

THE METHOD OF INSTILLING ETIQUETTE TOWARDS TEACHERS FOR STUDENTS OF KUTTAB AL-FARUQ SUKOHARJO IN REALIZING A GENERATION WITH *AKHLAQL KARIMAH*

Ahmad Yasir Al Amin*, Meti Fatimah

Mamba'ul Ulum Islamic Institute, Surakarta, Indonesia

Abstract

This study aims to explore the method of instilling etiquette towards teachers for students at Kuttab Al-Faruq Sukoharjo, with the goal of realizing a generation characterized by noble character (Akhlaql Karimah). As one of the fundamental principles in Islamic education, the cultivation of proper behavior towards educators plays a critical role in shaping students' moral and ethical development. This research examines the various strategies employed by Kuttab Al-Faruq Sukoharjo in teaching respect and manners towards teachers, including formal and informal methods, religious teachings, and community involvement. By emphasizing the importance of Akhlaql Karimah in both the personal and social life of students, the study also highlights the impact of such practices on the development of character and discipline in the younger generation. The findings suggest that fostering respectful relationships between students and teachers is essential for nurturing a generation with strong moral values and a commitment to ethical behavior, both within and outside the school environment.

Keywords: Etiquette; Akhlaql karimah; Islamic education; Character development.

INTRODUCTION

One of the purposes of human creation is to worship Allah Swt and to serve as His vicegerent on Earth (Satriadi, n.d.). In carrying out this mission, humans are also entrusted with Al-Amanah, or the burden of Takhlif (Hasan, 2010). With the imposition of this religious mandate, a foundation of knowledge is essential for carrying out the command of the Almighty. Through structured educational efforts, the foundation of knowledge strengthens each step of humanity toward realizing its desired aspirations. The goal of education is nothing less than to produce individuals who are faithful and devout to Allah Swt (Trinurmi, 2015), possess noble character, are healthy, intelligent, emotional, determined, and capable of contributing; able to meet various needs in a reasonable manner, control their desires (Fatimah, 2017), and possess good personalities while being socially and culturally integrated.

The implication is that education must function to realize (develop) the various potentials within humans in the context of diversity, morality, individualism/personalism, sociality, and culture, in a comprehensive and integrated manner, in order to achieve the original purpose of human creation as obedient servants who worship Allah Swt and as vicegerents on Earth (Temon Astawa, 2017).

The implementation of ideal education has not yet been fully realized as a fundamental aspect of the educational process. In recent years, various negative cases have occurred within educational institutions (Ma'sumah, Aini, & Oktaviana, 2024). These include cases of bullying leading to death, which have been increasingly on the rise, criminal acts committed by minors, and even reports of teachers being reported by parents to the police (Matnuh, 2017), along with many other cases that are too numerous to detail one by one. What, then, is the cause of this?

*Correspondance Author: ahmadyasir220591@gmail.com

Article History | Submitted: 20 November 2024 | Revised: 8 January 2025 | Accepted: 9 January 2025 | Publish: 15 January 2025

HOW TO CITE (APA 6th Edition):

Al Amin, Ahmad Yasir., Fatimah, Meti. (2025). The Method of Instilling Etiquette Towards Teachers for Students of Kuttab Al-Faruq Sukoharjo in Realizing a Generation with Akhlaql Karimah. *Juspi: Jurnal Sejarah Peradaban Islam*. 8(2), page.442-451

DOI: <https://dx.doi.org/10.30829/juspi.v8i2.22149>

Various deviations in morals and manners are often exhibited by children, whether in elementary, junior high, or senior high school. Issues like these often arise due to the lack of an educational approach that emphasizes religious values, and more importantly, morals. The moral behavior of children today is influenced by various factors. The primary factors are family and environmental influences. The family factor refers to issues arising from family problems faced by the children (Sholeh, 2017). The environmental factor refers to issues related to social interactions, peer influence, problems at school, and others (Prasetya, 2020). In the family environment, factors that contribute to poor moral behavior in children include parents' lack of attention to their children, parents being too busy with work, broken homes, disharmony in the family, and other issues. Meanwhile, environmental factors are influenced by conflicts with friends, incitement by others, or bullying, which has seen an increasing number of cases in Indonesia. Bullying is an aggressive, violent action that harms others and is carried out repeatedly (Wisatawan et al., n.d.). The causes are diverse, ranging from family environments marked by constant arguments, uneducational media content, child-unfriendly community environments, to teachers who have not yet fully understood how to address bullying behavior in schools (Permata, Purbasari, & Fajrie, 2021).

Many efforts have been made by the government over time to address this issue (Rhysszcky Noviannda et al., 2020), but the responsibility does not rest solely with the government. Many parties must work together. Parents must create appropriate parenting and educational patterns, instill the basics of morals, ethics, and manners from an early age, and limit and monitor the use of gadgets by underage children. Children can also be given productive outdoor activities to reduce gadget usage (Khasanah & Waskito, 2019). Efforts from the government include curriculum improvements and related programs (Nurholis, 2022), as well as efforts from educational institutions, educators, and the smallest unit of society, the family, with the hope of nurturing the next generation of Indonesia—one that is increasingly ethical, cultured, knowledgeable, and capable of competing on the global stage (Darmadi, 2023).

Kuttab Al-Faruq Sukoharjo is a primary level educational institution equivalent to SD/MI, located in Dukuh Bangorwo, Kwarasan Village, Grogol District, Sukoharjo Regency, Central Java Province. Kuttab Al-Faruq Sukoharjo has a total of 157 students, consisting of 100 male students and 57 female students, with the students divided into 8 classes. There are 7 male teachers and 15 female teachers. Kuttab Al-Faruq Sukoharjo is an educational institution under the auspices of the Yayasan Akhlak Mulia, which carries the tagline Hafidz, Mutqin, Alim, and Beradab. As Kuttab Al-Faruq Sukoharjo is located in an urban area with a diverse range of family backgrounds, the teachers at Kuttab Al-Faruq Sukoharjo employ various methods to instill Islamic manners in their students, ensuring that the education provided successfully aligns with the vision and mission that guide the ongoing education at Kuttab Al-Faruq Sukoharjo.

Therefore, the researcher is interested in studying the topic “The Method of Instilling Etiquette in Students Toward Teachers at Kuttab Al-Faruq Sukoharjo in Shaping a Generation with Akhlakul Karimah.” Based on the background above, this study aims to examine the methods implemented at Kuttab Al-Faruq Sukoharjo, and to identify and analyze the efforts made by Kuttab Al-Faruq Sukoharjo in shaping a generation with akhlakul karimah. The results of this research are expected to provide recommendations to other educational institutions by applying methods of instilling Islamic manners in primary education, in order to create a community environment that is *Baldatun Thayyibatun Wa Rabbun Ghofur*— a land of goodness that is always forgiven by the Lord of the Universe.

RESEARCH METHOD

This research uses field research, also known as qualitative research (Zakariah, Afriani, & Zakariah, 2020). Field research is an activity that specifically studies the background and conditions related to social groups, institutions, or communities. Field research is often referred to as observation (Novianti, 2012), where the researcher directly engages and gathers information

regarding an event that has occurred. The observation conducted in this study took place at Kuttab Al-Faruq Sukoharjo.

This study aims to generate descriptive data in the form of in-depth interviews with teachers and administrative staff, as well as direct classroom observations. This method involves processes such as asking questions, collecting specific data from participants, analyzing the data inductively based on themes, and interpreting its meaning. To clarify, this study focuses on the Method of Instilling Etiquette in Students Toward Teachers at Kuttab Al-Faruq Sukoharjo in Shaping a Generation with Akhlakul Karimah. The researcher observes the implementation of the method of instilling etiquette in students toward teachers and how the concept designed by the Head of Kuttab supports the development of akhlakul karimah character in students. With this approach, the study aims to describe the tools and processes involved in applying etiquette to teachers at Kuttab Al-Faruq Sukoharjo.

RESULT AND DISCUSSION

Cultivation of Adab

Adab, in the perspective of Islam, encompasses human values such as attitude, behavior, morality, ethics, and social etiquette. The term "adab" originates from the Arabic word *adaba*, which has various meanings, including politeness, eloquence, and an invitation to a feast (Tahir, 2015). In a hadith, Prophet Muhammad Saw emphasized that instilling good manners is the best gift parents can give to their children (HR.Tirmidhi and Al-Hakim). Definitions of Adab by Scholars:

- 1) Al-Asqalaniy: Adab is the practice of all praiseworthy deeds, both in speech and action.
- 2) Syed Muhammad Naquib Al-Attas: Adab is the knowledge of the purpose of seeking knowledge, which is to instill goodness in individuals.
- 3) Al-Jurjani: Adab is knowledge obtained through learning, including from errors.
- 4) Ibrahim Anis: Adab is the science that evaluates human behavior.
- 5) Soegarda Poerbakawatja: Adab is a combination of ethics and morality that reflects good relationships with God and other human beings.

From these definitions, adab can be understood as a set of rules or behaviors reflecting goodness, rooted in Islamic teachings, to cultivate positive values within individuals.

The Importance of Adab for Humans. Adab constitutes the core of Islamic education, as highlighted by Syed Muhammad Naquib Al-Attas. It encompasses knowledge, action, teaching (*ta'lim*), and nurturing (*tarbiyah*) to shape individuals who are conscious of their responsibilities to Allah, themselves, and society. Adab fosters individuals who continuously improve themselves and their surroundings (Syahrul Hasibuan, 2023).

In Islam, adab integrates *aqidah* (faith), *ibadah* (worship), etiquette, and *muamalah* (social interactions), which are interconnected. Neglecting any of these components disrupts the balance of life in this world and the hereafter. Qur'anic verses (e.g., Surah Al-Furqan: 63, Surah Luqman: 18-19, Surah An-Nahl: 90) and hadiths of Prophet Muhammad emphasize the significance of adab in shaping noble character, fairness, humility, and virtuous conduct.

Adab guides individuals to fulfill their intrinsic purpose of worshiping Allah and avoiding transgressions. Proper understanding of adab refines one's character and enhances personal quality. The higher one's knowledge, the greater their adab and integrity, underscoring the pivotal role of adab in developing superior individuals, both personally and socially (Toha Machsun, 2016).

Scope of Adab. The scope of adab in Islam is extensive, encompassing spiritual, intellectual, and social dimensions. According to Syed Muhammad Naquib Al-Attas, the concept of adab in pre-Islamic Arabia referred to an invitation to a noble feast. Islam enriched this concept with spiritual and intellectual values, portraying the Qur'an as Allah's invitation to a spiritual banquet that glorifies knowledge.

Over time, the meaning of adab evolved. During the Umayyad period, adab referred to teaching (*at-ta'lim*), whereas in the Abbasid era, it included education, culture, and knowledge. By the 4th century Hijri, adab also related to literature, poetry, and prose, reflecting human intellectual and moral capacities. Today, adab retains dual meanings: specific (artistic expressions) and general (intellectual creations). Adab encompasses three main aspects:

- 1) Relationship with Allah – This includes faith in *tauhid*, belief in the pillars of faith (*rukun iman*), and systematic worship such as the five daily prayers.
- 2) Personal discipline – This entails time management and orderly daily activities.
- 3) Relationship with other beings – This governs interactions with humans, living creatures, and the environment in accordance with Allah's guidance.

Thus, adab not only establishes the human relationship with the Creator but also fosters harmonious social, moral, and intellectual life.

Elements of Adab Formation. Syed Muhammad Naquib Al-Attas' concept of adab emphasizes cultivating civilized individuals through Islamic education founded on knowledge, action, and spiritual values. He stresses the necessity of self-Islamization to liberate Muslims from ignorance influenced by secular traditions and Western ideologies. The success of Islamic education, according to him, lies in applying the concept of *ta'dib* (implanting adab) rather than *tarbiyah*, which primarily focuses on material aspects.

The importance of adab is reinforced through early education, shaping children's character in the likeness of Prophet Muhammad (peace be upon him). This process aims to produce individuals with accurate knowledge, righteous actions, and proper morals, enabling them to place everything in its rightful place with justice (Arifai, 2018). Islamic education must also consider human nature as Allah's perfect creation, endowed with physical and spiritual potentials. Understanding this essence directs individuals toward their purpose of existence as Allah's vicegerents on Earth (*khalifah fi al-ard*). Western education is criticized by Al-Attas for its tendency to be secular, prioritizing material aspects while detaching from religious values. Conversely, Islamic education must center on divine values that integrate knowledge, spirituality, and justice to develop civilized individuals (Al-Attas, 1999).

Methods of Cultivating Adab. Methods are tools to achieve educational goals effectively. Abdullah Nashih 'Ulwan identifies several key methods for instilling adab in students:

- 1) Role Modeling – Prophet Muhammad Saw serves as the ultimate role model. Teachers with exemplary adab provide practical examples for students to emulate.
- 2) Habit Formation – Repeated actions, such as greeting others, foster lasting character traits.
- 3) Advice – Delivered gently through dialogue, stories, or discussions, advice leaves a profound impact on students.
- 4) Encouragement and Deterrence – Promises of reward (*targhib*) and warnings of consequences (*tarhib*) motivate students to adopt good behavior and avoid wrongdoing.
- 5) Command – The Qur'an frequently uses commands to instill adab, such as being grateful and refraining from evil.
- 6) Prohibition – Prohibitions in the Qur'an highlight undesirable behaviors, such as following Satan's steps or showing off, offering alternatives for virtuous actions.

Kuttab Al-Faruq Sukoharjo is a primary-level educational institution equivalent to SD/MI, located in Dukuh Bangorwo, Kwarasan Village, Grogol District, Sukoharjo Regency, Central Java Province. *Kuttab Al-Faruq* is an educational organization under the auspices of the Yayasan Akhlak Mulia, with the tagline *HAFIDZ, MUTQIN, ALIM, BERADAB*. Since *Kuttab Al-Faruq Sukoharjo* is an educational institution located in an urban area with a variety of family backgrounds, the teachers at *Kuttab Al-Faruq Sukoharjo* use various methods to instill Islamic manners in the students. This approach ensures that the desired education is successfully achieved in accordance with the vision and mission that guide the ongoing educational process at *Kuttab Al-Faruq Sukoharjo*.

The Formation of Islamic Manners as an Effort Made by Kuttab Al-Faruq Sukoharjo in Shaping a Generation with Akhlakul Karimah.

Akhlakul Karimah

Definition of Akhlakul Karimah according to M. Yatimin Abdullah, quoting Ibn Rashid, *Akhlakul Karimah* refers to "praiseworthy behavior that signifies the perfection of one's faith in Allah. Akhlakul Karimah is born from noble traits" (Ruhaningsih, 2017). Ibn Miskawayh defines morality (*akhlaq*) as a quality ingrained in a person's soul that drives them to perform actions without requiring deliberation or thought (Yusuf, 2018).

Al-Ghazali further explains that morality is a disposition embedded in the human soul, enabling individuals to perform actions effortlessly, without requiring extensive reflection or consideration (Suryadarma & Haq, 2015). From the views of these scholars, *Akhlakul Karimah* can be understood as praiseworthy conduct reflecting the perfection of one's faith in Allah, as stated by Ibn Rashid. Meanwhile, morality, according to Ibn Miskawayh and Al-Ghazali, is an inherent quality within the soul, enabling spontaneous good actions without the need for thorough deliberation. Thus, *Akhlakul Karimah* stems from noble traits deeply rooted within an individual.

Types of Akhlakul Karimah. Praiseworthy morality (*Akhlaq Mahmudah*), also referred to as *Akhlakul Karimah* (noble character), includes: acceptance and contentment with Allah, love and faith in Him, belief in angels, the holy scriptures, the messengers of Allah, the Day of Judgment, and divine decree (*qada* and *qadar*), diligence in worship, keeping promises, fulfilling trusts, politeness in speech and actions, contentment (*qana'ah*), reliance on Allah (*tawakkal*), patience (*sabr*), gratitude (*shukr*), humility (*tawadhu'*), kindness to parents, and other virtuous deeds recognized as good by Islamic principles.

Foundation and purpose of Akhlakul Karimah. At the beginning of his prophethood, the Prophet Muhammad (peace be upon him) stated: *الأخلاق مكارمٌ لا تُتمُّ إِمَّا بَعِثْتُ* "Indeed, I have been sent only to perfect noble character." Morality (*akhlaq*) or ethics play a crucial role in building a nation. The morality in question is *Akhlakul Karimah* or praiseworthy conduct. An individual who possesses *Akhlakul Karimah* will act and behave righteously, fostering a harmonious and peaceful life.

Negative impacts of lacking Akhlakul Karimah. Among the detrimental effects of bad morality is that the individual becomes detested by Allah. This is evident in a hadith narrated by Imam Ath-Thabrani in *Al-Ausath* and Ibn Asakir, with a chain of narration authenticated by Sheikh Al-Albani in *Sahih al-Jami'* and *Silsilah Ahadits Ash-Sahihah*. The Prophet Muhammad (peace be upon him) said: "Indeed, Allah is beautiful and loves beauty. He loves noble character and hates bad character."

The severity of poor morality is reflected in the Prophet's supplication: "O Allah, guide me to adorn myself with the best character, for none can guide me to it but You. Keep me away from bad character, for none can keep me away from it but You." Furthermore, in a hadith narrated by Imam At-Tirmidhi with an authentic chain of narration, the Prophet Muhammad prayed: "O Allah, I seek refuge in You from immoral character, wicked deeds, wrongful desires, and all forms of diseases." The Prophet sought refuge from bad morality because it brings significant harm and loss. Poor morality not only damages an individual's relationship with Allah but also disrupts harmony within society, leading to detrimental consequences on a broader scale.

The Importance of Respecting Teachers

There is essentially one fundamental reason why we must respect teachers: it is a religious command. The Prophet Muhammad (peace be upon him) said:

حقه لعالمنا يعرف و صغيرنا يرحم و كبيرنا يجل لم من منا ليس

"He is not one of us who does not respect our elders, show compassion to our young, and recognize the rights of our scholars." (H.R Ahmad and authenticated by Al-Albani in *Sahih Al-Jami'*).

This reasoning might not be entirely satisfying for intelligent and critical students. However, there are several logical justifications for respecting teachers, which is why Islam emphasizes ethical conduct (*adab*) and noble character (*akhlaq*) towards teachers.

One reason the Prophet Muhammad instructed us to respect teachers is their significant contribution to the dissemination of knowledge, allowing us to understand Islam as we do today. Teachers hold a high status before Allah because, through them, we not only learn about Islam but also acquire the ability to read, write, and understand subjects such as natural sciences, mathematics, social sciences, and economics. These skills enable us to survive, work, and earn a livelihood. Thus, respecting teachers is paramount. Everything we know today, from understanding Islam to mastering arithmetic, natural sciences, economics, social sciences, and other beneficial disciplines, is inextricably linked to the contributions of teachers.

There are many Islamic manners that need to be applied in daily life. Kuttab Al-Faruq Sukoharjo adopts and implements 9 key manners, including: manners toward Allah Swt, manners toward the Prophet Muhammad (peace be upon him), manners toward teachers, manners in speaking, manners in gatherings, manners in eating and drinking, manners in dressing, manners in the bathroom, and manners in social interactions. In this study, the researcher focuses on examining the methods of instilling manners in students toward their teachers, in line with the vision of education at Kuttab Al-Faruq Sukoharjo.

Etiquette of Students Toward Teachers

Based on the book *Adab al-'Alim wa al-Muta'allim* by Imam An-Nawawi *Rahimahullah*, which discusses Islamic educational ethics, strategies, and learning styles, several etiquettes (*adab*) for students toward teachers include:

- 1) Purifying the Heart. A student should cleanse their heart from impurities to be worthy of receiving, memorizing, and developing knowledge.
- 2) Avoiding Distractions. A student should eliminate factors that hinder focus in learning, be content with modest provisions, and endure life's difficulties with patience.
- 3) Remaining Humble Toward Knowledge and Teachers. A student must maintain humility toward both knowledge and teachers, as humility facilitates learning.
- 4) Self-Improvement. Scholars advise seeking knowledge only from those who are pious, knowledgeable, and well-regarded for their integrity and leadership.
- 5) Choosing the Right Teacher. Scholars caution against learning solely from books without the guidance of experienced teachers, as this can lead to errors and misinterpretations.
- 6) Respecting and Honoring Teachers. Students should view their teachers with deep respect and acknowledge their superior position to benefit maximally from them.
- 7) Seeking the Teacher's Approval. A student should strive to earn their teacher's approval, even if their views differ.
- 8) Requesting Permission Before Meeting the Teacher. Students should not approach their teachers without prior permission.
- 9) Attending the Teacher's Sessions with Full Awareness. Students should enter sessions with a focused mind, cleanliness, and a presentable appearance.
- 10) Greeting in Assemblies: Greetings should be conveyed clearly to all attendees, especially the teacher, as a form of respect.
- 11) Avoiding Stepping Over Others: Sit in an available spot without forcing oneself forward unless permitted by the teacher or attendees.
- 12) Not Asking Others to Give Up Their Seat: If offered a seat, the student should only accept it if it benefits the entire assembly.

- 13) Avoid Sitting in Crowded Areas: Do not sit in the center of the assembly or between two close companions without their consent.
- 14) Demonstrating Respect to All in the Assembly: Show respect to peers and attendees as part of honoring the teacher and the assembly.
- 15) Refraining from Raising One's Voice: Avoid speaking loudly, excessive laughter, or unnecessary talk.
- 16) Minimizing Unnecessary Movements: Maintain focus on the teacher without fidgeting or turning unnecessarily.
- 17) Not Preceding the Teacher in Explanations: Allow the teacher to explain unless explicitly invited to contribute.
- 18) Asking Questions Politely: Use courteous language and do not hesitate to ask for clarification on unclear matters.
- 19) Avoiding Dishonesty about Knowledge: Respond honestly when asked about one's understanding of the material.
- 20) Not Hesitating to Admit a Lack of Understanding: Admitting confusion brings long-term benefits to the learning process.
- 21) Listening Attentively to the Teacher's Explanation: Give undivided attention to the teacher's delivery of knowledge.
- 22) Displaying Enthusiasm in Seeking Knowledge: Exert maximum effort in mastering the subject matter.
- 23) Being Patient with the Teacher's Shortcomings: Maintain respect and closeness to the teacher despite any limitations.
- 24) Practicing Politeness and Avoiding Procrastination: Avoid delays in learning as time is highly valuable.
- 25) Waiting Patiently for the Teacher's Arrival: Wait diligently for the teacher to arrive at the assembly.
- 26) Utilizing Free Time Effectively: Capitalize on youth, health, and minimal responsibilities to acquire as much knowledge as possible.
- 27) Reviewing Delivered Materials: Revisit lessons to solidify understanding and retain information effectively.
- 28) Commencing Learning with Praise for Allah: Begin learning by praising Allah, invoking blessings on the Prophet, and honoring the teacher.
- 29) Revising Memorization Regularly: Strengthen memory by repeatedly reciting what has been learned to the teacher.
- 30) Revisiting Notes and Writings: Reflect on previously acquired knowledge by reviewing written notes.
- 31) Consistently Seeking the Teacher's Guidance: Learning under the teacher's supervision enhances comprehension and retention.
- 32) Immediately Recording New Knowledge: Never underestimate knowledge encountered; write it down and review it diligently.
- 33) Directing Fellow Students Toward Positive Engagements: Encourage peers toward beneficial activities through advice and discussion.
- 34) Refraining from Envy Toward Anyone: Avoid harboring jealousy, fostering instead a supportive and cooperative learning environment.

Imam An-Nawawi begins *Adab al-'Alim wa al-Muta'allim* by quoting verses from the Qur'an and hadiths, followed by clear and concise explanations. The ultimate goal of knowledge acquisition is to practice it. Knowledge becomes meaningful when it benefits others, serving as a form of continuous charity (*sadaqah jariyah*) in the hereafter. Both students and teachers must purify their intentions. Students should not seek worldly benefits, while teachers should teach sincerely without expecting material rewards. Moreover, teachers must exemplify what they teach through their actions.

Pursuing knowledge is an obligation for all Muslim men and women. It is said that one must seek knowledge from birth to the grave. This demonstrates that as long as a person lives, they are

required to pursue knowledge. Knowledge elevates a person's status. However, seeking knowledge requires understanding and adherence to ethics rooted in religious principles so that Allah Swt facilitates the journey of learning. Therefore, it is crucial for Muslims to study the religious evidences related to the obligation of seeking knowledge and to understand the proper ethics of a student to maximize the benefits of learning.

Identifying and Analyzing the Efforts of Kuttab Al-Faruq Sukoharjo in Shaping Students' Manners Toward Teachers

In alignment with Indonesia's National Education Goals, as stipulated in Law No. 20 of 2003 and other related regulations, education aims to cultivate individuals who are faithful, pious, morally upright, intelligent, and capable of contributing to society. Kuttab Al-Faruq Sukoharjo has sought to implement a method to instill respect for teachers among its students, ensuring that they receive blessings from their teachers and grow into a generation with noble character (*akhlakul karimah*) while upholding Islamic values in their daily lives. The cultivation of respect for teachers at Kuttab Al-Faruq is carried out through the following methods:

- 1) **Habituation**
Kuttab Al-Faruq Sukoharjo implements a practice of always showing respect to teachers by teaching students to speak in a polite tone without raising their voices, whether when calling, during a dialogue, or in other interactions. They are also taught to behave calmly in front of the teacher by acting politely and not interrupting when the teacher is speaking, whether explaining the lesson or speaking with others. In such cases, students should refrain from interrupting the teacher's conversation.
- 2) **Role Modeling**
At Kuttab Al-Faruq Sukoharjo, teachers play an active role as role models of good manners in every interaction in the classroom. Through this example, students can directly observe how to demonstrate good manners in everyday life. All of the teachers' behavior and speech at Kuttab Al-Faruq Sukoharjo are carefully maintained, as every child observes and imitates their actions.
- 3) **Discipline Based on Islamic Values**
The discipline method at Kuttab Al-Faruq Sukoharjo is implemented through an Islamic approach, where students are given advice and reminded of the importance of manners in interacting with teachers as a form of devotion to Allah. Through this method, the teacher directly addresses the students to provide reprimands, advice, and punishment if necessary, in order to enforce rules and create a deterrent effect for the students.

The research results indicate that this method has successfully heightened students' awareness of the importance of respecting teachers. Students exhibit increased respect, obedience, and politeness in their interactions with their teachers.

CONCLUSION

This study highlights the importance of instilling manners toward teachers as a key step in shaping a generation with *akhlakul karimah*. Referring to practices at Kuttab Al-Faruq Sukoharjo, various methods such as habituation, role modeling, and discipline based on Islamic values have proven effective in instilling Islamic manners in students. The findings show that the application of these methods has successfully raised students' awareness of the importance of respecting teachers, which has had a positive impact on the overall formation of their character. Students demonstrated behavioral changes, becoming more polite, obedient, and respectful toward their teachers, reflecting the *akhlakul karimah* taught by Islam.

The habituation method trains students to speak politely, behave calmly, and refrain from interrupting when the teacher is speaking, while the role modeling method uses teachers as behavioral models, which students directly imitate. The discipline method based on Islamic values ensures that students understand the importance of maintaining manners as a form of devotion to

Allah, thus creating a constructive deterrent effect. This study suggests that a similar approach can be adapted by other educational institutions to strengthen the character development of students who are not only intellectually intelligent but also of noble character. This effort is expected to support the goals of national education to produce a generation that is not only knowledgeable but also faithful, pious, and morally upright, in accordance with the principles of Islamic education.

Thus, Kuttab Al-Faruq Sukoharjo can serve as a model educational institution that balances intellectual intelligence with the moral development of the nation's future generation.

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