

CULTIVATING NOBLE MORALS AMONG STUDENTS OF PRIVATE ISLAMIC SENIOR HIGH SCHOOL TARBIAH ISLAMIYAH IN HAMPARAN PERAK SUBDISTRICT, DELI SERDANG REGENCY

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Abstract: The Purpose of the Research: Describing and Analyzing Efforts in Cultivating Noble Morals Among Students of Private Islamic Senior High School Tarbiah Islamiyah in Hamparan Perak Subdistrict, Deli Serdang Regency. The Process of Cultivating Moral Values at Madrasah Aliyah Tarbiyah Islamiyah Hamparan Perak: Methods, Supporting Factors, and Challenges. Qualitative Research on Moral Values Cultivation at Madrasah Aliyah Tarbiyah Islamiyah Hamparan Perak. The research results indicate that the implementation of planting moral values at Madrasah Aliyah Tarbiyah Islamiyah Hamparan Perak has been carried out well as expected, reflected in the daily behavior of students, including manners in communicating with teachers, friends, and the surrounding community. Supporting factors include cooperation between the madrasah and the dormitory, as well as collaboration with subject teachers and class advisors. Meanwhile, inhibiting factors include lack of support from families and the environment as well as peer influence among students.

Keywords: Implementation, cultivation, moral conduct, students, Islamic education.

INTRODUCTION

In this context, the success of a nation is not only measured by material achievements or economic strength alone but also by the quality of its society's character. Good character not only encompasses individual actions but also how society collectively upholds moral values in everyday life. (Mansur, 2005:230). The importance of morality in shaping the character of a nation becomes increasingly prominent when we observe the reality of recent years. Various social issues and moral deviations have come into focus, manifested through various cases spread across various electronic and print media platforms. Some examples of moral deviations that often occur involve serious cases such as murder, robbery, corruption, student brawls, drug abuse, sexual harassment, and promiscuity. The analysis of the nation's moral decline as a result of education drifting away from Islamic values reflects a perspective that focuses on the religious aspect in shaping the character of society. Education plays a central role in forming the values and ethics inherent in a nation.

The competency standards emphasize the importance of religious education in shaping students' characters, especially in the context of Islamic religious education. The competency standards for religious education curriculum present objectives that encompass aspects of

belief, morality, understanding of religious teachings, and attitudes of tolerance towards religious diversity. (Baharuddin, 2017:171). That opinion reflects an understanding of the importance of the role of religious education, particularly Islamic education, in addressing various forms of moral deviation and negative behavior. Religious education is considered an effective means to combat moral deviations. By providing a strong understanding of religious values, it is hoped that students can develop strong character and behavior in accordance with religious teachings. Handling through education aims to shape children's personalities that reflect values in line with Islamic teachings. Thus, it is hoped that children's personalities will serve as an effective filter against foreign cultural values that are not aligned with Islamic teachings. This approach is directed towards shielding children from the negative influences that may arise due to globalization and exposure to foreign cultures. (Abidin,1998:135).

In Islam, understanding of moral conduct is not only regarded as a standalone science but also an integral part of the three main Islamic disciplines: faith (iman), religious practice (islam), and spiritual excellence (ihsan). The three concepts are interconnected and form the main foundation for a Muslim's life. Faith (iman), as the first discipline, encompasses a Muslim's belief or faith in Allah and the teachings of Islam. Faith serves as the basis or root of all actions and behaviors that a Muslim engages in. Next, the second discipline, Islam, emphasizes the implementation of religious teachings through actions and deeds in daily life. Islam teaches worship practices, social norms, and ethics that every Muslim should adhere to in societal living. Meanwhile, the third discipline, ihsan, encompasses the concept of perfection or goodness, which is the pinnacle of an individual's faith and Islam. Ihsan reflects awareness and sincerity in worship, as well as living life with full devotion and piety towards Allah. (Zuhairin,1995:52).

In Islam, the importance of personal development to attain perfection is evident. Every Muslim is expected to possess a mind filled with beneficial knowledge, a heart filled with faith and piety towards God. Their attitudes and behaviors should reflect strong Islamic values, and their character should be exemplary. The guidance provided to the community is expected to result in faith, unity, independence, high work ethic, peace, and compassion. Their attitudes and behaviors should reflect strong Islamic values, and their character should be exemplary. The guidance provided to the community is expected to result in faith, unity, independence, high work ethic, peace, and compassion. With conscious living, every Muslim is expected to fill their daily activities with beneficial deeds in accordance with religious values, state laws, and societal norms, while avoiding religious prohibitions and applicable regulations. (Hanna,1995:150).

Private Islamic High School of Tarbiah Islamiyah Hamparan Perak demonstrates a high commitment to the development of its students' moral conduct. Through initial observations, it is evident that students' behavior is the main focus in their daily conduct patterns. Strict supervision and attention from teachers are implemented to ensure that students' moral conduct is well maintained and controlled. This is evidenced by the prohibitions imposed on students, such as not being allowed to wear tight clothing, prohibited from wearing transparent headscarves, not allowed to bring toy accessories, prohibited from bringing or using mobile phones during the teaching and learning process, as well as strict prohibitions

against dating or interacting with non-mahram individuals (those who are not immediate family members). From this issue, researchers feel interested to observe and further examine how the inheritance jurisprudence learning in the Private Islamic Senior High School of Tarbiah Islamiyah in Hamparan Perak Sub-District, Deli Serdang Regency, through a study titled "Inculcation of Noble Moral Values in Students at the Private Islamic Senior High School of Tarbiyah Islamiyah."

LITERATUR REVIEW

1. Definition of Value Cultivation

According to the Kamus Besar Bahasa Indonesia, penanamani is defined as the process, manner, or act of planting, sowing, or instilling. (David,2020:308). The term penanaman refers to a method or step to instill a certain behavior so that desired traits can grow and develop within an individual. The origin of the word "nilai" comes from the Latin word "vale're," which means useful, capable, powerful, and applicable. Therefore, "nilai" is interpreted as something considered good, beneficial, and most correct according to the beliefs of individuals or groups. These values reflect something useful and positively evaluated, whether from an individual's perspective or from that of a particular group. (Sutarjo,2012:56). It can be concluded that value cultivation is an action or process aimed at instilling something considered good, beneficial, and in line with certain beliefs. This action aims to shape a distinctive identity within an individual's patterns of thinking, feeling, attachment, and behavior. Therefore, value cultivation plays a crucial role in shaping the character and personality of individuals.

2. Varieties of Values

In Islam, there are many moral values that are considered important to be followed by Muslims. Some of them include:

- a. Taqwa: Obedience to Allah and awareness of Him in all aspects of life.
- b. Ikhlas: Performing all deeds with pure and sincere intentions solely for Allah.
- c. Adil: Treating everyone fairly without bias, both in speech and actions.
- d. Sabar: Exercising restraint from complaints and facing trials with perseverance.
- e. Tawadhu: Adopting humility, respecting others, and avoiding arrogance.
- f. Kasih sayang: Showing care and compassion to others, including family, neighbors, and those in need.
- g. Hormat: Respecting parents, teachers, and elders, and treating them with courtesy.
- h. Amanah: Fulfilling responsibilities faithfully and not betraying trust given.
- i. Tabah: Remaining steadfast in facing obstacles and trials in life.
- j. Kasih sayang terhadap sesama makhluk: Caring for the environment, animals, and nature, and refraining from harming living beings unnecessarily.

The embodiment of noble character traits is a responsibility that must be embraced by every individual, starting from an early age. Education plays a crucial role in the process of shaping the character of a learner. Through effective education, learners are guided to develop

and strengthen noble character traits, enabling them to become individuals who are beneficial to society and their surroundings.

3. Understanding Akhlakul Karimah.

In the context of Islam, character (akhlak) is not merely a product of social norms, but rather it originates from the Qur'an, the holy book of Islam. Character that aligns with Islamic teachings is the result of correct faith (akidah) and the proper application of Sharia law. The Prophet Muhammad, as the Messenger of Allah, was sent with the sacred task of guiding humanity towards moral perfection. He taught moral values, virtues, and ethics that shape good character in interactions with both God and fellow human beings. The primary goal of the Prophet Muhammad was to guide humanity to live in accordance with the will of Allah, to create a just society, and to improve relationships between individuals and among people. According to Al-Ghazali, character (akhlak) is not merely a set of rules or ethical norms understood and applied rationally. Beyond that, character is an integral part of human nature that guides individuals in their daily actions without requiring lengthy thought processes. In other words, character (akhlak) comprises moral qualities that are inherent to an individual, guiding behavior and decisions without the need for deep analysis or thought.(Alfauzan,2019:88).

4. Moral Construction

Pembinaan is an effort, action, and activity undertaken to achieve better results. This definition emphasizes that development involves active efforts towards improvement or progress, and the desired outcome is the primary goal of the process.(PDK,1998:117). Development is a process that assists individuals through their own efforts to discover and develop their abilities in order to attain personal happiness and social usefulness. This definition highlights the aspect of guidance that is supportive, where individuals play an active role in efforts to discover and develop their potential. The expected outcomes include personal happiness and positive contributions to society. (Jumhur,1987:25).Development, especially when associated with human development, can indeed be considered an integral part of education. In this context, development is not only focused on the transfer of knowledge and skills but also involves the cultivation of attitudes, abilities, and individual capabilities. (Mangun,1986:11).

According to its etymology or origin, "akhlak" is closely related to the Arabic word "khuluq." In Arabic, "khuluq" means character, behavior, conduct, or disposition. Therefore, akhlak can be understood as the plural form of "khuluq," referring to the qualities of character, morality, and behavior of an individual. (A.Mustofa,1997:11). The explanation provides an interesting insight into the correlation between the word "akhlak" in Arabic and similar concepts in Greek, particularly the word "ethicos" which evolved into "ethics". There is a parallelism in meaning and concept between "khuluq" in Arabic and "ethicos" or ethics in Greek. (Sahilun,1991:14).

Ibnu Maskawaih's explanation of akhlak provides an intriguing perspective. According to him, akhlak can be interpreted as a state of the soul that prompts someone to act without

deep thought or consideration. This definition highlights the inherent or natural aspect of akhlak, where moral qualities ingrained in the soul guide individuals to act with spontaneity, without requiring extensive thought. (Ibnu Maskawaih,1994:56). Ahmad Amin's view on akhlak, as presented in his book, states that akhlak is habitual will or the habit itself. This definition highlights the element of habit or internalized practice in an individual's behavior. Meanwhile, according to Al-Ghazali in the book "Abidin Ibnu Rusn, Akhlak is Please provide the continuation of the sentence or the complete definition for Al-Ghazali's perspective on akhlak:

Abidin's explanation highlights the importance of attitudes inherent in an individual's soul and how these attitudes can serve as the basis for various actions. This understanding leads to the concept that akhlak can be reflected in actions and deeds that arise naturally, without the need for deep thought and consideration. (Abidin,2000:99).

Sidi Gazalba's perspective, as described in his book "Systematics of Philosophy (Introduction to Value Theory)", provides a comprehensive overview of the concept of ethics. Based on his elaboration, several points can be identified: ethics encompass behavior, nature, demeanor, humanity, habitual will, or habitual will that covers various aspects involving behavior, nature, demeanor, and habits related to habitual will or intention.(Sidi Gazalba,1973:482). From the various definitions above, a good understanding of the concept of ethics is provided. Therefore, it can be concluded that ethics can be considered as inherent qualities of humans that are present from birth, constant, spontaneous, and do not require deep thought or consideration. (Asmaran,1994:1). The act of repetition indicates that for something to be considered as ethics, an action or behavior must be done repeatedly. This reflects the idea that ethics involves habits or consistent actions over time. (Hamdani,2002:480).

Moral development is an endeavor undertaken through personal efforts, actions, and activities with the aim of cultivating the morals of students. The purpose of this effort is to instill noble morals in them and foster commendable habits. In other words, the cultivation of morals aims to make students individuals of noble character. The teachings of morals or virtues lead to a perspective on human goodness as servants of Allah SWT and as social beings in society.

In this teaching, the good and bad of man's behavior is not only judged by what he has or the position he holds. The discussion of morals which is divided into six aspects, as mentioned by Yunahar, provides a comprehensive structure to understand and discuss the various dimensions of morality in daily life. Here are six aspects of moral discussion:

1. Morality Towards Allah SWT: Focuses on the relationship and behavior of humans towards God. This includes aspects of obedience, submission, and worship to Allah SWT.
2. Morality Towards the Prophet Muhammad (SAW): Emphasizes respect and attitude towards the teachings and exemplary behavior of the Prophet Muhammad (SAW). This involves love, reverence, and following him as a role model of morality.

3. Personal Morality: Discusses the moral aspects and ethics of individuals. This involves the formation of character, behavior, and personal attitudes that reflect good values.
4. Morality Within the Family: Highlights the behavior and relationships among family members. This includes aspects such as affection, respect, loyalty, and responsibility within the context of family life.
5. Morality Within Society: Discusses behavior and social interactions within society. This involves values such as honesty, mutual assistance, compassion, and ethics in interacting with others.
6. Morality Towards the State: Focuses on the behavior and responsibility of citizens towards the state. This includes aspects of citizenship, fair governance, as well as participation in building and maintaining the nation. (Yunahar,2005:6).

5. Construction Position of Akhlaki Student.

Yes, as stated in the mission of the message brought by Prophet Muhammad (SAW), which is to perfect the morality of mankind, the mission of Islamic education also follows the footsteps of the preaching carried out by the Prophet. Islamic education, as mandated by Islamic teachings, plays a crucial role in shaping characters that reflect the nobility of Islam itself. Therefore, nearly a quarter of the verses in the Quran summarize guidance regarding morals. The Quran contains principles of morality and ethics for all human activities. As stated in Surah Luqman, verses 14, 18-19:

14. And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. 15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. 16. Luqman said, "O my son, indeed if something should [even] weigh as much as a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. 17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. 18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. 19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the braying of donkeys.

4. Moral Construction Method.

In moral development, it's crucial to select appropriate methods to achieve the desired competencies, namely the cultivation of an ideal individual, often referred to as a "complete individual "or" perfect human being. The methods utilized should be capable of

contextualizing Islamic teachings, meaning they are relevant and applicable in everyday life. Some methods that can be employed in moral development include:

1. Lecture and Tausiyah Method: Delivering lectures and Tausiyah (spiritual advice) by educators or religious figures can provide deep understanding of desired moral values. Selecting relevant and inspirational stories can also have a positive impact.
2. Role Model Method: Utilizing exemplary figures or role models who possess noble character as examples to follow. Involving figures who serve as role models can have a direct impact on shaping students' characters.
3. Discussion and Brainstorming Method: Encouraging students to discuss moral values, ethics, and ethical dilemmas encountered in daily life. Through discussions, students can share perspectives and seek solutions together.
4. Simulation and Educational Games Method: Employing simulations of everyday life situations or educational games that invite students to actively engage in facing ethical challenges. This can provide direct experience in applying moral values.
5. Field Experience Method (Field Trip): Inviting students to visit places that demonstrate the application of moral values in society or their surrounding environment. This can provide real and concrete experiences.
6. Project Development or Social Activity Method: Encouraging students to develop projects or social activities that focus on applying moral values to benefit society.
7. Evaluation and Self-Reflection Method: Encouraging students to self-evaluate their application of moral values. The process of self-reflection helps students become aware of their character development and changes.

The moral development methods applied have proven to be highly effective in their implementation process. This approach utilizes concrete examples and positive encouragement to promote the application of moral values such as patience, frugality, generosity, solidarity, discipline in worship, hard work, courtesy, and the inclination to help others, among others. These real-life examples, which students can emulate, provide inspiration and motivation to apply positive values in their daily lives. (Zainuddin,1991:106).

4. Akhlakul Karimah indicator not yap wa' Hol.

In Islamic teachings, Akhlakul Karimah, or good character, refers to behavioral patterns based on the values of Iman (faith), Islam (submission to God's will), and Ikhsan (excellence in actions). Islam provides clear guidance for nurturing learners with noble character. In evaluating the goodness of actions, Islam not only considers good intentions but also emphasizes the manner in which they are carried out. If someone has good intentions but executes them in an incorrect manner, the action is considered blameworthy.

The indicators of Akhlakul Karimah serve as guidelines for humanity to develop the best possible traits, mentality, and personality in accordance with the guidance of the Quran and the teachings of Prophet Muhammad (peace be upon him). In Islam, actions are considered good if they align with the guidance of the Quran and the actions commanded by the Prophet. Based on the description above, it does not provide information related to the indicators of attitudes and behavior of moral charisma adolescents aged 13-15 years delivered

by Maimunah Hasan. If there is any additional information or direct quotes from Maimunah Hasan that you'd like to discuss or elaborate on, please provide further details so that I can assist in detailing or offering insights on those indicators. (Syekh Nurjati,2024).

- a. Respectful Behavior
Respectful behavior is exhibited when children interact with others, whether peers or older individuals. When speaking with elders, children demonstrate greater politeness and use more refined language compared to when they converse with peers of the same age.
- b. Definition of Discipline
Discipline is defined as the sense of obedience and compliance with recognized values, which becomes the responsibility of the teenager. This includes obedient behavior and compliance with the norms prevailing in society.
- c. Implementation of Righteous Deeds
Discipline encompasses carrying out an action in the right manner. The teenager demonstrates the ability to execute actions or activities in accordance with prevailing norms and rules.
- d. Obedience to Regulations
Teenagers' disciplined behavior is reflected in their obedience to regulations. They adhere and submit to existing rules, demonstrating an awareness of the importance of obeying established norms.
- e. Discipline as Value Formation Effort
Discipline is described as the effort made to instill values or involve enforcement to ensure teenagers adhere to regulations. This reflects a systematic effort to shape disciplinary character.

METHODE

Qualitative approach in research is a method aimed at deeply understanding social phenomena. Qualitative research focuses on interpreting the meanings, experiences, and contexts of the acquired data, thus providing a richer understanding of the situation or phenomena under investigation (S. Margono, 2013:36). Qualitative research is often grounded in the constructivist or interpretive paradigm. This paradigm emphasizes the subjective understanding and interpretation of participants towards the phenomena under investigation. This understanding assists researchers in delving into deeper meanings from the participants' perspectives (Basrowi, 2008:8). Descriptive research indeed focuses on efforts to provide a systematic and careful description of actual facts and the characteristics of a specific population (Sukardi, 2008:157).

With this approach and type of research "Implementation of Akhlakul Karimah Development in Private Aliyah Madrasah Students Tarbiah Islamiyah, Hamparan Perak District, Deli Serdang Regency.

The data collection techniques employed in this qualitative research include: observation, interviews, and documentation. 1. Observation (observation), is intended for divorces outside the court and to observe the consequences of divorce outside the Court. In this case, the researcher acts as a complete observer, meaning as an observer directly involved

with the research subjects in conducting the educational process. This is done to maintain the objectivity of the research results. 2. Interview, which involves a set of question-and-answer sessions with students of Madrasah Aliyah Tarbiyah Islamiyah in the Hamparan Perak District, Deli Serdang Regency. 3. Documentation, utilized by the researcher as a complement to other data collection techniques, is expected to be more comprehensive and truly accountable for its accuracy. The data collection instrument involves the use of recordings and cameras.

Population according to Winarno Surakhmat is the entirety of individuals to be studied (Winarno, 1990:174). However, in this case, the researcher takes several samples from the population to obtain the necessary data, as it is not feasible for the researcher to study the entire population. The population in this study consists of all students of Madrasah Aliyah Tarbiyah Islamiyah in the Hamparan Perak District, Deli Serdang Regency. However, not all of this population will be sampled; only a few will be selected as samples from the entire population, which is considered to represent and provide information related to the researched issue.

The sample is a portion of the total number and characteristics possessed by the population. The sample used by the researcher in this case is random sampling, which is a sampling technique that involves mixing subjects without considering the hierarchical levels within the population. In addition to the individuals involved in the learning process at school, the researcher also selects several individuals as informants. These informants are individuals from whom the researcher can request information regarding the efforts of Quran and Hadith teachers, as well as other teachers who can provide information.

The initial step in the qualitative data analysis process, referred to as "data reduction," involves simplifying, organizing, and grouping data to make it easier to interpret. Here are several additional steps in the qualitative data analysis process. Through these stages, qualitative research can produce reliable and valuable results. The entire process, from data collection to presentation and verification of conclusions, enables researchers to better understand phenomena and make significant contributions to knowledge in the researched field.

RESULT AND DISCUSSION

Instillation of moral values in Madrasah Aliyah Tarbiatul Islamiyah students is carried out by the school or teachers by familiarizing the following:

1. Shaking Hands and Greeting

Shaking hands and greeting with humility towards teachers at Madrasah Aliyah Tarbiyatul Islamiyah should be instilled in students. The habituation of shaking hands and greeting is highly influential in fostering courteous and respectful attitudes towards the teacher. Students who practice the habit of shaking hands and offering a respectful greeting tend to demonstrate greater humility and courtesy towards their teachers compared to those who do not. This was evident from interviews with teachers of faith and morality:

The cultivation of noble character at Madrasah Aliyah Tarbiyatul Islamiyah, such as shaking hands and greeting, is carried out every morning. Teachers and staff greet

students at the gate and they are required to shake hands with individuals of the same gender and greet them to train them to remain polite and accustomed to shaking hands and greeting anyone. During this pandemic period, this activity has been shifted to parents, so students must shake hands every time they leave and always greet their parents. (Interview findings).

2. Memorizing Short Surahs

Memorizing short verses serves several important purposes, especially for students at the high school level. Here are the results of the interview with the faith and morality teacher:

Memorizing short verses from the Quran helps students deepen their understanding of Islam. By memorizing these verses, students can comprehend religious messages more deeply and apply them in their daily lives. Additionally, it serves to train students' cognitive skills, such as memory, concentration, and comprehension. This provides benefits in many aspects of students' lives beyond the religious context.

3. Instilling the Habit of Duha Prayer

The Duha prayer activity is carried out by students before the start of lessons. Students are encouraged to perform the Duha prayer in the school mosque, as mentioned by Mr. Sirajudin, the faith and morality teacher:

The Duha prayer activity is conducted on Tuesdays, Thursdays, and Saturdays, while for classes 5 and 6, it is held on Mondays, Wednesdays, and Fridays. The Duha prayer takes place from 07:30 onwards until completion. It is then followed by a collective supplication, aiming to humble the students and emphasize the importance of intimate supplication to Allah.

4. Reading Supplications

The activity of reciting supplications before and after lessons is a mandatory practice for all students at Madrasah Tarbiyah Islamiyah. This activity is led by the class president after the subject teacher enters the class. As indicated by the interview results below:

One way to stay close to Him is through prayer or practicing the teachings that have been ordained. All teachers encourage children to recite prayers before and after studying so that students become accustomed to reciting prayers anywhere and anytime, not just at school. This way, students will become accustomed to and always remember this habit. (Hasil Wawancara).

5. Implementing Islamic Festivities

Activities on Islamic holidays provide a great opportunity to instill and strengthen moral values in students. Here are some moral values that can be instilled through activities on Islamic holidays:

Islamic holidays are the perfect time to demonstrate kindness and generosity towards others. By providing assistance to those in need, such as giving alms to the poor or providing food to the less fortunate, Muslims can demonstrate the values of kindness and generosity.

6. Dhuhur Prayer in Congregation

Dhuhur prayer in congregation is always performed in the school mosque with a teacher leading as the imam. There are also teachers assigned to ensure that students participate in the congregation. Through congregational prayer activities, students are trained to pray in congregation not only at school but also outside of school, as mentioned in an interview with the head of the Aliyah school:

For the congregational Dhuhur prayer activity, it is conducted every day in the school mosque with teacher supervision and participation. Congregational prayer teaches students discipline in time management and the manner of worship. They must be punctual, prepare themselves well, and maintain concentration during the prayer. This helps in shaping the discipline necessary for daily life.

CONCLUSION

The conclusion of this discussion is a conclusion obtained based on an analysis adjusted to the objectives of this discussion. Then, suggestions that are considered relevant and need improvement are provided, with the hope of becoming a valuable contribution to the world of education. Through this writing, the following can be concluded:

1. Instilling Noble Moral Values at Madrasah Aliyah Tarbiyah Islamiyah. Islamic education teachers as well as teachers of other subjects always provide guidance, guidance, and advice to students to always do good deeds and behave commendably. The methods used by Islamic education teachers as well as teachers of other subjects in instilling noble moral values in students include engaging in beneficial activities at school. Some of these activities include shaking hands upon entering the school, memorizing short surahs during the learning process, performing congregational Dhuha prayer, fostering collective prayers before studying, participating in Islamic holiday activities, and conducting congregational Dhuhur prayer.
2. Instilling Noble Moral Values at Madrasah Aliyah Tarbiyah Islamiyah. Islamic education teachers as well as teachers of other subjects always provide guidance, guidance, and advice to students to always do good deeds and behave commendably. The methods used by Islamic education teachers as well as teachers of other subjects in instilling noble moral values in students include engaging in beneficial activities at school. Some of these activities include shaking hands upon entering the school, memorizing short surahs during the learning process, performing congregational Dhuha prayer, fostering collective prayers before studying, participating in Islamic holiday activities, and conducting congregational Dhuhur prayer.
3. Factors influencing the cultivation of noble moral values in students can be divided into two categories:
 - a. The identified hindering factors in this research involve several aspects that affect the students' educational environment. Firstly, the time constraints faced

by teachers emerge as a primary obstacle, wherein educators find it challenging to monitor student behavior due to time restrictions within class hours. This may limit the effectiveness of supervising student behavior outside the classroom context.

- b. The students' lack of awareness regarding good morals indicates that the awareness of moral values may not reach the desired level. This factor may stem from insufficient emphasis or adequate understanding regarding the importance of good morals both within and outside of school.
- c. Another hindering factor is the lack of attention from parents. The busy schedules of parents with their jobs, and even in situations of broken homes (divorce), result in students being cared for by their grandparents. This creates a lack of supervision and monitoring from parents, which can impact the formation of students' character and behavior.
- d. The community environment, especially social interactions, also serves as a significant inhibiting factor. The influence of the social environment can have a significant impact on the morals and behavior of students. Therefore, efforts to shape positive values need to consider the influence of social interaction environments.

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