" 6, no. 1 (2021): 26–34.

friends, and also cleaning the school environment.²⁴Habituation is carried out consistently so that good behavior becomes a habit that is ingrained in the students' lives. Furthermore, congregational prayer, Quran reading, and Quran recitation are also routine activities for students to instill religious values in them.

3. Providing Advice and Motivation

Teachers provide active guidance to students in formal and informal settings, with the hope that they will always be on the right path.²⁵. Advice to control yourself with noble morals. Sometimes, at certain times, advice is needed, especially because it is a special moment or time, such as usually after congregational prayers, when children have problems, and not to be left behind when students make mistakes. Teachers also motivate students to continue trying to become better people every day.

4. Reinforcement through Rewards and Punishment

The reward and punishment system is one way to strengthen positive behavior that occurs.²⁶. Rewards are given to students who demonstrate good behavior or achievements, such as being more disciplined, honest, or helping a friend. Rewards can take the form of praise, small gifts, or symbolic recognition to encourage students to maintain good behavior. Sanctions are more educational, such as having students write a reflection on their mistakes or giving them additional, useful assignments. With this system, children will understand that every action has both positive and negative consequences.

5. Integration of Moral Values in Learning

Teachers at MINU As Sabilillah integrate moral values into every subject they teach. For example, in mathematics, teachers can relate the concept of honesty to calculations. In Indonesian language lessons, students are taught to use polite language and respect the opinions of others. This approach ensures that academic learning is not only cognitive but also develops students' affective aspects.²⁷.

6. Extracurricular activities

²⁴ Nurul Lailiyah and Rofiqotul Hasanah, "Peningkatan Karakter Religius Peserta Didik Melalui Pembiasaan Membaca Asma'ul Husna Di SMPN 1 Ngoro Jombang," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 9, no. 2 (2020): 160–78, <https://doi.org/10.54437/urwatulwutsqo.v9i2.180>.

²⁵ Hariyani and Rafik, "Pembiasaan Kegiatan Keagamaan Dalam Membentuk Karakter Religius Di Madrasah."

²⁶ Daviq Chairilisyah, "Metode Dan Teknik Mengajarkan Kejujuran Pada Anak Sejak Usia Dini," *Educhild* 5, no. 1 (2016): 9.

²⁷ Nina Sultonurohmah, "Strategi Penanaman Nilai Karakter Jujur Dan Disiplin Siswa," *Jurnal Al-Ibtida'* 5, no. 2 (2017): 1–21.

Extracurricular activities such as scouting, Islamic spirituality (rohis), and social activities are important tools in developing students' morals. Scouting, for its part, still emphasizes the discipline of responsibility and cooperation. Within the rohis, children are taught to improve their religious practices and deepen their religious understanding. Humanitarian activities such as community service and visits to orphanages foster empathy and caring for others.²⁸

7. Use of media and technology

Furthermore, teachers also use media and technology to shape students' morals. Through educational videos, inspirational stories, and Islamic songs, teachers can learn to engage students in the learning process.²⁹ Here, they also learn about critical thinking about news so as not to spread fake news (hoaxes), respect other people's privacy, and provide guidance on using social media wisely.³⁰ In this way, students are taught to use technology positively and responsibly.

8. Personal Approach and Strengthening Relationships

Teachers build rapport with their students through a personal approach. Occasionally, teachers pay special attention to students who require more guidance than usual, as this presents an opportunity to address challenging children, both in terms of learning difficulties and inappropriate behavior.³¹ This approach builds trust between teachers and students, making it easier to guide students toward improving their behavior. Teachers also provide personal recognition to students who demonstrate positive changes, making them feel valued.

9. Collaboration with Parents

Teachers and parents ensure that students' morals are formed integrally in their daily lives, both in class and at home.³² Schools can involve parents in school activities with specific competencies, such as group religious studies and parenting seminars, to strengthen synergy in educating children. As appropriate, teachers should regularly

²⁸ Jannah, "Metode Dan Strategi Pembentukan Karakter Religius Yang Diterapkan Di Sdtq-T an Najah Pondok Pesantren Cindai Alus Martapura."

²⁹ Mohammad Saat, Ibnu Waqfin, and Istaftihul Unailah Faz, "Implementation of Online Learning in The New Normal Era : PAI Teacher Efforts and Strategies," *Schoolar : Sosial and Literature Study in Education* 2, no. 2 (2022): 73–76.

³⁰ Mardianto Mardianto, Mohammad Al Farabi, and Sri Wahyuni Nainggolan, "Pai Teacher Creativity in Using E-Learning Learning Methods in Sma," *Ta Dib : Jurnal Pendidikan Islam* 10, no. 2 (2021): 403–10, <https://doi.org/10.29313/tjpi.v10i2.9416>.

³¹ (Main, 2022)

³² Pertiwi, "Peran Guru Dan Orang Tua Dalam Membentuk Karakter Jujur Pada Anak."

communicate with parents through parent-teacher meetings or meet in person to discuss students' moral development and specific achievements.

10. Resolving Conflicts Wisely

If there is a conflict or problem between students, the teacher will be the mediator in resolving it wisely.³³ He doesn't just give punishment, but also teaches them how to resolve conflicts through good communication, apology, and forgiveness. This way, children can learn to resolve problems in accordance with Islamic moral values.

3. Teachers' Obstacles in the Formation of Students' Morals at MINU As Sabilillah Pilangsari Beji

In their efforts to develop students' noble character, teachers at MINU As Sabilillah Pilangsari Beji face numerous obstacles, both internal and external. These challenges must be identified and addressed to ensure effective character-building.³⁴ The following are some of the main obstacles faced by teachers in developing students' noble character:

1. The Influence of a Less Supportive Social Environment

The social environment of students, both at home and outside of school, can be an obstacle in the formation of morals.³⁵ Some students may come from families with limited attention to character education. When the values taught in school don't align with their family environment, students tend to struggle to internalize the moral values taught by teachers. Furthermore, an unsupportive social environment, such as negative peer influence, can also pose challenges.

2. Negative Impacts of Technology and Digital Media

Nowadays, the ease of technology provides access to social media, video games, and other internet content that is neither educational nor supports moral values.³⁶ As a result, many students are exposed to negative content such as violence, consumerist lifestyles, or content inconsistent with religious values. Teachers often cannot control

³³ Utama, "PAI Learning Media in The Perspective of Abdullah Nashih Ulwan in The Society Era 5.0."

³⁴ Al Ihwanah and Elhefni Elhefni, "Efektivitas Media E-Learning Pada Pembelajaran Pendidikan Agama Islam (PAI) Di Universitas Islam Negeri Raden Fatah Palembang," *Indonesian Journal of Islamic Education Studies (IJIES)* 4, no. 1 (2021): 103–20, <https://doi.org/10.33367/ijies.v4i1.1675>.

³⁵ Moh Ahsanulhaq, "Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan," *Jurnal Prakarsa Paedagogia* 2, no. 1 (2019), <https://doi.org/10.24176/jpp.v2i1.4312>.

³⁶ Nanda Nursyah Alam, Herpratiwi Herpratiwi, and Muallimin Muallimin, "Pengembangan E-Learning PAI Berbasis Blog Di Sekolah Menengah Pertama," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5299–5310, <https://doi.org/10.31004/edukatif.v4i4.2965>.

what students consume outside the school environment, hindering efforts to develop good morals.

3. Differences in Student Backgrounds

Students at MINU As Sabilillah Pilangsari Beji come from diverse family backgrounds, cultures, and customs. These differences influence how they accept and understand the moral values taught at the school.³⁷ Some students may already have a strong foundation of values at home, while others require more intensive guidance. This difference presents a challenge for teachers in imparting moral values evenly to all students.

4. Limited Learning Time

Limited learning time is one of the obstacles in forming students' noble character.³⁸ As a formal educational institution, MINU As Sabilillah has a dense academic curriculum. Teachers often have to allocate more time to meet curriculum targets, limiting the time available to focus on character education. As a result, students' moral development is sometimes only incidental, rather than through a planned and sustainable program.

5. Lack of Parental Involvement

The success of forming students' morals depends greatly on collaboration between teachers and parents.³⁹ However, not all parents are actively involved in fostering moral development through their children's moral education. Some parents pay little attention to their children's behavior at home or fail to continue the habits taught at school. This results in students being less consistent in applying the moral values they have learned.

6. Lack of Student Awareness of the Importance of Morals

Some students, especially those of elementary school age, do not yet fully realize the importance of having good morals. They tend to be more interested in entertainment or material things. Teachers must work harder to instill this awareness

³⁷ Zain and Mustain, "Penguatan Nilai-Nilai Spiritual Dan Moralitas Di Era Digital Melalui Pendidikan Agama Islam."

³⁸ Ika et al., "IMPLEMENTASI PEMBELAJARAN E-LEARNING PADA MATA PELAJARAN PAI DALAM PEMBENTUKAN KARAKTER SISWA DI SDN KADEMANGAN 02," *El-Moona* 4, no. 2 (2016): 1–23.

³⁹ Pertiwi, "Peran Guru Dan Orang Tua Dalam Membentuk Karakter Jujur Pada Anak."

through creative and enjoyable approaches so that students understand the importance of morals in everyday life.⁴⁰

7. Students' Emotional and Psychological Challenges

Some students have emotional or psychological problems that can affect their behavior.⁴¹ For example, conflict or stress at home can lead to negative behaviors at school, such as being unruly, lacking discipline, or disrespectful to others. Teachers often struggle to manage children with these circumstances, especially without support from parents or professionals.

8. Lack of Supporting Resources

Another obstacle faced by teachers is the limited resources to support character education programs.⁴² Activities to develop noble character require support, such as learning media, supporting books, or special training for teachers. If these resources are inadequate, efforts to develop students' morals will be less than optimal.

9. The Influence of Popular Culture

Popular culture, in some ways, is a trend of fashion, music and lifestyle that is not entirely in line with Islamic values.⁴³ In this case, children are often more easily influenced by certain idols and are less normative, which seems inconsistent with religious principles. Therefore, teachers must work extra hard to guide students to choose better role models in life.

10. Policy Support Focused on Character Education

Although MINU Sabilillah is oriented towards Islamic values, general educational policies are sometimes more directed towards academic achievement and character building.⁴⁴ This can hinder teachers from giving greater consideration to moral education, especially when there is no structural program that supports the development of noble morals among students.

CONCLUSION

⁴⁰ Zain and Mustain, "Penguatan Nilai-Nilai Spiritual Dan Moralitas Di Era Digital Melalui Pendidikan Agama Islam."

⁴¹ Aziz and Rahmah, "Problematika Pembelajaran Pai Di Era Digital."

⁴² Okita Maya Asiyah and Muhammad Fahmi Jazuli, "Inovasi Pembelajaran PAI Abad 21," *Ta'limDiniyah: Jurnal Pendidikan Agama Islam* 2, no. 2 (2022): 170–82.

⁴³ Taufik Abdullah Attamimi, Sugeng Listyo Prabowo, and Indah Aminatuz Zuhriyah, "Hubungan Antara Pelaksanaan E-Learning, Kreativitas Guru Pai Dan Disiplin Belajar Dengan Prestasi Belajar Pai Pada Masa Pandemi Covid-19 Di Smp Negeri 9 Kota Blitar," *Jurnal Education and Development* 11, no. 1 (2023): 496–500, <https://doi.org/10.37081/ed.v11i1.4483>.

⁴⁴ Lailiyah and Hasanah, "Peningkatan Karakter Religius Peserta Didik Melalui Pembiasaan Membaca Asma'ul Husna Di SMPN 1 Ngoro Jombang."

Teachers play a crucial role in the development of students' moral character at MINU As Sabilillah Pilangsari Beji. Teachers have the duty and responsibility to instill morals in students in accordance with Islamic religious values. In carrying out this role, teachers use various approaches, such as providing role models, fostering positive behavior, integrating moral values into learning, and collaborating with parents. Even here, this process is not free from various problems, such as the influence of the social environment, the negative impact of digital media, differences in student backgrounds, and a lack of parental involvement. Therefore, a solution is needed through collaboration between teachers, parents, and the school to provide an educational environment conducive to the development of students' character as a whole. With a consistent approach and good cooperation, the development of students' moral character at MINU As Sabilillah can proceed optimally, producing a young generation that is not only intelligent but also possesses noble Islamic character.

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