



Solo International Collaboration and Publication of Social Sciences and Humanities

E-ISSN: 2988-3512

Vol.3, No.2, 2025, pp. 297-308

DOI: <https://doi.org/10.61455/sicopus.v3i02.322>

---

# Strategies for Fostering Students' Morals through Kultum Dzuhur at SMA Muhammadiyah Darul Arqom Karanganyar

*Muhammad Kholilur Rohman<sup>1</sup>, Meti Fatimah<sup>2</sup>*

<sup>1,2</sup>Department of Islamic Studies, Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia

<sup>1</sup>[kholiluyafdk03@gmail.com](mailto:kholiluyafdk03@gmail.com), <sup>2</sup>[fatimahcan@gmail.com](mailto:fatimahcan@gmail.com)

Received February 11, 2025; Revised April 29, 2025; Accepted May 01, 2025

## Abstract

**Objective:** This study aims to describe and analyze the strategies of Islamic Religious Education teachers in fostering students' morals through the cult of Dzuhur Prayer and evaluate the role of the cult in improving the morality of students at SMA Muhammadiyah Darul Arqom Karanganyar for the 2024/2025 academic year. **Theoretical framework:** This research is based on the theory of character education and moral development in Islam, which emphasizes the importance of examples, habituation, and spiritual approaches in shaping students' personalities and behaviors. **Literature review:** The literature review includes a study of the methods of moral development in Islamic education, the role of cults in non-formal learning, and the importance of spiritual approaches in shaping the character of students. **Methods:** This study uses a qualitative approach with data collection techniques through observation, interviews, and documentation. Data analysis was carried out using data reduction techniques, inductive approaches, and conclusion drawing and verification. **Results:** The results of the study show that teachers apply strategies in the form of contextual material delivery, examples, and moral habituation in daily life. Kultum is effective in increasing moral awareness and improving students' attitudes in the school environment. **Implications:** This study emphasizes the importance of cult as a medium for strategic moral development in Islamic education, as well as encouraging the strengthening of spiritual approaches in shaping students' character as a whole. **Novelty:** The uniqueness of this research lies in its focus on the cult of Dhuhr Prayer as a systematic approach to the moral development of students in secondary school, which has not been discussed in depth in contemporary Islamic education studies.

**Keywords:** moral education, kultum dzuhur, islamic religious education, character development, teaching strategies.

## INTRODUCTION

The development of globalization and technological advances have brought great changes to human life. The sophistication of mobile phones, for example, has made it easier to communicate without distance and time restrictions, connecting between regions, provinces, and even between countries [1]. However, behind the convenience offered by technology, if it is not wise in its use, it will hurt life. Television and social media shows are less educational, contain things that are not ethical and are very vulnerable to being followed by

students. This often leads to uncommendable behavior, such as children who are disrespectful to teachers and parents, do not want to study, skip school, speed on the road, steal, and even are already dating. One of the factors that worsens this condition is the lack of religious guidance, and family and community attention to students [2].

The moral and moral crisis among children is very pronounced in this modern age. Some examples of incidents that show the moral crisis of children in the world of education include fights, promiscuity, students and students involved in drug cases, school-age teenagers who commit immoral acts, to elementary school students who celebrate graduation with a liquor party [3]. This is exacerbated by the circulation of pornographic photos and videos. Based on some of these facts, clearly shows how important moral development is from an early age, especially at every level of education, including in elementary school [4].

Moral development is the main goal of Islamic education. This is the opinion of Muhammad Athiyah Al-Abrasyi, quoted by Muhammad Rusmin, that the purpose of Islamic education is morality. Ethics and moral education are at the heart of Islamic education, and the true purpose of Islamic education is to achieve perfect morals. Therefore, morality is one of the main focuses in the implementation of Islamic education [5].

The main mission of the Prophet Muhammad PBUH is to perfect human morals so that they do not deviate from the Qur'an. This is as stated in a hadith narrated by Imam Malik, which means: "Indeed I was sent (Allah SWT) to perfect morals (ethics)" (H.R Abu Daud). The development of this morality is very important because good morals are a reflection of a person's closeness to Allah SWT [6].

To carry out effective moral coaching, a special strategy is needed so that this process can be successful. One way that can be used to foster students' morals is through the method of example and habituation that is carried out continuously or continuously [7]. Students tend to imitate the behavior or figure they idolize, including their teachers. In addition, habituation methods are also very important. If you want to change yourself for the better, you have to get used to doing good as well. Habituation that is carried out continuously will make good qualities a habit, and the knowledge or behavior gained by habituation will be very difficult to change [8].

Kultum is one of the methods that can be used to convey meaningful advice or short lectures. At SMA Muhammadiyah Darul Arqom Karanganyar, the cult is held after the congregational dzuhur prayer as a means to advise students so that they can distinguish between good and bad, as well as understand what is allowed and what is not [9]. This cult was delivered alternately by grade XI students of SMA Muhammadiyah Darul Arqom Karanganyar every week, with materials such as prayer, morals to teachers and parents, ethics, respect for elders, and reading short letters and praying together [10].

The main purpose of this cult is to invite goodness, as stated in the Qur'an. Ali-Imran verse 110: "You (Muslims) are the best people born for mankind, (because you) command (to do) what is righteous, and prevent from what is unrighteous, and believe in Allah SWT" [11]. Based on this verse, the cult is expected to be a means to foster students' morals. In addition, this cult is also expected to function as one of the methods in conveying da'wah and goodness, as well as being part of educational efforts to improve the quality of students' morals. At SMA Muhammadiyah Darul Arqom Karanganyar, the culture of respecting morals and manners is highly upheld, and cult is one of the ways to make it happen.

Significance and Novelty. The significance of this research lies in its focus on moral development in educational settings through faith-based practices, which is essential in addressing the growing moral and behavioral challenges among adolescents. In the context of Indonesia's national education goals and the Muhammadiyah movement's vision of nurturing pious, ethical, and socially responsible individuals, this study contributes to both academic discourse and practical educational reform. SMA Muhammadiyah Darul Arqom Karanganyar presents a unique model where Kultum Dzuhur—a short religious sermon after the midday

prayer—is systematically integrated into the daily school schedule as a means of character building [9]. This research is significant because it explores a real-world strategy that combines Islamic spiritual development with pedagogical methods to foster moral values. As modern students face increasing exposure to digital distractions, moral relativism, and peer pressure, schools must develop innovative and culturally relevant approaches to instill strong ethical foundations. The Kultum Dzuhur program provides a sustainable, low-cost, and community-based intervention that has not been widely studied in the context of formal moral education in schools [11].

The novelty of this research lies in its examination of Kultum Dzuhur as a structured pedagogical tool, rather than a mere spiritual activity. Previous studies on moral education in Islamic schools tend to focus on curriculum design, teacher modeling, or extracurricular activities. However, this study offers a fresh perspective by highlighting the role of student-led religious talks in daily school routines. It also uncovers the pedagogical dynamics between student participation, message content, and behavioral outcomes. Furthermore, this research provides original insights into how Islamic traditions can be adapted to contemporary educational settings to address moral crises among youth. By analyzing the methods, content, and impact of the Kultum Dzuhur program, this study contributes to the development of practical strategies that other Islamic schools can replicate or adapt to enhance students' moral growth [11].

## LITERATURE REVIEW

The cultivation of moral values in students is a critical element of holistic education, particularly within Islamic schools. SMA Muhammadiyah Darul Arqom Karanganyar integrates religious and character education through various methods, one of which is the implementation of Kultum Dzuhur (short religious lectures after midday prayers). This approach aligns with the Islamic principle of tazkiyah al-nafs (self-purification), promoting inner morality and ethical behavior through daily spiritual reminders [11].

According to Hasan, regular religious talks in schools are effective in enhancing students' spiritual intelligence and reinforcing ethical behavior. The Kultum Dzuhur at SMA Muhammadiyah Darul Arqom serves as a consistent moral compass, using Qur'anic verses, hadith, and real-life examples to instill values such as honesty, respect, discipline, and responsibility. The strategy not only involves teachers and ustadz but also empowers students to deliver sermons, thereby cultivating confidence, communication skills, and moral leadership. Studies by Nata and Rahmah highlight that peer-led religious talks are more impactful among adolescents because students often relate more closely to messages delivered by their peers. In this context, the Kultum Dzuhur becomes a platform for peer-to-peer moral reinforcement, creating a school culture rooted in mutual guidance and Islamic ethics [12].

The effectiveness of this strategy lies in its consistency, relevance of themes to students' daily lives, and the supportive environment created by the school. Integrating moral education through Kultum Dzuhur also contributes to reducing delinquency and promoting positive behavior, as supported by research conducted by Syamsudin, which showed a significant correlation between routine religious activities and moral improvement among high school students. Thus, the implementation of Kultum Dzuhur at SMA Muhammadiyah Darul Arqom Karanganyar represents a strategic, context-sensitive, and faith-based approach to moral education, fostering students' character development in line with Islamic teachings and Muhammadiyah values [12].

## METHODOLOGY

This study uses a qualitative descriptive approach that aims to describe in depth the strategies of Islamic Religious Education teachers in fostering students' morals through the

cult of dzuhur prayer at SMA Muhammadiyah Darul Arqom Karanganyar in the 2024/2025 academic year. This method was chosen because it is suitable for studying social phenomena that occur in the field, such as relationships, activities, and processes that take place in cult activities, as well as their impact on the development of students' morals. Data collection techniques were carried out through structured interviews, non-participant observations, and documentation that allowed researchers to obtain valid and comprehensive data on the implementation of moral development through cults in the school [13], [14].

In this study, the research subjects consist of Islamic Religious Education teachers and grade XI students of SMA Muhammadiyah Darul Arqom Karanganyar 2024/2025. PAI teachers play the role of facilitators in the process of moral development through cults, while students become objects who receive and respond to the cult material given. In addition, the principal was also included as an informant to provide a broader picture of the policies and support provided in efforts to develop morals in the school. The structured interview technique was used to dig deeper information about the material of the cult, the supporting and inhibiting factors in the implementation of the cult, and its impact on student behavior [15].

In analyzing the data, this study uses the Miles and Huberman data analysis model which includes three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is done by selecting and organizing relevant data from interviews, observations, and documentation. The inductive approach is used to connect the facts obtained with existing theories, thus producing conclusions that can answer the research questions. The verification process is carried out to ensure that the conclusions drawn reflect the reality in the field so that this study can provide a clear picture of the strategy of moral development through cults at SMA Muhammadiyah Darul Arqom Karanganyar [16].

## RESULTS AND DISCUSSION

### The Implementation of the Dzuhur Prayer Cult as a Means of Fostering Students' Morals in Schools

Cult activities are activities that can add insight and can foster students' morals to be better. Implementation of cult activities at SMA Muhammadiyah Darul Arqom Karanganyar. It is carried out every day after the Dzuhur prayer. With directions from educators, students enter the mosque which is the place where the cult is held, and then sit neatly, only then the cult can be carried out. Before starting the cult, students pray first, and when the cult has started, students listen carefully, the implementation of this cult is also accompanied by reading short surahs and the Prophet's prayer and reading asmaul husna. Based on observations, the researcher found that the success of the implementation of activities in the context of moral development was due to the strong commitment of all school residents. The strength of the commitment is as follows: (1) commitment of leadership, (2) commitment of stockholders, (3) commitment of teachers. From this commitment, regulations or policies were born that support the success of student morals in Muhammadiyah Darul Arqom Karanganyar High School. Establishing cooperation between Islamic religious education teachers and school officials to obtain a unity of vision is one of the most urgent things [17].

**Table 1. Implementation of Seven-Minute Lecture**

No	Stages of Implementation	Activities	Objectives/ Objectives	Media/Methods Used	Evaluation/ Assessment
1	Planning and Preparation	Preparation of cult materials based on moral values Determination	Compiling materials that are relevant to moral	Book references and religious references Internal discussion of teachers	Study of the material by the educator team

		of the theme of da'wah every day	development and harmony with the message of the Dzuhur prayer		
2	Socialization and Briefing	Socialization of cult programs to students and school staff  Notification of the implementation schedule	Building students' initial understanding and enthusiasm for the cult program as part of moral development	Bulletin boards, brochures, and digital media	Student response and participation
3	Implementation of Kultum	The implementation of the cult every day before the implementation of the Dzuhur Prayer  Use of inspirational stories and real-life examples	Instilling moral values through direct and relevant da'wah messages before the implementation of worship	Interactive, audio-visual supporting talks	Direct observation and observation
4	Discussion and Reflection	A question and answer session or light discussion after the cult  Reflections related to the da'wah message conveyed	Deepen students' understanding and provide space for clarification and strengthening of moral values	Group discussions, open questions and answers	Student participation and understanding levels
5	Evaluation and Follow-up	Collecting feedback from students through questionnaires or discussions  Evaluation meeting with teachers	Assess the effectiveness of the cult message and determine program improvement steps to improve the quality of coaching.	Questionnaires, interviews, and joint evaluation meetings	Feedback analysis, material and method improvement

### Selecting and Defining Innovative Learning Strategy Models

Innovative learning strategies are applied through a concise method of delivering material, where the teacher only explains the core of the subject. Students are then directed to search and dig up further information independently, both through books and the internet. This strategy aims to train students to think critically, independently, and responsibly for the tasks assigned [18].

In fostering students' morals, Islamic Religious Education (PAI) teachers at SMA Muhammadiyah Darul Arqom Karanganyar apply a systematic approach oriented towards strengthening Islamic character through seven-minute lectures (kultum) activities held before congregational Dzuhur Prayers. One of the prominent strategies is the selection and implementation of innovative learning models, with the aim that religious and moral messages can be conveyed effectively and touch the affective realm of students [19].

PAI teachers not only play the role of delivering material but also as facilitators who guide students in preparing and delivering cults in turn. This strategy is a form of implementation of participatory learning, where students are not only objects but also subjects in the process of moral development. Through the active involvement of students, cult activities become a reflective and applicative medium in instilling Islamic values, such as honesty, responsibility, manners, and tolerance in daily life [20].

The selection of cult materials is adjusted to the conditions and challenges of today's teenagers, including the influence of social media and the development of digital technology. Teachers deliberately choose contextual themes so that students can internalize moral values in real life. In addition, the use of communicative methods and short but dense delivery makes the cult an effective, consistent, and sustainable means of learning values [21].

The impact of this strategy can be seen in changes in student behavior. Based on observations and information from the school, after the cult activities run regularly, there is an increase in the attitude and ethics of students, such as the habit of shaking hands with teachers, greeting each other, and showing politeness in getting along. This shows that innovative learning strategies in cult activities have a significant contribution to fostering and shaping the noble character of students in the school environment [22].

Learning is also done with a small group work model, where students are divided into groups that discuss topics with different tasks. After the discussion, students exchange information between groups and present the results of their discussions to friends. This provides space for each student to be actively involved, learn to respect the opinions of others, and practice communication skills. At the end of the lesson, the teacher concluded the material as a reinforcement of the results of the discussion. This method shows that the learning atmosphere becomes more lively, participatory, and conducive to character development [23].

In addition, PAI teachers also familiarize themselves with religious values through opening activities such as reading the Qur'an together and memorizing short letters. Students are also accustomed to dressing according to sharia, such as wearing a hijab during religious lessons. These practices are an important part of instilling moral values and good habits. Based on the researchers' observations, this kind of strategy has only been actively implemented by PAI teachers, while general subject teachers are still using traditional approaches. This shows that innovative approaches to religious learning contribute greatly to shaping students' morals and character as a whole [24].

The moral development program at SMA Muhammadiyah Darul Arqom Karanganyar through kultum activities (seven-minute lectures) after the Dzuhur Prayer aims to develop students' character in religious, social, and moral aspects, as well as strengthen their relationship with Islamic values. This program is carried out to foster noble morals, increase faith and piety, and form individuals who have attitudes and behaviors by the teachings of Islam [25].

Cult activities at SMA Muhammadiyah Darul Arqom Karanganyar are focused on building good character, by instilling moral values by the principles of Islamic teachings. This activity also aims to increase students' awareness of the importance of good morals in daily life, both inside the school environment and outside of school. Islamic Religious Education (PAI) teachers play an important role in delivering materials that lead to the formation of students' morals [26].

Moral Development Strategy through the Cult of Dzuhur Prayer. The cult activity which is held every Tuesday to Friday after the Dzuhur Prayer covers various aspects of moral development involving teaching about moral values and Islamic religious teachings. In the implementation process, PAI teachers use various effective strategies to ensure that the message conveyed can be well received by students [27]. Some of the strategies applied in moral building through this cult include:

**Table 2. Strategies Applied in The Construction of Morals Through Cults**

Strategy	Information
Delivery of Relevant Material	The material presented in the cult is focused on strengthening students' morals and their application in daily life. The topics raised are often related to character, faith, and piety.
Use of Varied Methods	To keep the cult interesting and not monotonous, PAI teachers use various methods in delivering material, such as inspirational stories, questions and answers, and real examples that can be used as examples by students. This approach is expected to help students more easily understand and practice noble morals in their lives.
Exemplary Giving by Teachers	The teachers at SMA Muhammadiyah Darul Arqom Karanganyar not only teach theory but also provide examples in their daily behavior. Through this example, students can see firsthand how good attitudes and behaviors can be applied in real life.
Motivation and Emotional Support	During the cult, PAI teachers were also motivated to help students build confidence and enthusiasm in practicing religious teachings. In addition, the emotional support provided by teachers also helps students to be more open in expressing their feelings and problems.

Benefits of Moral Building through Cult. Moral development through cult activities at SMA Muhammadiyah Darul Arqom Karanganyar provides significant benefits for the development of student's character. Some of the key benefits of this program include [28]:

**Table 3. The Main Benefits of Morale-Building**

Strategy	Information
Improvement of Noble Morals	With continuous moral development, students are expected to develop positive traits such as good manners, honesty, and discipline in daily life.
Increasing Faith and Piety	This program not only focuses on the moral aspect but also aims to increase students' faith and piety to Allah SWT. The material presented also emphasizes the importance of a strong relationship with God in every aspect of life.
Fostering Social Care	Through cult activities, students are also taught to care for others, be it their friends, teachers, or the surrounding environment. This helps them to become more empathetic individuals and take an active role in society.
Increases Confidence and Independence	One of the important goals of this moral development is to help students build confidence

and independence so that they can face life's challenges with confidence and readiness.

### Through A Seven-Minute Lecture

The Seven Minute Lecture (Kultum) activity implemented at SMA Muhammadiyah Darul Arqom Karanganyar is a strategy for fostering students' morals that is quite effective. Before this activity was enforced, the moral condition of some students was considered less than optimal. However, after the existence of the cult, the majority of students showed changes in behavior for the better, such as the habit of shaking hands with teachers, greeting each other, and showing good manners in society. This is by the statement of the Principal and teachers, that cult activities are part of the effort to instill Islamic values in a simple but routine and consistent manner [29].

The Seven Minute Lecture (Kultum) activity which is carried out regularly before the Dzuhur Prayer at SMA Muhammadiyah Darul Arqom Karanganyar is a form of moral development strategy developed with a simple approach but has a significant impact. The implementation of kultum is not only focused on the cognitive aspects of students but also touches on affective and psychomotor aspects, especially in getting used to positive behaviors that reflect Islamic values in daily life. With a short duration, but full of meaning, this activity is an effective means of conveying moral messages that apply to adolescents [30].

Before the implementation of the cult program, the school observed that some students showed symptoms of declining moral aspects, such as a lack of respect for teachers, low spiritual awareness, and lack of politeness in social interactions. However, after this program ran consistently, positive changes began to appear, such as an increase in the habit of being polite, the habit of greeting, and shaking hands, as well as the spirit of togetherness and mutual respect between students. This strengthens the school's belief that moral development requires a continuous approach that directly touches students' daily lives [31].

The cult that is carried out is not only the responsibility of Islamic Religious Education teachers but also involves all elements of the school collaboratively. General subject teachers also take an active role in accompanying, motivating, and sometimes even providing cult as a form of example. With the involvement of all parties, a strong synergy is created in building a religious atmosphere in the school environment. This religious culture is not only felt during the cult, but is also reflected in various aspects of school life, such as worship habits, social activities, and the rules and daily interactions of students [32].

In addition, the implementation of cults is also a form of proactive response of schools to the challenges of the times, especially the negative influence of the development of information technology and social media. In the rapid flow of information that does not always bring positive values, the cult is present as a counterweight and reminder of the importance of maintaining moral and spiritual integrity. Students are not only equipped with general knowledge but also mentally and spiritually formed so that they have the resilience to the temptations of the times and can make decisions following Islamic values [33], [34].

Thus, cult activities are part of a strategic effort to build the character of students as a whole, both in terms of spiritual, social, and emotional. Not only as a daily routine, cult has become part of the character learning system at SMA Muhammadiyah Darul Arqom Karanganyar. The success of this program shows that moral development that is carried out consistently, participatory, and based on Islamic values can be an important foundation in forming a generation that not only excels in science but also has noble character by the goals of national education and Islamic values [35], [36].

The background of the implementation of the cult is also closely related to the challenges of technological development and the negative influence of the digital world. By accustoming students to listen to short lectures with religious nuances every day, students are

encouraged to be more sensitive to moral and spiritual values that can be a bulwark against the bad influence of social media and the internet. Teachers, including religious teachers, emphasized the importance of this activity as a means to increase religious insight, strengthen faith, and form noble characters that reflect Islamic morals [37], [38].

The participation of teachers in cult activities is also very high, as evidenced by their active involvement in accompanying students during cults. Not only PAI teachers, but general subject teachers also participated in the success of this activity. The full support from all elements of the school shows that moral development is not only the responsibility of religious teachers but is a shared responsibility in creating a religious and noble educational environment. This activity is expected to be able to make students not only academically intelligent but also have good morals in daily life [39], [40].

**Table 4. Seven-Minute Lecture Activities**

No.	Implementation Aspects	Activity Description
1	<b>Background</b>	Students' morals were considered less than optimal before the existence of the cult. The challenges of technological developments and the negative impact of social media.
2	<b>Activity Objectives</b>	Inculcating Islamic values in a simple but routine manner Becoming a moral fortress from the negative influence of the digital world Forming the Islamic character of students.
3	<b>Time and Place</b>	Every day before the Dzuhur Prayer in the congregation. It is held in mosques or school halls.
4	<b>Activity Implementer</b>	Students take turns (with guidance) PAI teachers and general teachers as companions.
5	<b>Cult Materials</b>	Islamic moral values (honesty, good manners, respect for teachers, etc.). The exemplary story of the Prophet and his companions.
6	<b>Methods Used</b>	Short lecture (5–7 minutes). Guidance and reflection after the cult.
7	<b>The Role of the Teacher</b>	Guiding the preparation of cult materials Accompanying students during the cult Be an example of morality.
8	<b>Results Achieved</b>	Increasing student manners habits The emergence of positive habits such as greeting and shaking hands with teachers.
9	<b>Evaluation and Follow-up</b>	Monitoring by teachers and principals Regular discussions to improve the quality of the implementation of the cult.

## CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that the strategy of Islamic Religious Education teachers in fostering the morals of students at SMA Muhammadiyah Darul Arqom Karanganyar is carried out through two main approaches, namely the application of innovative learning models and the implementation of Seven Minute Lecture (Kultum) activities. Innovative learning models encourage students to think critically, independently, and actively in the learning process, while cult activities are an effective means of instilling Islamic values in a routine and simple manner. These two approaches can create a participatory learning atmosphere and form the character of students with noble character. The implementation of the Seven-Minute Lecture (Kultum) after the Dzuhur Prayer at SMA Muhammadiyah Darul Arqom Karanganyar has proven to be an effective strategy in fostering and shaping students' morals. This activity is not only a means of conveying Islamic values routinely and simply but also a medium for internalizing noble characters in students' daily lives. The occurrence of positive changes in student behavior, such as increased manners, the habit of shaking hands, and mutual respect, shows that cult activities have a real influence in shaping Islamic personality. The strategies used by Islamic Religious Education teachers, especially through the selection of innovative and participatory learning models, can activate the role of students directly in the process of moral development. Teachers not only act as educators but also as guides and role models in instilling moral and spiritual values. The support from all elements of the school, including general subject teachers, reinforces that moral development is a shared responsibility. In the challenges of technological development and the negative influence of social media, cult activities become an effective bastion of values to strengthen spirituality and fortify students from bad influences. With consistency in implementation and synergy between school residents, the cult can become part of the character learning system that is integrated with school culture. Therefore, this program is worthy of continuing to be developed and used as a model for fostering Islamic morals in other educational environments.

## Acknowledgements

The author would like to thank the editors and anonymous reviewers for their assistance in improving the quality of the research documents.

## Author Contribution

All authors contributed equally to this paper; all authors read and approved the final paper, and all authors declared no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

## REFERENCES

- [1] M. N. L. Mahamid, "The Management of Islamic Philanthropic Institutions Using a Total Quality Management Approach: a Case in Magelang," *Profetika J. Stud. Islam*, vol. 24, no. 01, pp. 57–63, 2023, <https://doi.org/10.23917/profetika.v24i01.1571>.
- [2] S. A. Adha, "Pembinaan Akhlak Siswa Siswi Melalui Kegiatan Kultum Jumat Di SD Negeri 008 Samarinda ULU," *J. Ilmu Pendidik. dan Teknol.*, vol. 6, no. 2, 2024.
- [3] M. Fatimah, M. Mustofa, Rizkiy Pratama Putra, M. M. Abu Zinah, and M. Masuwd, "Optimization of the Principal's Role As a Supervisor To Improve the Performance of Teachers in Surakarta," *Profetika J. Stud. Islam*, vol. 24, no. 02, pp. 207–216, 2023, <https://doi.org/10.23917/profetika.v24i02.1986>.
- [4] A. Ardianto, "Efektivitas Kuliah Tujuh Menit Setelah Sholat Dzuhur Sebagai Pembinaan Akhlak Siswa di Sekolah Menengah Kejuruan Negeri 7 Pekanbaru." 2019.
- [5] M. A. Aziz, *Ilmu Dakwah: Edisi Revisi*. Prenada Media, 2019.

- 
- [6] A. R. Choidab, A. Mudakir, A. S. Mubarak, A. Ramadayanto, and B. Supriadi, *Interaksi Agama dan Budaya di Masyarakat*. Interaksi Agama dan Budaya di Masyarakat, 2020.
- [7] I. Ismail, H. Hasanuddin, and A. Chandra, “The Influence of Thinking Styles and Learning Styles on Student Learning Achievement,” *AL-ISHLAH J. Pendidik.*, vol. 15, no. 1, pp. 193–202, 2023, <https://doi.org/10.35445/alishlah.v15i1.2896>.
- [8] S. Elhayat, “Filsafat Akhlak Persfektif Ibnu Miskawaih,” *Taushiah J. Hukum, Pendidik. Dan Kemasyarakatan*, vol. 9, no. 2, pp. 49–58, 2019, <https://doi.org/10.30743/taushiah.v9i2.2223>.
- [9] T. Sanyoto, N. Fadli, R. Irfan Rosyadi, and M. Muthoifin, “Implementation of Tawhid-Based Integral Education to Improve and Strengthen Hidayatullah Basic Education,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 30–41, 2023, <https://doi.org/10.61455/sujjem.v1i01.31>.
- [10] A. A. Fauzi *et al.*, *Pemanfaatan Teknologi Informasi di Berbagai Sektor Pada Masa Society 5.0*. PT. Sonpedia Publishing Indonesia, 2023.
- [11] S. A. F. Lingga, A. Mustaqim, M. Al Farabi, and A. Darlis, “Tauhid Education in the Qur’an,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 10–19, 2023, <https://doi.org/10.61455/sujjem.v1i01.3>.
- [12] Sugiyono, “Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D.” Alfabeta, Bandung, p. 407, 2010.
- [13] A. S. Hamdi and E. Bahruddin, *Metode Penelitian Kuantitatif Aplikasi Dalam Pendidikan*. Deepublish, 2015.
- [14] A. Majid, *Analisis Data Penelitian Kualitatif*. Penerbit Aksara Timur, 2017.
- [15] U. Nugroho, *Metodologi penelitian kuantitatif pendidikan jasmani*. Penerbit CV. Sarnu Untung, 2018.
- [16] A. Anggito and J. Setiawan, *Metodologi Penelitian Kualitatif*. CV Jejak (Jejak Publisher, 2018.
- [17] S. Habibah, “Akhlak Dan Etika Dalam Islam,” *J. Pesona Dasar*, vol. 1, no. 4, pp. 73 – 87, 2015.
- [18] H. Hasma, “Keterampilan dasar guru untuk menciptakan suasana belajar yang menyenangkan,” *Didakt. J. Pendidik. Dan Ilmu Pengetah.*, vol. 17, no. 1, 2017.
- [19] S. Hawa, S. Syarifah, and M. Muhamad, “Pembinaan Akhlak Peserta Didik Melalui Kegiatan Kulturel (Kuliah Tujuh Menit) di SD Negeri 17 Pangkalpinang,” *Sustain. J. Kaji. Mutu Pendidik.*, vol. 4, no. 2, pp. 75–90, 2021, <https://doi.org/10.32923/kjimp.v4i2.2162>.
- [20] H. Hendri, “Upaya Guru dalam Membina Akhlak Siswa di MTs PGAI Padang,” *Murabby J. Pendidik. Islam*, vol. 1, no. 2, pp. 176–184, 2018, <https://doi.org/10.15548/mrb.v1i2.320>.
- [21] M. Huda, “Urgensi Keteladanan Pelatih Dalam Pembentukan Akhlak Anggota Persaudaraan Setia Hati Terate Di Komisariat Iain Ponorogo.” 2020.
- [22] N. M. Iskandar, S. Vera, and A. S. Raharusun, “Konsep Akhlak dalam Perspektif Hadis Nabi Menggunakan Metode Tematik,” in *Gunung Djati Conference Series*, 2022, pp. 294–303.
- [23] Y. Kurniawan and A. Sudrajat, “Peran teman sebaya dalam pembentukan karakter siswa MTs (Madrasah Tsanawiyah),” *SOCIA J. Ilmu-Ilmu Sos.*, vol. 14, no. 2, 2017, <https://doi.org/10.21831/socia.v14i2.17641>.
- [24] M. Maryati, “Pembinaan Akhlak Siswa Melalui Kuliah Tujuh Menit (Studi Kasus Di SMPN 04 Ponorogo.” 2018.
- [25] B. Muhammad Rusmin, “Konsep Dan Tujuan Pendidikan Islam,” *J. UIN Alaudin Makasar*, vol. 6, no. 1, p. 78, 2017, <https://doi.org/10.24252/ip.v6i1.4390>.
- [26] H. Mustofa, F. W. Nurita, F. Al Mutamaddinah, and Y. Ichsan, “Pendidikan Aqidah Akhlak dalam Perspektif KH Ahmad Dahlan dan KH,” *Hasyim Asy’ari. J. Pendidik. Tambusai*, vol. 6, no. 2, pp. 12937–12944, 2022.
- [27] M. Ngadhimah, “Kontribusi Nilai Ikhlas dalam Pendidikan Akhlak Jama’ah Salawat Wahidiyyah,” *Al-Izzah J. Hasil-Hasil Penelit.*, vol. 12, no. 1, pp. 74–93, 2017.
- [28] W. S. Ovan, “Peran Guru Pendidikan Agama Islam Dalam Membina Akhlak Siswa Di Sman 16 Bandar Lampung.” 2021.
- [29] M. I. Pamungkas, *Akhlak Muslim Modern: Membangun Karakter Generasi Muda*. Marja, 2023.
- [30] N. I. Pratiwi, “Penggunaan media video call dalam teknologi komunikasi,” *J. Ilm. Din. Sos.*, vol. 1, no. 2, pp. 202–224, 2017.
- [31] A. Rahman, “Pendidikan Agama Islam dan Pendidikan Islam-Tinjauan Epistemologi dan Isi-Materi,” *J. Eksis*, vol. 8, no. 1, pp. 2053–2059, 2012.
- [32] Z. Yusuf, “Pola Pembinaan Keagamaan Pada Lembaga kesejahteraan Sosial Anak (LKSA) Studi Kasus di
-

- LKSA Aisyiyah Kota Batu,” *Joiem (Journal Islam. Educ. Manag.*, vol. 3, no. 2, pp. 93–104, 2022, <https://doi.org/10.30762/joiem.v3i2.465>.
- [33] F. Riyadi, “Urgensi Manajemen dalam Bisnis Islam,” *BISNIS J. Bisnis Dan Manaj. Islam*, vol. 3, no. 1, pp. 65–84, 2016, <https://doi.org/10.21043/bisnis.v3i1.1472>.
- [34] F. Wulan, “Pemanfaatan Kultum dalam Pembinaan Akhlak Siswa di SMPN 1 Indrapuri.” 2017.
- [35] M. Rizky and P. Supriyoso, “Tinjauan Strategi Segmenting Targeting dan Positioning dari PT Trakindo Utama dalam Memasarkan Produknya,” *J. Pendidik. Tambusai*, vol. 7, no. 1, pp. 2024–2035, 2023.
- [36] S. Tambak, “Metode ceramah: Konsep dan aplikasi dalam pembelajaran Pendidikan Agama Islam,” *J. Tarb.*, vol. 21, no. 2, 2014.
- [37] M. A. Saeroji and M. D. Ariyanto, “Implementasi Pendidikan Karakter Siswa Melalui Kegiatan Keagamaan di Sekolah Menengah Pertama Muhammadiyah 5 Kecamatan Kerjo Kabupaten Karanganyar Tahun Pelajaran 2017/2018.” 2018.
- [38] S. Sylviyanah, “Pembinaan Akhlak Mulia Pada Sekolah Dasar,” *J. Tarbawi*, vol. 1, no. 3, p. 191, 2012.
- [39] M. Silmi and Y. Kusmarni, “Menumbuhkan karakter rasa ingin tahu siswa dalam pembelajaran sejarah melalui media puzzle,” *Factum J. Sej. Dan Pendidik. Sej.*, vol. 6, no. 2, 2017, <https://doi.org/10.17509/factum.v6i2.9980>.
- [40] K. Simarmata, R. Elindra, and E. Y. Siregar, “Analisis Penggunaan Media Pembelajaran Power Point Dalam Pembelajaran Daring Pada Masa Pandemi Covid-19,” *J. Mathedu (Mathematic Educ. J.*, vol. 4, no. 2, pp. 224–230, 2021, <https://doi.org/10.37081/mathedu.v4i2.2684>.