

Instilling Students' Character Values Through Morals Education Using an Affective Approach at MAS 01 Darussalam Kepahiang

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Abstract	
<p>The aim of this study is to analyze affective-based moral education strategies in instilling character values among students at MAS 01 Darussalam Kepahiang. The research employed a descriptive qualitative approach, using in-depth interviews, participant observation, and documentation for data collection. The study was conducted at MAS 01 Darussalam Kepahiang, a private Islamic senior high school in Kepahiang Regency, Bengkulu Province. The results revealed that the moral education strategy at this school emphasizes an affective approach, focusing on shaping students' attitudes, emotions, and moral awareness. Through this approach, students gain moral knowledge and internalize character values through emotional experiences. Key strategies include teacher role modeling, habituation of positive behavior, value reflection, and recognition for good behavior. In conclusion, this approach has proven effective in fostering character development and creating a deep moral awareness.</p>	<p>Keywords: Character Education; Morality; Affective Approach.</p>
Abstrak	
<p>Tujuan penelitian ini adalah untuk menganalisis strategi pendidikan moral berbasis afektif dalam membentuk nilai-nilai karakter pada siswa di MAS 01 Darussalam Kepahiang. Pendekatan yang digunakan adalah penelitian kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Penelitian ini dilakukan di MAS 01 Darussalam Kepahiang, sebuah madrasah Aliyah swasta di Kabupaten Kepahiang, Provinsi Bengkulu. Hasil penelitian menunjukkan bahwa strategi pendidikan moral di madrasah ini mengutamakan pendekatan afektif, yang melibatkan pembentukan sikap, emosi, dan kesadaran moral siswa. Beberapa strategi utama yang diterapkan adalah teladan guru, habituasi perilaku positif, refleksi nilai, serta penghargaan terhadap perilaku baik. Kesimpulannya, pendekatan ini terbukti efektif dalam membentuk karakter siswa dan menciptakan kesadaran moral yang mendalam.</p>	<p>Kata Kunci: Pendidikan Karakter; Akhlak; Pendekatan Afektif.</p>



1. Introduction

Character formation is widely recognized as the primary goal of Islamic education, where moral values are foundational in shaping the noble character of students (*santri*). In Islamic educational settings such as *pesantren* (Islamic boarding schools) and *madrasah* (Islamic schools), the development of character is not solely achieved through the delivery of academic content. Instead, it is deeply embedded through affective processes that engage the emotional, moral, and spiritual consciousness of students. This approach seeks to mold individuals who not only excel in intellectual pursuits but also embody the ethical and moral principles emphasized in Islamic teachings. Central to this process is the affective approach, a pedagogical strategy that focuses on cultivating attitudes and values through direct experiences, consistent habituation, and the modeling of exemplary conduct by educators. This method is particularly significant in fostering a holistic approach to student development, ensuring that learners internalize and express these values in their daily lives.

In the contemporary globalized world, where technological advancements and cultural shifts constantly influence the behaviors, values, and worldviews of the younger generation, the role of moral-based character education has never been more crucial. The pressures and challenges brought by rapid modernization have raised concerns about the erosion of traditional moral values, leading to an increased emphasis on character education as a response. Yet, despite the growing recognition of the importance of these moral dimensions, many educational systems, especially in formal schooling, continue to prioritize cognitive development. In such systems, curricula tend to focus heavily on academic achievement, often relegating the affective and moral dimensions of learning to the background. As a result, important virtues such as empathy, honesty, responsibility, and social piety—which are integral to the development of well-rounded individuals—receive relatively little attention in the mainstream educational discourse. According to Zuhairini (2020), the affective approach is considered "the heart of character education" because it nurtures the internalization of moral values, allowing these values to become intrinsic to the learner's character and actions, rather than merely a matter of intellectual knowledge or external compliance.

This discrepancy between academic emphasis and moral development in education has led to a number of challenges in shaping a generation that is not

only knowledgeable but also morally upright. In response to these challenges, institutions like MAS 01 Darussalam Kepahiang, a Madrasah Aliyah under the Ministry of Religious Affairs in Indonesia, have sought to implement a moral education strategy that transcends cognitive learning to include transformative and affective dimensions. Founded in 2005 by the Decree of the Minister of Religious Affairs No. KW.07.4/4/PP.03.2/263/2005, MAS 01 Darussalam Kepahiang is located in the Kepahiang Regency of Bengkulu Province. This madrasah's mission is to cultivate a generation of students who are not only knowledgeable but also morally upright and spiritually grounded. The school's accreditation status of 'B', granted in 2017, reflects its commitment to maintaining high educational standards, particularly in the area of character education. This accreditation serves as an indicator of the institution's dedication to fostering not only academic excellence but also the ethical development of its students.

In its efforts to promote moral education, MAS 01 Darussalam Kepahiang has adopted a comprehensive strategy that integrates key values such as honesty, responsibility, empathy, and discipline into its educational framework. The moral education process at MAS 01 Darussalam is guided by an affective approach that encompasses three interrelated dimensions, as outlined by Lickona (2018): moral knowing (the intellectual understanding of moral values), moral feeling (the emotional awareness of these values), and moral action (the embodiment of these values through concrete actions). This approach is designed to ensure that students not only acquire knowledge of what is morally right but also develop the emotional sensitivity necessary to appreciate the importance of these values and the behavioral competencies required to act upon them. Additionally, Sauri (2022) emphasizes that the affective approach plays a pivotal role in enhancing the emotional and spiritual development of students, providing them with authentic learning experiences that nurture their personal growth and moral consciousness.

However, despite the increasing recognition of the importance of affective education in Islamic schools, there exists a gap in the research concerning the practical application and effectiveness of the affective approach in various madrasahs, particularly in regions outside major urban centers. Previous studies, such as those by Fitriani (2021) and Amsar (2022), have primarily focused on the theoretical aspects and general principles of moral education within Islamic educational frameworks but have not provided detailed analyses of specific, localized implementations. While there is literature addressing character education in pesantren and madrasahs, much of it tends to emphasize cognitive and behavioral aspects, with less focus on how emotions, spirituality, and direct experiences influence the development of moral values. Additionally, studies like those by Amira (2020) and Suryani (2021) have explored character education in urban madrasahs but have not addressed how affective methods can be effectively applied in rural or suburban areas, where cultural and contextual factors may differ significantly.

Given this gap, this study seeks to investigate the implementation of affective-based moral education strategies at MAS 01 Darussalam Kepahiang, located in a rural context in Bengkulu Province. This study aims to explore not only

the specific methods employed by the school but also to assess the effectiveness of these methods in instilling and reinforcing character values in students. By focusing on a less-researched setting, this research contributes to understanding how the affective approach can be adapted to diverse environments, ensuring that character education remains relevant and impactful regardless of geographic or socio-economic contexts. Through this investigation, the research seeks to provide both theoretical and practical insights into the development of character education models that can be applied in madrasahs and other Islamic educational institutions. The findings from this study are expected to contribute to bridging the gap between the intellectual knowledge imparted in the classroom and the cultivation of moral virtues that guide students' actions, ultimately enriching both the educational and social dimensions of Islamic education.

2. Methods

This study employs a descriptive qualitative approach to explore in depth the affective-based moral education strategies used to instill character values in students (santri). This approach was chosen because it enables the researcher to understand the meaning and process of moral value internalization within a natural context. The research was conducted at MAS 01 Darussalam Kepahiang, a private Islamic senior high school (Madrasah Aliyah) under the supervision of the Ministry of Religious Affairs, located on Jl. Merdeka, Dusun Kepahiang, Kepahiang Regency, Bengkulu Province. The fieldwork was carried out over a two-week period, focusing on the moral education teachers and eleventh-grade students as the primary subjects.

Data were collected through three main techniques: in-depth interviews, participant observation, and documentation. Interviews were conducted with moral education teachers and the school principal to explore the instructional strategies and forms of affective approaches implemented. Observations were carried out during moral education lessons in the classroom as well as during religious and social activities conducted outside the classroom. Documentation included the collection of lesson plans (RPP), activity logs, and visual records to support and enrich the field data.

The data collected were analyzed using the techniques of data reduction, data presentation, and conclusion drawing, as outlined by Sugiyono (2022). Data were reduced to filter relevant information in accordance with the research focus, presented thematically in narrative form, and analyzed to uncover patterns and deeper meanings related to the internalization of character values among students. The validity of the data was ensured through technique and source triangulation, as well as informant confirmation, in order to produce credible and accountable findings.

3. Result and Discussion

This study shows that at MAS 01 Darussalam Kepahiang, the strategy employed by teachers in instilling students' character values emphasizes an

affective approach in moral education. This approach focuses on shaping students' attitudes, emotions, and moral awareness by integrating emotional dimensions into every learning activity. Teachers do not solely direct learning towards cognitive aspects but also create an environment that supports the development of students' character through real-life experiences that involve emotional engagement. For example, values such as honesty, responsibility, empathy, discipline, and respect are taught through emotionally engaging experiences, both inside and outside the classroom. Moral education is not merely about discussing "what is right and wrong," but rather about building students' moral awareness and encouraging them to develop a personal commitment to act ethically in daily life. This approach aligns with the character education theory proposed by Lickona (2018), which includes three essential elements: moral knowing, moral feeling, and moral action. Consequently, the moral learning applied in this madrasah is dialogical and reflective, allowing students to grow and internalize moral values in a more personal and contextual manner.

One of the main strategies implemented in character education at MAS 01 Darussalam Kepahiang is teacher role modeling. The moral education teachers play a central role in shaping students' character. This modeling occurs not only in the classroom but also outside it, including in daily interactions and religious activities. Teachers consistently demonstrate exemplary behaviors such as punctuality, honesty in delivering lessons, patience in dealing with students, and respectful communication. This role modeling has a profound impact on students because they can directly observe and imitate positive behaviors. This process demonstrates that teaching character values is more effective when done through concrete actions, not merely theoretical or verbal instruction. Muhaimin (2021) states that teacher role modeling is one of the most effective forms of moral education because the values instilled are tangible and not abstract. When teachers become living "role models," values such as patience, humility, and tolerance become part of the madrasah's atmosphere, continually influencing the students' hearts.

Another strategy is habituation and emotional development, which are carried out systematically through daily routines with educational value. At this madrasah, students are accustomed to performing congregational prayers on time, reciting prayers before and after studying, and participating in spiritual programs such as "One Day, One Good Deed," which encourages them to perform at least one good deed daily. These programs aim to cultivate deeply rooted positive habits in students' lives, which in turn strengthen their character. Sauri (2022) asserts that affective education integrating emotions, spiritual experiences, and social behavior is an effective way to develop a holistic and strong character. By regularly practicing positive behaviors, such as congregational prayer and daily good deeds, students not only develop mechanical habits but also build emotional and spiritual awareness in living out Islamic values. This habituation helps students gradually internalize values such as empathy, compassion, and responsibility in their daily lives, leading to stronger and more resilient character formation.

Additionally, interactive dialogue and value reflection are key components of moral learning strategies at MAS 01 Darussalam Kepahiang. Moral teachers do not merely deliver theories about good character but also engage students in open discussions on moral issues, whether personal or social. Teachers often relate the material to students' real-life experiences and encourage personal reflection on the values being studied. Questions such as "What value can we learn from this event?", "What could I have done better?", and "How does Islam view this situation?" are often posed to stimulate student reflection. This process helps activate moral feeling—emotional awareness of the value being studied. Through this reflection, students not only know that honesty is good but also learn to feel the importance of honesty in their social relationships. This process is crucial because character is not only built through knowledge or memorization but also through the deep appreciation of these values. Within Lickona's (2018) framework, this approach enhances students' emotional engagement with the values, serving as a foundation for genuine and sincere moral actions.

Lastly, the provision of appreciation for positive behavior is another important strategy in character education at MAS 01 Darussalam Kepahiang. Teachers and the madrasah give recognition to students who demonstrate good behavior in their daily lives, either individually or in groups. This recognition may take the form of certificates, praise in front of the class, appointments as class leaders, or publishing names on the school bulletin board. Such rewards encourage a healthy sense of competition among students, where they strive to exhibit good character in their daily lives. Zamroni (2021) emphasizes that appropriate and consistent rewards can increase students' internal motivation and reinforce their positive behavior. With such recognition, students feel that their good deeds are appreciated and acknowledged—not only by the teachers but also by the broader school community. This creates a supportive learning climate in which character values are not only taught but celebrated, thereby reinforcing the internalization of those values in students' lives. A study by Fakhur Rozi (2024) on the internalization process of moral values among students supports this, stating that the habitual practice of moral values through religious studies and integrated cognitive, emotional, and behavioral learning can strengthen students' overall character.

Overall, the affective approach applied at MAS 01 Darussalam Kepahiang has proven effective in fostering a deep understanding and emotional attachment among students toward character values. Students not only learn moral values theoretically but also experience and embody them through concrete actions. This is evident in their daily behaviors, such as maintaining cleanliness, helping friends, being honest during exams, and showing empathy toward peers facing difficulties. This success is inseparable from the synergy between teachers, the school environment, and consciously designed character education policies aimed at nurturing students' emotional attachment to Islamic values. Thus, moral education based on the affective approach in this madrasah can serve as a model of humanistic, heart-touching, and impactful Islamic character education that meaningfully shapes student behavior.

4. Conclusion

The affective-based moral education approach implemented at MAS 01 Darussalam Kepahiang has proven effective in instilling character values among eleventh-grade students. This approach goes beyond cognitive and psychomotor domains by addressing the emotional and affective aspects of students, thereby fostering an internal awareness of the importance of noble character. Through learning that emphasizes teacher role modeling, empathetic communication, and the habituation of character values in daily life, students have demonstrated positive behavioral changes, such as increased responsibility, honesty, discipline, and mutual respect. Thus, the affective approach to moral education serves as a relevant and necessary strategy for nurturing a generation that excels not only intellectually, but also morally and spiritually.

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