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THE INFLUENCE OF MORAL EDUCATION ON STUDENT BEHAVIOR IN KUTTAB AL FATIH MAKASSAR

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Abstract

This study aims to describe the implementation of moral education, examine students' daily behavior, and analyze the influence of moral education on students' behavior at Kuttab Al Fatih Makassar. The research employed a quantitative approach with an ex post facto design. The population consisted of all students of Kuttab Al Fatih Makassar, with the sample selected through stratified random sampling. The research instruments were questionnaires on moral education and students' behavior developed using a Likert scale. Data were analyzed using descriptive and inferential statistical techniques. The findings reveal that the average score of moral education was 69.39 and the average score of students' behavior was 69.12, both categorized as good. The inferential analysis showed a significance value of 0.008 (0.008 < 0.05), indicating that H_0 was rejected and H_1 was accepted. This means that there is a significant influence of moral education on students' behavior. The implications of this study emphasize that moral education consistently implemented through role modeling, habituation, advice, storytelling, and the application of commands and prohibitions plays an important role in shaping students' noble character and should continue to be developed within the Kuttab education system.

Keywords: Moral Education, Students' Behavior, Character Building, Islamic Education

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INTRODUCTION

Islamic education from the beginning has a comprehensive vision in forming a complete human person, namely combining intellectual excellence with moral glory. This is based on the principle that knowledge without morality will lose its value, and morality without knowledge can become fragile in facing the challenges of the times. The main purpose of education is *tahdb al-akhlq* (moral development) and *tazkiya al-nafs* (purification of the soul), not just a process of knowledge transfer. Thus, education in the Islamic view is not only a means of acquiring academic skills, but also a vehicle for the formation of a personality with integrity, having spiritual awareness, and being committed to the values of truth. Education not only aims to form students to be smart, smart, knowledgeable, and intelligent but also oriented to form human beings who are virtuous, personal, and virtuous.[1]

Morality is basically inherent in a person, if the attitude contained in a person is good, then it is called good morality or *mahmudah*, but on the other hand, if the attitude contained in a person is bad, then it is called bad morals or *mazmumah*.[2]

Noble morals will be firmly manifested in a person if the four main elements of self-inwardness, namely reason, anger, orgasm and justice, are in a balanced and fair stage so that they can easily obey the provisions of *sharia and* reason. Noble morals are the main goal of personality formation in Islam. A person's morals will be considered noble if his actions reflect the values contained in the Qur'an.[3]

Morality can also be called a science that contains discussions in an effort to get to know human behavior, the object of discussion of moral science is related to norms or assessments of an act done by a person. The points discussed in moral science are essentially good human deeds and bad deeds as individuals and social.[4]

Moral development arises as a result of the educational process that has been carried out in grades that have not been fully successful in building moral Indonesian human beings. This assessment is based on the number of school graduates and undergraduates who are intellectually intelligent, but do not behave in accordance with the noble goals of education.[5]

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[1] Agus Wibowo, *Pendidikan Karakter Strategi Membangun Karakter Bangsa Berperadaban* (Yogyakarta: Cet, I. Yogyakarta: Pustaka Pelajar, 2012).

[2] Syarifah Habibah, "Akhlak Dan Etika Dalam Islam," *Jurnal Pesona Dasar* 1, no. 2 (October 2015), https://jurnal.usk.ac.id/PEAR/article/view/7527.

[3] Siti Nurjanah, "Pembentukan Akhlak Berbasis Pembiasaan Dan Keteladanan (Studi Kasus Di MAN 2 Kuningan Jawa Barat)," *Oasis : Jurnal Ilmiah Kajian Islam* 4, no. 2 (February 2020), https://doi.org/10.24235/oasis.v4i2.3878.

[4] Muhammad Amri, La Ode Ismail Ahmad, and Muhammad Rusmin, "Aqidah Akhlak," *Jurnal Ilmiah* 10, no. 2 (2018).

[5] Akhmad Muhaimin Azzet, *Urgensi Pendidikan Karakter di Indonesia: Revitalisasi Pendidikan Karakter terhadap Keberhasilan Belajar dan Kemajuan Bangsa*, Cetakan 1 (Yogyakarta: Ar-Ruzz Media, 2011), h. 9.

The process of forming social attitudes in schools cannot be separated from Islamic values, because social attitudes have become a unit in Islamic values. Therefore, teachers need to be careful in providing lesson intake and knowledge to their students, so that the values that are internalized to children must be in the form of noble values and in accordance with Islamic values.

In describing one of the first steps in educating correct morals is to instill Islamic religious education in children as early as possible, so that children can receive an understanding of the values of good behavior easily, and get used to good behavior from a young age. For this reason, an Islamic religious education teacher is needed who will be more focused and effective in carrying out his role in the formation of students' morals.[6]

Morality is a measure of the high and low status of a person. Even if he is smart, if he likes to violate religious rules, he cannot be considered a noble person. Morality not only determines the status of a person but also society. A respectable society is a society consisting of people who behave well. On the other hand, a society whose members are people who commit theft, crime, assault and various other forms of vices cannot be considered a good society.[7]

The development of technology and the rapid flow of globalization have had a significant impact on the mindset, behavior, and lifestyle of the younger generation. Easy access to information through the internet, social media, and digital devices provides great opportunities for improving knowledge and skills. However, on the other hand, this progress also poses serious challenges in moral development. Exposure to content that is not in accordance with Islamic values, consumptive culture, and instant behavior offered by the digital world can erode the politeness, respect, and discipline of the younger generation. The process of internalizing moral values becomes increasingly complex because the influence of a global virtual environment is often more dominant than direct guidance from teachers and parents.

Behavior is everything that is done by humans. Behavior is a response to stimuli from the individual's environment. Humans as social beings are inseparable from interaction with others and their environment. Sharing stimuli that arise from the surrounding environment causes individuals to react to these stimuli. In the view of psychology, behavior is an action that humans take to meet their needs.[8]

Behavior is also a function of individual characteristics which includes variables such as motives, values, personality traits and attitudes that interact with each other. Environmental factors have great power in determining behavior and even their influence is greater than individual

[6] Hestu Nugroho Warasto, "Pembentukan Akhlak Siswa," *Jurnal MANDIRI: Ilmu Pengetahuan, Seni, Dan Teknologi* 2, no. 1 (July 2018), https://doi.org/10.33753/mandiri.v2i1.32.

[7] Warasto.

[8] Dahlia Novarianing Asri and Suharni, *Modifikasi Perilaku: Teori dan Penerapannya*, Cetakan pertama (Madiun: UNIPMA Press, 2021), http://eprint.unipma.ac.id/id/eprint/145.

characteristics. Behavior is essentially a response or response to a stimulus, therefore stimuli affect behavior or even determine behavior.[9] Behavior is the action or activity of the organism concerned and can be observed directly or indirectly.[10]

Manners are closely related to morals. In an Islamic perspective, morality is understood as a trait embedded in the soul that gives birth to spontaneous actions without engineering. Thus, manners are an outward manifestation of morality, especially in the dimension of social interaction. Character consists of the dimensions of moral knowledge, moral feelings, and moral actions. In this framework, morality is included in moral actions that reflect moral values. This means that strong morals will give birth to polite behavior in daily life, while weakening morals has the potential to reduce the quality of politeness.[11]

Various factors contribute to the decline in students' polite behavior. From the family side, weak role models and permissive parenting make children lose a strong moral footing.[12] In school, the absence of habituation of manners values in everyday culture makes character easily eroded.[13] Meanwhile, peer influence often encourages teenagers to imitate their group's communication style, although it is often unethical. Of these various factors, digital media seems to be the most prominent in today's era. The use of TikTok has a negative impact on language politeness and students' respect for teachers and parents.[14] In fact, Hafifah's study in Makassar corroborated these findings, by showing that there was a change in the character of manners in elementary school students due to exposure to TikTok.[15] These findings confirm that digital media is now the dominant variable in declining politeness, so moral education needs to be designed more adaptive and in line with technological developments.

[9] Umar Sulaiman, *Perilaku Menyimpang Remaja dalam Perspektif Sosiologi*, Edisi Revisi (Makassar: Alauddin University Press, 2020), http://repositori.uin-alauddin.ac.id/id/eprint/17176.

[10] Firda Halawati, "Pengaruh Pendidikan Karakter Terhadap Perilaku Siswa," *Education and Human Development Journal* 5, no. 2 (September 2020), https://doi.org/10.33086/ehdj.v5i2.1561.

[11] Thomas Lickona, *Character Matters, Bagaimana Membantu Anak Mengembangkan Penilaian Yang Baik, Integritas, Dan Kebijakan Penting Lainnya*, 1st ed. (Jakarta: PT Bumi Aksara, 2012).

[12] Diana Baumrind, "Effective Parenting During the Early Adolescent Transition," in *Family Transitions: Advances in Family Research*, ed. Philip A. Cowan and E. Mavis Hetherington (Hillsdale, NJ: Lawrence Erlbaum Associates, 1991).

[13] Thomas Lickona, *Mendidik untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*, Edisi 1, Educating for Character: How Our Schools Can Teach Respect and Responsibility, ed. Uyu Wahyudin and Suryani (Jakarta: Bumi Aksara, 2012).

[14] Muhammad Sofian Hadi Nugroho, "Dampak Media Sosial TikTok Terhadap Sopan Santun Dan Perilaku Belajar Siswa Sekolah Dasar," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* Vol 4 No 1 (2025).

[15] Satya Hafifah et al., "Analisis Dampak Penggunaan Tiktok Terhadap Perilaku Sopan Santun Peserta Didik Sekolah Dasar," *Jurnal Bintang Pendidikan Indonesia* 3, no. 2 (April 2025), https://doi.org/10.55606/jubpi.v3i2.3841.

Social media has a positive impact on supporting the learning process, supporting creativity, and improving students' communication skills. However, if not used wisely, social media also has the potential to cause negative impacts, such as concentration disorders, decreased learning achievement, and disturbances in communication ethics. Several studies have also found that unsupervised use of social media can weaken character values such as good manners, discipline, and responsibility.

Moral education in Indonesia in the current era is a strategic issue that is getting more and more attention, especially in the midst of the rapid flow of globalization and the penetration of digital technology.[16] Moral education is not only the responsibility of families and Islamic educational institutions, but also the national education system as a whole. Public schools are now increasingly integrating character values such as honesty, discipline, responsibility, and tolerance into the curriculum. The challenge that arises is how to balance academic achievement with character development in the midst of the instant culture caused by social media.

Islamic boarding schools and educational institutions such as *Kuttab Al Fatih* have a strategic role in shaping the character of the younger generation through moral education that is integrated with religious learning. In Islamic boarding schools, education not only focuses on mastering Islamic sciences, but also on fostering morals, discipline, and internalizing moral values in the daily lives of students.

Moral education is the main foundation that is integrated into every aspect of learning. Children are taught to understand and practice good morals in daily life. This approach is based on the belief that morality is a reflection of piety and personal integrity formed from an early age through consistent example and guidance from parents and teachers. Parents are invited to participate in the habituation of morals at home, so that the education that children receive at school can be strengthened and expanded in the family environment. Close cooperation between parents and schools is expected to produce children who are not only academically intelligent, but also have noble morals.

Kuttab Al Fatih Makassar places morality as the main basis of education through the principle *of al-dabu qabla al-ilmi ā*(adab before knowledge). Students are accustomed to undergoing various moral practices, ranging from respecting teachers, maintaining speech, to discipline in daily activities. Teachers also play the role of role models, showing good habits and always giving advice. Ideally, this approach is expected to be able to form polite, disciplined, and noble behavior of students. However, the results of observations in the field show that there is a variation in behavior among students, some showing positive changes but others are still

[16] Nada Nupus Ihwani et al., "Pendidikan Karakter Berbasis Budaya Dalam Menghadapi Tantangan Globalisasi," *Jurnal Sinektik* 7, no. 2 (December 2024), https://doi.org/10.33061/js.v7i2.9156.

inconsistent in applying moral values, especially outside of the teacher's direct supervision. This condition raises an important question to what extent the moral education applied really affects the behavior of students. Based on the description above, it is necessary to conduct research on, "The Influence of Moral Education on the Behavior of Students in *Kuttab* Al Fatih Makassar".

RESEARCH METHODS

This research is quantitative research, quantitative research is research where the research data being researched is in the form of numbers which are then processed with accurate calculations. Quantitative research is research whose data is in the form of numbers and analyzed based on statistical formulas.[17]

The research method used is *the ex post facto* research method, where *ex post facto* research is research that examines causal relationships that are not manipulated by researchers. The existence of causal relationships is based on theoretical studies, that a certain variable results in certain variables. Research with *an ex post facto* design is often called *after the fact*, meaning that research is conducted after an event occurs.[18]

This study is located in Kuttab Al Fatih Makassar Jalan Sultan Alauddin 2, BPD Lorong 5 no 8 Complex, Mangasa Village, Tamalate District, Makassar City, South Sulawesi Province. As for this study, all Kuttab Al Fatih Makassar students. The population determined in this study is Kuttab Al Fatih students which amounted to 16 classes with a total of 199 students. As for the sample in this study, the researcher applied a sample of 51 students or 25% of the total population.

The research instrument used in this study is in the form of a questionnaire, and the scale used is the *Likert scale,* where the *likert scale* is the process of determining the score on the respondent's answers is carried out by making suitable classifications and categories depending on the respondents' responses, then the respondents are asked to choose whether they strongly agree, agree, hesitate, disagree and strongly disagree.[19] To test the research instrument, the validity test and the instrument reliability test were used.

In this study, the data processing techniques used by the researcher in answering problem formulations and hypotheses are using statistical data processing techniques including descriptive analysis techniques and inferential analysis techniques.

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[17]Imron Imron, "Analisa Pengaruh Kualitas Produk Terhadap Kepuasan Konsumen Menggunakan Metode Kuantitatif Pada CV. Meubele Berkah Tangerang," *Indonesian Journal on Software Engineering (IJSE)* 5, no. 1 (2019), https://doi.org/10.31294/ijse.v5i1.5861.

[18] Iwan Hermawan, *Metodologi Penelitian Pendidikan Kuantitatif, Kualitatif Dan Mixed Methode* (Kuningan: Hidayatul Quran Kuningan, 2019).

[19]Bambang Wisnu Widagdo, Murni Handayani, and Agus Suharto, "Dampak Pandemi Covid-19 Terhadsap Perilaku Peserta Didik Pada Proses Pembelajaran Daring Menggunkan Metode Pengukuran Skala Likert," *Jurnal Teknologi Informasi ESIT* 15, no. 2 (2020): h. 66

RESULTS AND DISCUSSION

Research Results

Description of the Implementation of Moral Education in *Kuttab* Al Fatih Makassar

Based on the results of the research conducted using a moral education questionnaire, the moral education of students was obtained at *Kuttab* Al Fatih Makassar.

Table 1. Analysis of the Value of Moral Education

Parameter	The Value of Moral Education
Maximum Value	77
Minimum Score	61
Average	69,39
Standard Deviation	3,244
Varians	10,523

Based on the results of the descriptive analysis in table 1, it can be seen that the average moral education score has a minimum score of 61 and a maximum score of 77. The average value of moral education obtained is 69.39. This shows that in general, the level of moral education of students is in the medium category. It is also characterized by a standard deviation value of 3.244 and a variance value of 10.523 which means that the data distribution is getting closer to the average.

Table 2. Categorization of Moral Education

Value Range	Category	Frequency	Persentase (%)
26-52	Low	0	0%
53-78	Medium	51	100%
79-104	Height	0	0%

Based on table 2, the distribution of moral education can be obtained where there are 0 students in the low category with a percentage of 0%, 51 students in the medium category with a percentage of 100%, and 0 students in the high category with a percentage of 0%. This means that most of the students are in the medium category.

Based on the results of the descriptive statistical analysis that has been carried out, an overview of the value of student moral education is obtained based on the results of filling out the questionnaire as follows:

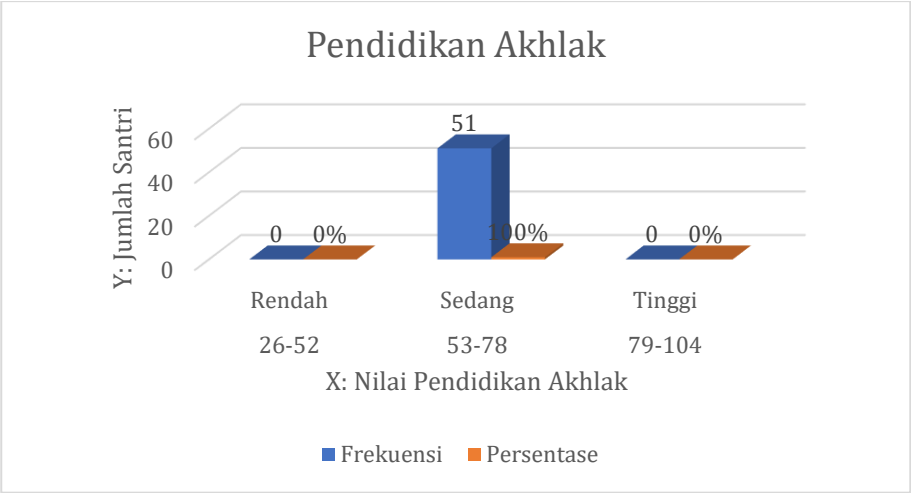


Figure 1. The Value of Moral Education

Based on Figure 1, it can be seen that the distribution of the moral education value of students is based on the low, medium, and high categories. The results of the figure above show that all students are in the medium category with a score range of 53–78, namely 51 students (100%). Meanwhile, there are no students in the low category with a score range of 26–52 or the high category with a score range of 79–104. This shows that in general, the level of moral education of students is in the medium category.

Description of the Behavior of Students in *Kuttab* Al Fatih Makassar in Daily Life

Based on the results of the research conducted using a student behavior questionnaire, the behavior of students in *Kuttab* Al Fatih Makassar was obtained.

Table 1. Analysis of Student Behavior Values

Parameter	Student Behavior Values
Maximum Value	77
Minimum Score	56
Average	68,12
Standard Deviation	5,027
Varians	25,266

Based on the results of the descriptive analysis in table 3, it can be seen that the average behavior value of students has a minimum value of 56 and a maximum value of 77. The average value of student behavior obtained is 68.12. This shows that in general, the level of student behavior is in the medium category. It is also characterized by a standard deviation value of 5.027 and a variance value of 25.266 which means that the distribution of data is getting closer to the average.

Table 2. Categorization of Student Behavior

Value Range	Category	Frequency	Persentase (%)
28-52	Low	0	0%
53-78	Medium	51	100%
79-112	Height	0	0%

Based on table 4, the distribution of moral education can be obtained where there are 0 students in the low category with a percentage of 0%, 51 students in the medium category with a percentage of 100%, and 0 students in the high category with a percentage of 0%. This means that most of the students are in the medium category.

Based on the results of the descriptive statistical analysis that has been carried out, an overview of the value of student behavior is obtained based on the results of filling out the questionnaire as follows:

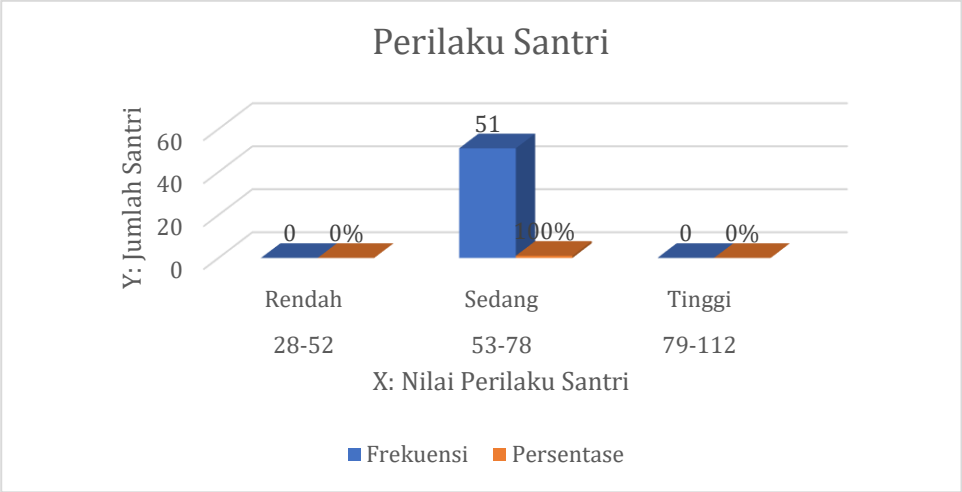


Figure 1. Student Behavior Values

Based on Figure 2, the distribution of student behavior values can be seen based on the low, medium, and high categories. The results of the figure above show that all students are in the medium category with a score range of 53–78, namely 51 students (100%). Meanwhile, there are no students in the low category with a score range of 28–52 or the high category with a score range of 79–112. This shows that in general, the level of student behavior is in the medium category.

The Influence of Moral Education on the Behavior of Students in *Kuttab* Al Fatih Makassar

In this section, an inferential statistical analysis is carried out to find out whether there is an influence of moral education on student behavior. To find out this, the following prerequisite tests are first carried out:

1. Normality Test

The normality test is used to find out whether the data population is normally distributed or not. The following are the data from the normality test analysis.

Table 3. Analysis of the Normality Test of Moral Education and Behavior of Students

Kolmogorov Smirnov				
Classes	**Mean**	**N**	**Sig**	**Remarks**
Moral Education	69,39	51	0,072	Terdistribusi Normal
Santri Behavior	68,12	51	0,200	

Based on the results of *Kolmogorov Smirnov*'s analysis with the help of *the Software Stattistical Product and Service Solution (SPSS Version 26)* program on moral education data (variable X), the *value of sig.* = 0.072 was obtained in moral education while *the value of α* = 0.05, this shows that *sig.> α* which means that moral education data is normally distributed. The results of the analysis for student behavior data (variable Y), a *value of sig.* = 0.200 in student behavior while *the value of α* = 0.05, which means that student behavior data is normally distributed. So that the data from the two variables, namely moral education (variable X) and student behavior (variable Y) are normally distributed.

2. Linearitas

The linearity test aims to find out whether there is a linear relationship between independent variables and dependent variables in research.

Table 4. Analysis of the Linearity Test of Moral Education and Student Behavior

Sum of Squares	**df**	**Mean Square**	**F**	**Sig**	**Remarks**
456,045	12	38,004	1,932	0,062	Linear

Based on the results of the linearity test analysis using the *Software Statistical Product and Service Solution (SPSS Version 26)* program, the *sig.* value was 0.062 while *the α* value was 0.05, so that *the sig. value was > α*. This means that the two variables have a linear relationship.

3. Simple Linear Regression Test

Simple linear regression analysis is used to determine the influence of independent variables on dependent variables. In this study, linear regression analysis includes t-test, F test, determination coefficient (R^2) test, and regression equation determination.

a. T test

The t-test is used to determine the influence of the partially independent variable on the dependent variable. The decision-making criterion in the t-test is that if the significance value (Sig.) is < 0.05, then the independent variable has a significant effect on the dependent variable.

Table 5. Analysis of Moral and Behavioral Education Test of Students

Model	Unstandardized Coefficients		Standardized Cofficients		
	B	**Std. Error**	**Beta**	**T**	**Sig.**
(Constan)	41,128	14,885		2,763	0,008
Moral Education & Behavior of Students	.389	.214	.251	1,815	0,008

The t-test was carried out to find out whether the moral education variable had a significant effect on the behavior of students. Hypothesis testing was carried out partially through the t-test in linear regression analysis. Based on the results of the analysis using *the Statistical Product and Service Solution (SPSS Version 26) program*, a significance value (Sig.) of 0.008 was obtained with a significance level of $\alpha = 0.05$. Because of the value of Sig. < α, H_0 was rejected and H_1 was accepted. Thus, it can be concluded that there is a significant influence of moral education on the behavior of students at *Kuttab* Al Fatih Makassar.

b. F Test

The F test is used to determine the influence of independent variables simultaneously on dependent variables. The decision-making criterion in the F test is that if the significance value (Sig.) < 0.05, then the independent variables together have a significant effect on the dependent variables.

Table 6. Analysis of Test F of Moral Education and Behavior of Students

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	79,597	1	79,597	3,295	0,006
Residual	1183,697	49	24,157		
Total	**1263,294**	**50**			

The F test was carried out to see whether the variables of moral education together had a significant influence on the behavior of students. Based on the results of the data analysis presented in the F test table, a significance value of 0.006 was obtained with a

significance level of $\alpha = 0.05$. Because the value of Sig. < α, H_0 was rejected and H_1 was accepted. This indicates that moral education has a significant effect on the behavior of students. This means that the better the implementation of moral education, the better the behavior of students in *Kuttab* Al Fatih Makassar. This result confirms that moral education has an important role in shaping student behavior.

c. R2 Determination Coefficient Test

The coefficient of determination (R^2) is used to determine the contribution of independent variables in explaining the variation of dependent variables. The value of R^2 ranges from 0 to 1, the greater the value of R^2, the greater the contribution of the independent variable to the dependent variable.

Table 7. Analysis of the Coefficient Test of Determination of Moral Education and Behavior of Students

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.251[a]	.630	.440	4,915

Based on Table 4.9 of the Model Summary, a determination coefficient value (R Square) of 0.630 was obtained. This shows that 63% of the variation in student behavior can be explained by moral education, while the remaining 37% is influenced by other factors outside the research variable. This value indicates that moral education has a strong enough contribution to student behavior. Thus, moral education plays an important role in shaping student behavior, although there are still other factors that also affect the behavior of students in *Kuttab* Al Fatih Makassar.

d. Regression Equation Test

Regression equations are used to determine the form of relationships between independent variables and dependent variables, which are expressed in the form of equations.

Table 8. Analysis of the Regression Test of Moral Education and Behavior of Students

Model	Unstandardized Coefficients		Standardized Cofficients		
	B	Std. Error	Beta	t	Sig.
(Constan)	41,128	14,885		2,763	0,008
Moral Education & Behavior of Students	.389	.214	.251	1,815	0,008

Based on the regression equation test, a simple linear regression model was obtained, namely Y = 41.128 (α) + 0.389 (X), which shows the relationship between moral education (X) and student behavior (Y). The constant value of 41.128 means that if moral education is considered fixed or has a zero value, then the behavior of students remains at a value of 41.128, which shows that student behavior exists even without the influence of moral education. Meanwhile, the regression coefficient of moral education of 0.389 has a positive value, which means that every increase in moral education by one unit will be followed by an increase in student behavior by 0.389 units. This shows that the better moral education is applied, the more students' behavior also tends to increase.

Discussion

This study examines moral education and student behavior in *Kuttab* Al Fatih Makassar. Moral education in this study is an independent variable (X) which is seen from the implementation of moral values in student education activities, while student behavior is a bound variable (Y) that describes the attitude and actions of students in daily life in *the Kuttab* environment. The relationship between the two variables was analyzed to find out how the implementation of moral education affects the behavior of students.

Description of the Implementation of Moral Education in *Kuttab* Al Fatih Makassar

Based on the results of the categorization of moral education in *Kuttab* Al Fatih Makassar, it can be seen that the level of moral education of students is in the medium category. The results of data processing show that of all respondents, as many as 51 students (100%) are in the medium category, while there are no students in the low or high categories. This condition shows that the implementation of moral education in *Kuttab* Al Fatih Makassar has been applied equally to all students, but has not reached the high category optimally. The medium category indicates that moral values, such as example, habituation, giving advice, stories or stories, as well as commandments and prohibitions have been embedded in the students, although they still need to be strengthened in order to develop to a higher level. Thus, the results of this categorization show that moral education in *Kuttab* Al Fatih Makassar has run quite well and is an important basis in the formation of Islamic character of students.

The implementation of moral education at *Kuttab* Al Fatih Makassar is carried out comprehensively and integrated in the entire process of student education. Moral education is not only conveyed through certain learning materials, but is manifested in the habits, attitudes, and culture of the institution that are applied every day. The principle of manners before knowledge is the main foundation in the learning process, so that the formation of character and behavior of students is prioritized before mastering the cognitive aspect. Based on the results of observation and research documentation, the implementation of moral education at *Kuttab* Al Fatih Makassar can

be seen from the beginning of learning activities, such as the habit of greeting, praying before and after studying, being polite to teachers, and maintaining manners in speaking and acting. In addition, moral education is also applied at snack time (break time) and lunch, where students are always reminded of manners before and after eating, such as reading prayers, being orderly, and maintaining cleanliness. When delivering stories or stories, teachers not only convey storylines, but also emphasize faidah or moral lessons that can be learned and applied in the daily lives of students. This condition shows that moral education at *Kuttab* Al Fatih Makassar is not purely theoretical, but is applied in a real, integrated, and continuous manner in all daily activities of students.

The implementation of moral education at *Kuttab* Al Fatih Makassar is directed at the formation of the Islamic character of students through the cultivation of moral values that are implemented consistently and comprehensively. Values such as discipline, responsibility, example, and respect for teachers are instilled through habituation, giving advice, stories or stories, as well as the application of commands and prohibitions in the daily lives of students. All of these values are not only conveyed verbally, but are manifested in the rules, habits, and culture of the institution that apply in the *Kuttab* environment. This is in line with the research conducted by Zulmuqim et al., which states that moral education will be effective if it is used as the main goal in the implementation of education and applied consistently as a culture of educational institutions.[20]

Mahfud & Sofiatus also said that the integration of moral material with students' daily activities can increase the internalization of moral values more effectively.[21] Moral education materials at *Kuttab* Al Fatih Makassar are sourced from the values of the Qur'an and hadith which are integrated with the learning of faith and manners. The material is not presented in the form of memorization alone, but is associated with the real life of students, such as manners to teachers, manners to friends, manners to parents, and morals in protecting the environment. This approach makes moral education more meaningful and easy for students to understand.

Sholihuddin stated that the method of example and habituation is an effective strategy in moral education because students learn through real examples that they see every day. The learning methods used in moral education at *Kuttab* Al Fatih Makassar include exemplary methods, habituation, advice, and continuous supervision. Educators play a role as the main role model for

[20] Zulmuqim Zulmuqim et al., "Hakikat Pendidikan Akhlak Dan Karakter: Makna, Permasalahan Dan Solusinya Dalam Perspektif Filsafat Pendidikan Islam," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (December 2022), https://doi.org/10.31004/jpdk.v4i6.10185.

[21] Moh. Mahfud and Sofiatus Zahriyah, "Internalizing Islamic Values in Students: The Role of Character Education in Building Morals and Ethics," *MA'ALIM: Jurnal Pendidikan Islam* 6, no. 1 (June 2025), https://doi.org/10.21154/maalim.v6i1.10150.

students through attitudes and behaviors shown in daily life. Habituation is carried out consistently so that moral values are not only understood, but become habits that are inherent in students.[22]

The implementation of moral education is also reflected in the results of the research data obtained. Based on the results of data analysis, the average score of moral education was 69.39 which is in the good category. This average value shows that the implementation of moral education in *Kuttab* Al Fatih Makassar has been running optimally. Most of the indicators of moral education, such as example, habituation, giving advice, stories or stories, as well as commands and prohibitions, show high scores. This shows that moral education that is applied consistently is able to form positive behavior of students.

Thus, the implementation of moral education in *Kuttab* Al Fatih Makassar can be said to be running effectively because it is applied consistently in learning activities and daily life of students. The results of the research data that show a high average value reinforce that moral education is not only a normative concept, but has been internalized in the behavior of students.

Description of the Behavior of Students in *Kuttab* Al Fatih Makassar in Daily Life

Based on the results of the categorization of student behavior at *Kuttab* Al Fatih Makassar, it can be seen that the level of student behavior is in the medium category. The results of data processing showed that of all respondents, as many as 51 students (100%) were in the medium category, while there were no students in the low or high categories. This condition shows that the behavior of students in *Kuttab* Al Fatih Makassar has been formed evenly in all students, but has not reached the high category optimally. The moderate category indicates that the behavior of students, such as independence, discipline, religious obedience, social responsibility, simplicity, and self-control, has been embedded in the students, although it still needs to be strengthened in order to develop to a higher level. Thus, the results of this categorization show that the behavior of students in *Kuttab* Al Fatih Makassar has been in a fairly good condition and has become an important basis in the formation of the Islamic character of the students.

The behavior of students at *Kuttab* Al Fatih Makassar is reflected in the daily activities of students both inside and outside learning activities that show independence, discipline, religious obedience, social responsibility, simplicity, and the ability to self-control. Based on the results of observation and research documentation, students are accustomed to carrying out activities independently and in an orderly manner, complying with institutional rules, and showing discipline in following all activities that have been set. Religious obedience is seen through the habit of praying before and after activities, maintaining manners according to Islamic teachings, and

[22] Moh. Sholihuddin, "Pendidikan Islam Dalam Pembinaan Akhlakul Karimah Anak: Studi Pada Pesantren Dengan Lembaga Formal Dan Non-Formal," *Atthiflah: Journal of Early Childhood Islamic Education* 9, no. 1 (January 2022), https://doi.org/10.54069/atthiflah.v9i1.193.

applying religious values in daily behavior. Social responsibility is reflected in the attitude of mutual respect, cooperation, and maintaining harmonious relationships between fellow students without speaking rudely or hurting the feelings of others. The attitude of simplicity can be seen from the behavior of the students who are unpretentious in acting and interacting, and not excessive in using the available facilities. In addition, students are also able to control themselves in various situations, especially when interacting with peers, so that they show good self-control skills. This condition shows that the behavior of the students has been consistently embedded and has become a habit in daily life in the *Kuttab environment*.

The behavior of students who are in the good category, the behavior of students is also reflected in their ability to carry out their roles and responsibilities as students in the *Kuttab* environment. Students show discipline in participating in learning activities, completing assigned tasks responsibly, and obeying applicable rules and regulations. In interactions with educators, students show respect and courtesy through attention to direction, the use of polite language, and the ability to maintain attitude and self-control during the learning process. This behavior reflects the integration of the values of independence, discipline, social responsibility, and self-control that have been embedded in students. Thus, it can be concluded that the behavior of students at *Kuttab* Al Fatih Makassar has developed quite well and is in line with the values of moral education, although it still needs to be strengthened in order to achieve a more optimal category.

The findings of this study are in line with Edianto's research stating that student behavior is the result of the process of habituating moral values that is carried out consistently in the educational environment. Moral education that is applied in a sustainable manner is able to form discipline, responsibility, and respectful behavior in students because these values are not only taught theoretically, but are practiced in daily life. An educational environment that makes moral values as an institutional culture will be more effective in shaping student behavior in a sustainable manner.[23]

In addition, Majid & Andayani stated that good student behavior is also influenced by the example of educators shown in daily interactions. Students tend to imitate the attitudes and behaviors they see, so educators have an important role in shaping student behavior. Example accompanied by habituation will help students internalize moral values more strongly.[24]

The implementation of student behavior is also reflected in the results of the research data obtained. Based on the results of data analysis, the average score of student behavior was 68.12 which is in the good category. This average score shows that the behavior of students in *Kuttab* Al

[23] Edianto Edianto, "Bani Abbasiyah (Pembentukan, Perkembangan dan Kemajuan)," *Al-Hikmah* 19, no. 2 (2017), https://doi.org/10.24252/al-hikmah.v19i2.4136.

[24] Abdul Majid and Dian Andayani, *Pendidikan Karakter Perspektif Islam*, Cetakan III (Bandung: PT Remaja Rosdakarya, 2019).

Fatih Makassar has been formed quite optimally. Most of the indicators of student behavior, such as independence, discipline, religious obedience, social responsibility, simplicity, and self-control, show high scores. This shows that the behavior of students formed through habituation and application of moral values is consistently able to reflect positive behavior in the daily lives of students.

Thus, it can be concluded that the behavior of students in *Kuttab* Al Fatih Makassar in daily life shows positive developments. These behaviors are formed through the process of example, discipline, religious obedience, social responsibility, simplicity, and self-control. These findings show that the behavior of students has developed in accordance with the goals of moral education and is an important basis in seeing the influence of moral education on student behavior.

The Influence of Moral Education on the Behavior of Students in *Kuttab* Al Fatih Makassar

The results of the study show that there is a strong relationship between moral education and student behavior in *Kuttab* Al Fatih Makassar. This finding can be seen from the process of forming student behavior that consistently reflects the moral values taught in *the Kuttab* environment. Moral education which is not only in the form of material but also daily habituation has created orderly, polite, and responsible behavior in the daily lives of students. Moral education in *Kuttab* is carried out as an integral part of the learning and culture of the institution, so that the application of these moral values is not separate from the routine of student life. Thus, the behavior of students is not only a passive response to the rules, but is the output of the internalization of the value of good moral education.

The influence of moral education on the behavior of students can be seen in the pattern of social interaction that occurs in the *Kuttab* environment. Moral education applied through habituation and the example of educators results in more proactive student behavior in terms of social interaction. Students show the ability to empathize, respect others, and maintain good relationships with fellow students and educators. This process is inseparable from the strategy of habituating moral values through structured daily activities, such as prayer habituation, speaking manners, and collective activities. Thus, moral education acts as a foundation that influences the formation of social behavior of students in a positive and sustainable manner.

The findings of this study are in line with Murtadlo, Zaenal, Muhammad Sukri who stated that character education based on Islamic values, especially those that instill moral values, plays an important role in the formation of student behavior. Moral education that is integrated in learning activities and institutional culture can facilitate the internalization of moral values so that they affect students' attitudes and behaviors in daily life. Education that is designed to instill moral values

through habituation and real experience will help students develop strong morals and ethics as the basis of their behavior.[25]

In addition, Deviana Sari also stated that moral education that is applied systematically has a significant impact on student behavior. The implementation of moral education in the form of habituating moral values such as discipline, honesty, respect, and responsibility can foster behaviors that reflect these values in students' daily lives. These values are not only taught theoretically, but are internalized through consistent daily practice, so that students are able to show stable and sustainable positive behaviors.[26]

Makalao et al. also stated that the influence of moral education on the behavior of students is also strengthened by the concept of Islamic character education which emphasizes the importance of moral values in daily life. Moral education not only transfers religious knowledge, but also forms student behavior with integrity through social interaction, strengthening norms, and habituating good values continuously. When moral education is integrated into institutional culture and daily learning practices, students are increasingly able to apply moral values in different social situations, which ultimately strengthens positive behavior as a whole.[27]

Thus, it can be concluded that moral education has an influence on the behavior of students in *Kuttab* Al Fatih Makassar. This influence is not only limited to certain behavioral changes, but includes the formation of social attitudes, the strengthening of moral values, and the internalization of norms that reflect Islamic character. Moral education that is applied in a planned and consistent manner forms positive student behavior, is relevant to the educational goals in *Kuttab*, and becomes the foundation for developing the character of students in a better direction.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the implementation of moral education in Kuttab Al Fatih Makassar is in the good category with an average score of 69.39. Moral education is applied through example, habituation, giving advice, telling stories, and the application of commandments and prohibitions that are integrated into the learning and daily activities of students. Meanwhile, the behavior of students obtained an average score of 68.12 which is reflected in independence, discipline, religious obedience, social responsibility, simplicity, and the ability to control themselves in daily life. These results show that

[25] Sururul Murtadlo, A. Zaenal Arifin, and Muhamad Sukri Situmeang, "The Influence of Islamic Value-Based Character Education on the Formation of Students' Morals," *Thawalib: Jurnal Kependidikan Islam* 6, no. 2 (October 2025), https://doi.org/10.54150/thawalib.v6i2.595.

[26] Deviana Sari, "Implementasi Pembelajaran Akidah Akhlak Dalam Meningkatkan Perilaku Siswa," *FATHIR: Jurnal Studi Islam* 2, no. 1 (February 2025), https://doi.org/10.71153/fathir.v2i1.221.

[27] Dwi Ajeng Maulidya Makalao et al., "Social Interaction and Character Education in Islamic Schools," *Jurnal Ilmiah Iqra'* 19, no. 1 (June 2025), https://doi.org/10.30984/jii.v19i1.3518.

the behavior of students has been consistently formed as part of the Kuttab culture. In addition, there is a significant influence between moral education on student behavior, which means that the better the implementation of moral education, the more positive the behavior shown by students in the Kuttab Al Fatih Makassar environment.

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