



## RECONSTRUCTING AFFECTIVE EDUCATION FOR MORAL CHARACTER FORMATION: AN EMPIRICAL STUDY OF ELEMENTARY SCHOOLS IN GARUT

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**Abstract:** This study aimed to analyze patterns of habituation in affective education and the modeling processes used to instill moral values in developing students' noble character at Elementary School. This research employed a qualitative case study approach. Data were collected through passive participatory observation, unstructured interviews, and documentation. Data analysis was conducted using data reduction, data display, and verification techniques, while data validity was ensured through source and technique triangulation. The results showed these practices are not entirely new, but rather represent a reconstruction of previously implemented affective education programs, which have been evaluated and refined to enhance their effectiveness. This reconstruction process involved continuous improvement based on observed outcomes, allowing schools to adjust strategies in habituation and modeling to better support students' character development that habituation activities were systematically implemented on a daily and weekly basis, including practices such as timely worship without coercion, recitation of *Asmaul Husna*, congregational prayers, handshaking, and maintaining classroom cleanliness, which foster students' awareness of religious obligations and social responsibility; and modeling strategies are carried out through teacher-led activities such as *tartil* and Qur'an memorization sessions, *Duha* prayers, and "Clean Friday" programs, which contribute to the development of students' discipline in worship and moral behavior both in school and in the community. The implications of this study indicated that the integration of habituation and modeling strategies in affective education plays a significant role in strengthening students' moral character.

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## **INTRODUCTION**

Moral education, particularly within the framework of Islamic education, serves as a fundamental component in shaping students' character, behavior, and spiritual integrity. Moral or affective education emphasizes the development of values such as responsibility, discipline, empathy, respect, and social harmony (Khan, 2025 and Lu, 2025). Unlike purely cognitive approaches, moral education focuses on the integration of emotional, spiritual, and behavioral dimensions, aiming to cultivate individuals who not only understand ethical principles but also internalize and practice them in daily life (Chen, 2024 and Monteverde, 2024). Scholars such as Athanassoulis (2023) and Saodi (2024) highlight that moral development encompasses three key aspects: knowing the good, loving the good, and doing the good, while Al-Ghazali emphasizes morality as an inherent quality of the soul that manifests spontaneously in behavior.

However, the application of moral education through rational and cognitive approaches alone has proven to be ineffective. In contemporary educational practice, there is a noticeable gap between the ideal goals of moral education and the reality in the field. Education systems tend to prioritize cognitive achievement and knowledge transfer, often neglecting affective and spiritual development (Ilham, 2024 and Carr, 2024). This imbalance has contributed to various moral and social problems among students, including declining respect for teachers and parents, increased juvenile delinquency, unethical behavior, and a weakening of social responsibility. The rapid advancement of globalization and modernization has further intensified these challenges by promoting instant culture, materialism, and individualism, which can erode moral and spiritual values (Schwartz, 2024 and Hanner, 2024).

The phenomena observed indicate that moral degradation can be seen in various forms, such as declining respect toward teachers (e.g., talking back, ignoring instructions), reduced discipline in fulfilling religious obligations, increased instances of dishonesty (such as cheating during examinations), lack of responsibility in completing assignments, as well as the emergence of bullying behaviors and low empathy toward peers. In some cases, students also demonstrate excessive dependence on gadgets, exposure to inappropriate digital content, and the use of impolite language influenced by social media trends, all of which reflect a weakening of moral and character foundations among students is not merely an individual issue but a systemic problem rooted in the educational approach. The shift from education as value formation to education as mere knowledge transmission has reduced the role of schools as institutions for character building. Additionally, technological advancements and unrestricted access to information have exposed students to influences that may conflict with ethical and religious norms. As a result, the current model of moral education fails to adequately respond to the complexities of modern social life and global challenges.

To address these issues, a more holistic and integrative approach to moral education is required, particularly through strengthening affective education. Affective education emphasizes the development of attitudes, values, emotions,

and spirituality alongside intellectual growth. This approach encourages the internalization of moral values through experiential learning, role modeling, and value-based practices. In the context of Islamic education, methods such as *mukashafah*, *mushahadah*, and *muqarabah* can be applied to deepen students' spiritual awareness and moral consciousness (Vonasch, 2024 and Metcalfe, 2024). Furthermore, educational institutions must play an active role in fostering environments that support character development, integrating moral values into curricula, and promoting consistent moral practices in both formal and informal settings. Therefore, the focus is not on questioning the effectiveness of affective education, but on strengthening and reconstructing its implementation into a more holistic, systematic, and context-sensitive model that can be sustainably applied in modern educational settings (Helzer, 2024).

Previous studies have highlighted the importance of moral and affective education in addressing social and ethical issues. (Liu, 2024 and Arroisi, 2024.) emphasized the necessity of reforming Islamic education to respond to global challenges. While Wahlers (2024) and Irfani (2025) discussed the broader impacts of modernization and globalization on societal values. Research by (Ilham, 2024) further illustrated how globalization influenced cultural identity and moral behavior, both positively and negatively. Despite these contributions, previous studies have consistently demonstrated that affective education is effective in addressing issues of moral degradation among students, particularly through strategies such as habituation, modeling, and value internalization within the school environment. These studies highlighted that when affective aspects were systematically integrated into daily learning activities, they can significantly enhance students' moral awareness, discipline, empathy, and social responsibility. However, rather than indicating a lack of effectiveness, the existing literature suggests the need for further development of more practical and integrative models of affective education that are contextually relevant to contemporary educational environments. In other words, while affective education has proven to be an effective approach in overcoming moral degradation, its implementation often remains fragmented, less structured, or not fully adapted to current challenges such as digital influence and changing social dynamics.

The urgency of this research lied in the increasing moral crisis among students, exacerbated by globalization, technological advancement, and the weakening of value-based education. Without immediate and effective intervention, this trend may continue to undermine the moral foundation of future generations. The novelty of this research had its focus on integrating affective education within the framework of Islamic moral values as a strategic response to modern challenges, offering a more comprehensive approach compared to traditional cognitive-based models. Therefore, this research aimed to analyze and develop an effective model of affective-based moral education within Islamic educational institutions. The focus of this study was to explore how affective approaches can strengthen students' moral character, enhance

their emotional and spiritual intelligence, and address the existing gaps in current educational practices in the era of globalization.

## **RESEARCH METHOD**

To find answers to this phenomenon, this study chose to use a qualitative approach for accurate data through systematic field research. The objects of this research were students at MIS Asslafiayah 2, and SDN 2 Cibiuk in Garut Regency. The research focused to analyze patterns of habituation in affective education and the modeling processes used to instill moral values in developing students' noble character at MIS Assalafiayah 2 and SDN 2 Cibiuk in Garut Regency. That the research will be conducted using several qualitative methodological steps that have already been explained earlier, with the purpose of ensuring that the study is carried out properly and produces accurate results. In other words, the researcher is emphasizing that the methods chosen are not random, but are based on prior discussion and planning, which helps guarantee that the research process is systematic, reliable, and valid. This discussion plan emphasizes analyses that are oriented to natural (naturalistic) and basic or natural phenomena carried out in the field, to obtain data in the form of opinions, responses, information, concepts and information in the form of descriptions in expressing problems as a series of activities or processes of filtering data or information that are reasonable about a problem in conditions, certain aspects or areas in the life of the object (Pilcher & Cortazzi, 2024).

Primary data were obtained from informants through observations, interviews, written records, recordings, and documentation (Moleong, 2007), involving The data for this study are collected through written records, recordings, and documentation. To ensure the validity and credibility of the research findings, this study involved a total of twenty informants, consisting of eight students, eight teachers, and four educational stakeholders. The informants are selected purposively based on their relevance, experience, and direct involvement in the research context. This approach enabled the researcher to gather comprehensive, in-depth, and diverse perspectives, thereby strengthening the accuracy, trustworthiness, and overall quality of the data obtained. Meanwhile, secondary data were collected from relevant written sources such as books, journals, and institutional documents related to the implementation of affective and value-based education, while data validity was ensured through triangulation of sources and methods, involving cross-verification from teachers, parents, students, and other related stakeholders. The data analysis technique used in this research is descriptive qualitative with an inductive approach, where data collected from various methods were analyzed through processes of data reduction, comparison, and interpretation to identify patterns, relationships, and relevant findings that support the research objectives.

## **RESULT AND DISCUSSION**

### **Result**

The findings of this study indicate that both MIS Assalafiayah II and SDN 2 Cibiuk implement affective education through structured strategic approaches

aimed at strengthening students' moral character. These strategies are centered on the integration of habituation practices and teacher modeling within daily school activities. At MIS Assalafiyah II, the strategy is more explicitly rooted in religious-based routines, such as congregational prayers, Qur'anic recitation (*tartil* and *tahfidz*), and spiritual habituation activities that emphasize students' relationship with religious values. In contrast, SDN 2 Cibiuk applies a more contextual and social-based approach, focusing on collective activities such as Clean Friday (*Jumsih*), classroom cleanliness routines, and teacher-led social modeling practices. Despite these contextual differences, both schools share fundamental similarities in their strategic orientation. First, both emphasize habitual repetition as the primary mechanism for internalizing moral values. Second, both position teachers as central role models, ensuring that values are not only taught but also demonstrated. Third, both strategies are embedded within daily school culture, making moral education a continuous and lived experience rather than a one-time instructional activity.

However, the differences lie in the contextual emphasis and implementation focus. MIS Assalafiyah II prioritizes religious-spiritual internalization, where moral development is closely linked to religious practices and spiritual discipline. Meanwhile, SDN 2 Cibiuk emphasizes social and environmental character formation, focusing on cooperation, responsibility, and cleanliness as observable behavioral outcomes. These differences are influenced by institutional orientation, school culture, and program priorities. Overall, the findings demonstrate that although the two schools adopt different contextual approaches, they converge on a shared strategic framework that integrates habituation and modeling as core mechanisms of affective education. This indicates that effective moral education does not depend solely on the type of activity, but on the consistency, structure, and integration of value-based practices within the school environment. The results of the research carried out, this study explains the Scope of the Concept and Implementation of Affective Learning Strategies in Shaping Student Morals at MIS Assalafiyah II Cibiuk and SDN 2 Cibiuk Garut Regency for the 2022/2023 Academic Year.

### **Integrating Affective Education and Habituation Practices**

Affective education implemented through habituation patterns plays a central role in shaping students' moral character at MIS Assalafiyah II and SDN 2 Cibiuk during the 2022/2023 academic year. This study emphasizes the affective domain as a strategic foundation for moral development, focusing on the formation of attitudes, values, and behavioral dispositions through continuous and structured practice. At MIS Assalafiyah II, affective education is embedded in daily school routines as a systematic effort to instill moral awareness among students and teachers. As conveyed by an Islamic education teacher, affective education is closely associated with the formation of attitudes and skills through learning processes that position students as active subjects, where moral behavior is shaped not only through instruction but also through consistent habituation influenced by family and environmental contexts.

Prior to the implementation of structured habituation practices, moral education was primarily delivered through conventional instructional approaches, such as verbal explanations, theoretical teaching, and occasional moral advice within classroom settings. However, these approaches were found to be less effective in fostering sustained behavioral change, as students tended to understand moral concepts cognitively without consistently applying them in daily life. This limitation highlights a gap between knowledge and practice in students' moral development. In contrast, the introduction of habituation-based affective education represents a reconstructive improvement over previous methods. By integrating moral values into daily routines such as congregational prayers, greetings, and cleanliness activities. This indicated the school shifts from abstract instruction to experiential learning. This approach enables students to repeatedly practice and internalize moral values, leading to more consistent and observable behavioral outcomes. Therefore, the adoption of habituation and structured implementation strategies reflects an evaluative response to the limitations of prior approaches, positioning affective education as a more effective and sustainable model for strengthening students' moral character.

The habituation pattern is operationalized through various religious and moral activities integrated into the school schedule. These include the daily congregational *Duha* prayer conducted 30 minutes before formal learning begins, recitation of *Asma'ul Husna* and short surahs prior to classroom instruction, performing the *Dzuhur* prayer in congregation, and encouraging modest dress in accordance with Islamic teachings.

**Table 1. Habituation Activities and Their Impact on Students' Moral Development**

No	Activity	Frequency	Supervision	Observed Impact
1	<i>Duha</i> Prayer (Congregation)	Daily	Teachers (Islamic education)	Increased discipline and punctuality
2	<i>Dzuhur</i> Prayer	Daily	Teachers	Strengthened religious responsibility
3	<i>Asmaul Husna</i> Recitation	Daily	All teachers	Improved focus and spiritual awareness
4	Collective Prayer before Lesson	Daily	Classroom teacher	Enhanced learning readiness
5	Modest Dress Implementation	Daily	Teachers & school	Strengthened moral identity

Source: author's analysis

These activities are mandatory and structured, involving active supervision by Islamic education teachers and other educators who serve as role models. Observational findings indicate that all students consistently participate in *Duha* and *Dzuhur* congregational prayers, with attendance monitored to ensure discipline and accountability. Interview data with the principal stated that the structured assistance provided by teachers fosters internal motivation and gradually cultivates disciplined religious behavior. Over time, students demonstrate increased punctuality, responsibility, and spiritual awareness, reflecting the success of habituation in strengthening their moral character.

The recitation of *Asma'ul Husna* (beautiful names of Allah) and collective prayers before lessons further reinforces affective development. Initially implemented within Islamic Education classes, this routine was progressively reconstructed into a school-wide culture adopted by all teachers. The reconstruction process began during the early phase of program implementation, where the practice was introduced in a limited instructional context and gradually expanded into daily school activities. Through continuous reinforcement over a sustained period approximately one academic semester to one academic year students became increasingly familiar with and responsive to the routine. This gradual process enabled the transition from externally guided behavior to internally driven habit formation. Repetition, teacher involvement, and consistent contextual application played a crucial role in strengthening students' acceptance and practice of the values embedded in the routine. As a result, students not only performed the behavior within the school setting but also began to demonstrate similar attitudes in their daily lives. The reconstruction does not terminate at the point of habit formation; rather, it continues as an ongoing process to ensure the stability and sustainability of moral character development. As noted by one of the teachers, this practice has contributed to observable changes in students' attitudes, including greater solemnity (*khusyu'*), increased attentiveness during lessons, and improved learning discipline.

Additionally, the habituation of modest dress reflects the integration of moral values into students' daily identity formation. Teachers consistently guide students to wear clothing aligned with Islamic principles, reinforcing awareness of aurat and ethical self-presentation. The provision of hijabs and continuous moral reminders serve as both symbolic and practical efforts to cultivate internalized values. Interview data with teachers stated that attire is viewed as an extension of character, shaping students' behavior and self-perception in accordance with moral expectations. Overall, the habituation-based affective education model implemented at MIS Assalafiyah II demonstrates a structured and sustainable approach to moral formation. Through consistent religious practices, teacher modeling, and daily reinforcement mechanisms, students gradually internalize commendable character traits (*akhlaq hasanah*), discipline, responsibility, and spiritual awareness.

### **Internalization of Social Morality through Greeting (*Salam*) and Handshaking Practices**

The habituation of greeting and handshaking upon arrival and departure represents a structured affective education strategy implemented at MIS Assalafiyah II Cibiuk to cultivate interpersonal moral values. Although greeting and handshaking are common social practices, this study finds that their systematic and institutionalized implementation differentiates them from everyday behavior. The activity is embedded as a formal school routine, where teachers consistently position themselves at the school gate to welcome students,

encouraging respectful interaction through greetings and handshakes. Similarly, before returning home, students are guided to repeat this practice with teachers.

This finding is significant because it demonstrates that ordinary social behaviors, when structured, repeated, and reinforced within an educational setting, function as effective tools for affective learning. The practice is not merely habitual but serves as a medium for internalizing values such as respect, humility, courtesy, and social awareness. The causal mechanism lies in the transformation of informal behavior into a value-laden routine, where repetition and teacher involvement reinforce moral meaning. Therefore, this activity is justified reflects a specific reconstructive step in affective education, namely the internalization of social morality through micro-level daily interactions. Unlike general habits, this practice is intentionally designed, consistently implemented, and pedagogically meaningful, making it a valid and significant empirical finding rather than a common or trivial activity. Similarly, after school hours, students shake hands with teachers before returning home. This consistent practice is designed to cultivate respect, humility, courtesy, and social awareness as foundational elements of students' moral character.

**Table 2. Habituation of Greeting and Handshaking and Its Impact on Students' Character**

No	Activity Stage	Description of Practice	Frequency	Teacher Role	Observed Impact on Students
1	Arrival (Morning)	Greeting and handshaking at school gate	Daily	Welcoming, supervising	Increased respect & politeness
2	Before Class	Smiling, greeting teachers and peers	Daily	Modeling behavior	Improved social interaction
3	During Break	Spontaneous respectful gestures	Daily	Indirect supervision	Habit formation of courtesy
4	Departure (Afternoon)	Handshaking before going home	Daily	Reinforcing discipline	Strengthened emotional bonding
5	Outside School	Practicing greetings in community	Ongoing	Indirect influence	Transfer of moral values

Source: author's analysis

The principal of MIS Assalafiyah II Cibiuk, the tradition of morning and after-school greetings has been maintained for many years as part of the school's moral education culture. She explained that teachers take turns welcoming students to ensure continuity and shared responsibility in character building. Through this practice, students are trained to demonstrate respect not only toward teachers but also toward parents, elders, peers, and members of the broader community. The repeated act of greeting, smiling, and shaking hands fosters mutual respect and nurtures values of tolerance and social care. As she emphasized, this good tradition has shown a positive impact on students' moral development and remains an integral part of the school's identity.

A teacher at MIS Assalafiyah II, further reinforced this perspective by observing noticeable behavioral changes among students. She noted that students who consistently participate in the morning greeting routine become more polite and spontaneously extend respectful gestures, such as shaking

hands during recess, after school, and even outside the school environment. The activity also serves a practical supervisory function, as teachers use the moment to monitor students' uniform completeness and neatness in accordance with school regulations. Beyond discipline, however, the practice symbolizes the cultivation of positive social values, encouraging students to maintain respectful relationships with peers and develop harmonious interactions within their social circles.

Interview data with teachers stated that highlighted the psychological and emotional dimensions of this habituation practice. Some students may not always receive sufficient encouragement or emotional support at home before coming to school. Therefore, being warmly welcomed by teachers through smiles, greetings, and handshakes provides emotional reassurance and fosters a positive mindset. This initial interaction strengthens the affective foundation of learning by creating a cheerful and motivated atmosphere before students enter the classroom. When students feel valued and respected, their enthusiasm for learning increases, ultimately contributing to improved academic engagement and character formation. Observational findings confirm that the morning greeting routine is conducted consistently every day. Teachers wait at the gate while students line up to shake hands in an orderly manner. If any student's uniform or attributes are incomplete, the teacher gently reminds them to correct it before entering the school grounds. This process integrates discipline with warmth and guidance rather than coercion. Over time, the handshake tradition has become internalized as a spontaneous expression of respect rather than a mere procedural requirement.

Overall, the habituation of greeting and shaking hands at MIS Assalafiyah II Cibiuk reflects a deliberate affective education strategy aimed at shaping students into respectful, socially aware, and morally grounded individuals. Through consistent modeling by teachers and structured daily practice, the values of courtesy, empathy, and mutual respect are gradually embedded in students' personalities. This simple yet meaningful routine demonstrates that moral education is most effective when reinforced through lived experience and sustained relational interactions within the school community, structured habituation patterns initiated primarily by Islamic Religious Education (IRE) teachers and supported collaboratively by other educators. This program is designed as a preventive and formative response to contemporary moral challenges faced by the younger generation. The habituation activities include the recitation of *Asmaul Husna* before lessons begin, reading prayers before and after learning sessions, dressing modestly in accordance with Islamic teachings, performing *Duha* and *Dzuhur* prayers in congregation, commemorating Islamic holidays, and implementing environmental care programs such as Clean Friday (*Jumsih*) and the "My Class Clean" slogan. All of these activities are compulsory and carried out according to a predetermined school schedule to ensure consistency and internalization of values.

The habit of reciting *Asmaul Husna* and short prayers is conducted daily in each classroom under the supervision of homeroom and subject teachers. This

routine serves as a spiritual preparation before academic learning begins. A fourth-grade homeroom teacher, explained that the practice reflects the school's identity in cultivating love for Islamic teachings and familiarizing students with the attributes of Allah. Repeated recitation gradually shapes students' behavioral patterns, especially in communication, respect toward peers and elders, and the habit of praying before engaging in activities both inside and outside school. Similarly, a third-grade homeroom teacher with more than 30 years of service, emphasized that this long-standing tradition has significantly contributed to strengthening students' discipline and religiosity. Based on observational findings, students demonstrate increased solemnity, attentiveness, and moral awareness during learning activities, indicating that habituation effectively supports affective development.

In addition to classroom-based spiritual routines, congregational prayer constitutes a central pillar of affective habituation at SDN 2 Cibiuk. *Duha* prayer is conducted approximately 20 minutes before lessons begin, while *Dzuhur* prayer is performed collectively during school hours. These activities are accompanied and supervised by Islamic education teachers and other teaching staff who serve as role models. The teachers stated that teacher presence is essential in guiding students and modeling discipline and responsibility. Observations reveal that students gradually internalize the practice; over time, they perform ablution and prepare for prayer independently without being reminded. This behavioral shift indicates the success of habituation in fostering intrinsic motivation and moral consciousness toward religious obligations. The regular implementation of congregational prayers has contributed to strengthening students' discipline, time management, and sense of responsibility both within the school environment and in the broader community.

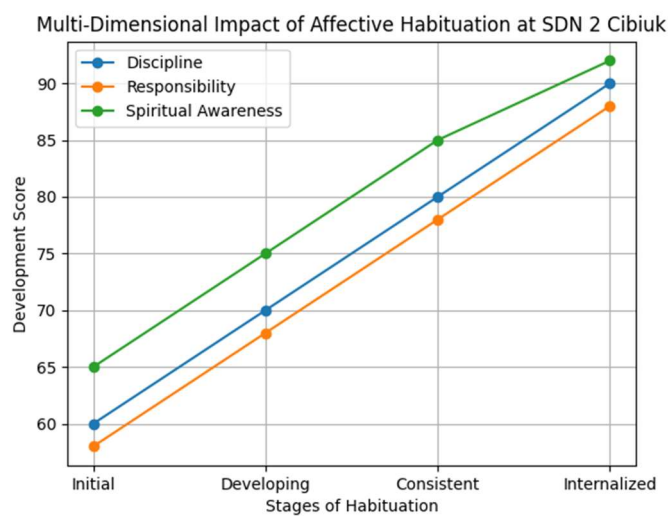
The commemoration of Islamic holidays further reinforces affective education at SDN 2 Cibiuk. Celebrations such as the birth of the Prophet Muhammad (*Maulid Nabi*) and the Islamic New Year are organized collaboratively by teachers and students as part of moral and spiritual enrichment. These activities aim to introduce prophetic role models and instill values such as honesty, humility, mutual respect, and social harmony. Introducing students to Islamic historical figures and exemplary moral conduct serves as a motivational force for character formation. The celebration of religious events thus functions not merely as ceremonial observance but as an educational medium (*washilah*) for strengthening students' moral identity in both individual and social contexts.

Environmental habituation also plays a significant role in shaping students' moral responsibility. Initially implemented through weekly Clean Friday (*Jumsih*) activities, the program has evolved into a daily "My Class Clean" initiative. Teachers supervise classroom cleanliness before lessons begin, encouraging students to take responsibility for maintaining a clean and orderly learning environment. Interview data with teachers stated that a fifth-grade homeroom teacher, noted that teachers actively monitor classroom conditions and guide students to clean their surroundings before instruction starts. The

teacher modeling is crucial; students are more motivated to maintain cleanliness when educators demonstrate consistent environmental care. Observational data show that students now clean their classrooms voluntarily before the bell rings, dispose of trash properly, and wash their hands before eating without external coercion. This transformation reflects the successful internalization of environmental ethics as part of students' moral character.

Overall, the habituation pattern of affective education at SDN 2 Cibiuk demonstrates a holistic and sustainable strategy in moral formation. Through consistent spiritual routines, congregational worship, religious celebrations, and environmental discipline, students gradually internalize religious and social values. The integration of teacher modeling, structured scheduling, and continuous supervision ensures that moral education is not merely theoretical but embodied in daily practice. Environmental habituation further strengthens students' sense of responsibility and collective awareness. The transition from weekly Clean Friday activities to daily "My Class Clean" practices demonstrates a significant behavioral transformation. Students increasingly engage in cleaning activities voluntarily, maintain classroom order, and demonstrate awareness of environmental ethics. This indicates that moral values are not only understood cognitively but also practiced consistently in real-life contexts.

**Figure 1. Multi-Dimensional Impact of Affective Habituation at SDN 2 Cibiuk**



Source: Author Analysis

The figure illustrates a positive and consistent increase across three key dimensions discipline, responsibility, and spiritual awareness along the stages of habituation (initial to internalized). This trend confirms that sustained and structured affective practices significantly contribute to students' holistic moral development. Overall, the habituation pattern of affective education at SDN 2 Cibiuk demonstrates a holistic, integrative, and sustainable strategy in moral formation. The synergy between structured routines, teacher modeling, and continuous reinforcement ensures that moral education is not merely theoretical but embodied in students' daily practices. Consequently, this habituation-based

approach effectively contributes to the development of disciplined, religious, responsible, and socially aware individuals.

## Discussion

### Value Internalization through Structured Affective Practices

The findings of this study strongly align with affective education theory, which emphasizes the importance of habituation as a process of internalizing values, as proposed in the behaviorist approach and reinforced by moral development theory. Routine practices such as congregational prayer, recitation of the *Asmaul Husna*, and daily prayers align with the view that moral values are not sufficiently taught cognitively but need to be instilled through repeated and consistent experiences. These results are also consistent with previous research (by Alsmeehen, 2024 and Charoenwong, 2025), which stated that a structured school culture can effectively shape students' discipline and responsibility. Furthermore, the teacher's exemplary approach in guiding Quran recitation reflects social learning theory, which asserts that students learn through observation and imitation of authoritative figures. Previous studies (from Pringle, 2024 and Muhammad, 2025) also confirmed that recording individual progress can increase students' self-awareness of their learning process, ultimately strengthening personal responsibility. Thus, these findings not only strengthen existing theory but also provide empirical evidence that the integration of religious practices into school routines contributes significantly to the holistic development of students' character.

The findings indicated that the initial stage of affective education is the systematic internalization of moral values through structured and repetitive practices. Both MIS As-Salafiyah II and SDN 2 Cibiuk implement integrated routines, including congregational prayers (*Duha* and *Dhuhr*), recitation of *Asmaul Husna*, daily prayers before learning activities, and classroom cleanliness programs. These practices are not incidental but are institutionally embedded as part of daily school culture. Through continuous engagement, students begin to absorb core values such as discipline, responsibility, and spiritual awareness, forming the foundational layer of moral development. This structured mentoring reflects the teachers' commitment to providing direct modeling in proper Qur'anic recitation. The process begins with mastering short surahs from Juz 30, accompanied by individual progress notes to cultivate discipline and responsibility.

### Value Reinforcement through Contextualized Teacher Modeling

Strong alignment with Social Learning Theory, which emphasizes that students' behaviors and moral values are shaped through observation and imitation of role models, in this case, teachers. The modeling practices in Qur'anic learning that highlight patience, consistency, and accuracy in recitation are also consistent with character education concepts that position teachers as primary role models in the internalization of values. These findings are supported by previous studies (by Bulqis & Fachri, 2025; Rahmat et al., 2023)

indicating that integrating pesantren traditions such as *tartil* and *tahfidz* into formal school environments significantly enhances students' spiritual awareness and self-regulation. Furthermore, this result aligns with emotional intelligence theory, which suggests that structured engagement in religious activities can help stabilize emotions and promote inner calmness among students. Prior research (from Mufidah et al., 2025; Sailin et al., 2024) also revealed that intensive involvement in Qur'anic activities contributes to the development of prosocial behaviors, such as respect for teachers and care for the environment. Therefore, this finding did not only confirm existing theories but also strengthens empirical evidence that modeling approaches based on religious practices are effective in fostering students' spiritual and social character development holistically. As reflected in the empirical findings (from Vonasch, 2024 and Hanim, 2025), teachers function as central moral agents whose observable actions provide concrete behavioral references for students, facilitating value reinforcement through imitation and social interaction (Krcmar, 2026 and Khasawneh, 2024).

Through this modeling approach, teachers demonstrate correct recitation, patience in guidance, and consistency in worship, thereby reinforcing moral values toward Allah. A third-grade homeroom teacher, emphasized that integrating pesantren-based *tartil* and *tahfidz* traditions into the school environment has produced significant positive outcomes. Students become more spiritually aware, disciplined in managing their time, and emotionally calmer when engaging with the Qur'an. The modeling of consistent Qur'anic engagement not only strengthens students' relationship with Allah but also shapes their attitudes toward peers, teachers, and the environment. By filling their time with meaningful spiritual activities, students reduce engagement in less beneficial behaviors, thereby reinforcing moral discipline in daily life.

### **Behavioral Transformation into Autonomous Moral Agency**

The final stage is characterized by the transformation of guided practices into autonomous moral behavior. Students gradually transition from externally guided participation to internally driven action, as evidenced by their independent engagement in cleanliness routines, voluntary participation in worship activities, and the application of moral values beyond the school environment. This stage reflects the successful internalization and stabilization of moral character, where students demonstrate self-regulation, moral awareness, and consistency in behavior across different social contexts (Brotzeller, 2025 and Kim, 2024). Overall, modeling affective learning strategies demonstrate that moral education becomes more effective when teachers embody the values they seek to instill. Through Qur'anic recitation guidance, environmental care initiatives, and spiritual worship practices, educators provide tangible examples of disciplined, responsible, and religious conduct. The integration of consistent role modeling with structured habituation ensures that moral values are not merely taught conceptually but are internalized through lived experience (Ramly, 2026 and Metcalfe, 2024).

Similarly, teachers consistently perform to provide active reflective action to students, so that modeling feels more real and balanced with supervision. This created a spiritual atmosphere that naturally encourages student involvement. The students tend to imitate what teachers consistently practice. Over time, the prayer routine evolves from teacher-centered modeling into collective participation involving students, reflecting the internalization of spiritual discipline. The weekly independent prayer training sessions further strengthen students' sense of responsibility and self-regulation. This gradual transition from guided participation to independent practice illustrates the effectiveness of modeling in cultivating moral awareness without coercion. Consequently, modeling serves as a powerful affective strategy in fostering students who are spiritually grounded, socially responsible, and morally disciplined.

### **Habituation of affective education in shaping students' noble morals**

Compared to prior research, this study strengthens the argument by showing that habituation is not only effective in shaping behavior within schools but also extends to students' lives outside the classroom. The occurrence of these findings can be explained by the principle that repeated actions gradually become internalized values (Yuliansyah, Hidayah, Azka, Ichsan, & Sibawaihi, 2025). When students consistently engage in structured moral activities, such as prayer and cleanliness routines, these behaviors evolve into habits and eventually form part of their character. The integration of religious and social practices further reinforces moral awareness, as students experience both spiritual and practical dimensions of character development simultaneously. This study contributes to the development of affective education by providing empirical evidence that systematic habituation practices, when implemented consistently, can effectively strengthen students' moral character. It highlights the importance of embedding value-based routines into daily school activities as a strategic approach to character education (Anggraini & Mahariah, 2024 and Fathoni, 2024). The results of this study are in line with social learning theory, particularly the ideas of Albert Bandura, which emphasize that individuals learn behavior through observation and imitation of role models. Previous research also supports that teacher modeling plays a crucial role in shaping students' attitudes and behaviors.

This research demonstrated a stronger integration between religious practices and modeling strategies, particularly in Islamic educational contexts. The findings occurred because teachers function as central figures whose behavior is directly observed and imitated by students. When teachers consistently demonstrate positive actions such as participating in congregational prayers, maintaining discipline, and engaging in social service students are more likely to adopt these behaviors. This process is strengthened by direct interaction and continuous exposure, making moral values more tangible and easier to internalize. The findings also reveal that modeling strategies are effectively applied in both institutions. Teachers model good behavior through activities such as *tartil* (proper Qur'an recitation) and *tahfiz* (memorization), conducted

regularly with teacher guidance. Teachers actively demonstrate correct recitation, encouraging students to follow and internalize these practices. Modeling is implemented through teachers' involvement in routine communal activities, such as Friday community service and congregational prayers. Teachers act as role models by directly participating in these activities, which motivates students to imitate positive behaviors, including discipline, responsibility, and cooperation.

Theoretically, this aligns with the concept of character education that highlights repeated practice as a means of internalizing values. These habituation activities demonstrate that repeated moral practices contribute to the formation of positive student behavior, not only within the school setting but also in family and community life. The contribution of this study lies in its emphasis on the synergy between modeling and affective education practices. It shows that effective moral formation is not only achieved through instruction but also through consistent example-setting by teachers. This reinforces the idea that educators must act as moral agents in implementing character education, particularly within value-based educational systems.

## **CONCLUSION**

This study demonstrates that the effective integration of habituation and modeling within affective education plays a vital role in strengthening students' moral character, highlighting that moral development is more impactful when cognitive, affective, and behavioral dimensions are addressed simultaneously through continuous practice and exemplary guidance. The findings contribute both scientifically and practically by advancing an integrative approach to affective education, particularly in Islamic educational contexts, emphasizing the synergy between habituation and modeling while underscoring the importance of embedding value-based practices into daily routines and positioning teachers as central moral exemplars. These insights also offer broader implications for educational policy and curriculum design in reinforcing character education amid the challenges of globalization and moral decline. However, the study is limited by its focus on a small number of institutions within a specific regional context, which may constrain the generalizability of the findings, and by its qualitative design, which limits the ability to assess long-term effectiveness and broader impacts. Therefore, future research is recommended to involve more diverse educational settings and to adopt mixed-method or quantitative approaches to produce more measurable and generalizable results, as well as to further examine the sustainability and long-term influence of affective education models on students' moral development across varied contexts.

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