

**Implementation of the *Qudwah Hasanah* Method in Strengthening Moral Values in Learning Akidah Akhlak at MIS. At-tahzib
Related to the 2025/2026 Academic Year**

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Abstract: This study aims to describe how the *qudwah hasanah* method is applied in strengthening moral values in the learning of Akidah Akhlak of fifth-grade students at MIS Attahzib Kekait, while also revealing various obstacles that arise during the implementation process. This study uses a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation studies. Research informants include the principal, fifth-grade Akidah Akhlak teachers, and fifth-grade students of MIS Attahzib Kekait in the 2025/2026 academic year. The data analysis process is carried out systematically through the stages of data reduction, data presentation, and drawing conclusions by referring to the Miles and Huberman model. The results of the study indicate that the implementation of the *qudwah hasanah* method takes place through five inter-integrated stages, namely educator self-readiness, direct role modeling, delivery of simulations and advice, habituation accompanied by supervision, and evaluation and reinforcement. Through this process, the moral values that develop in students include individual moral aspects such as honesty, discipline, and responsibility; social morals such as politeness, empathy, and cooperation; and religious morals reflected in the habit of praying, reading the Quran, and consistently performing religious duties. However, the implementation of this method still faces several obstacles, including the influence of the family environment, low awareness of the importance of moral values among some students, limited learning time, the recurrence of deviant behavior, and suboptimal coordination between teachers. Therefore, this study emphasizes the importance of ongoing collaboration between schools,

families, and the entire school community so that the implementation of the Qudwah Hasanah method can run more effectively and provide maximum impact.

Keywords: *Qudwah Hasanah, Moral Values, Akidah Akhlak, Character Education*

Introduction

Education is truly the most important pillar in developing the quality of human resources, encompassing the dimensions of intelligence, personality, and spiritual values. Every human being needs education as a vehicle to explore and develop their potential, both through formal institutions like schools and through informal processes within the family and social community. Within the framework of Islamic education, the educational process is not limited to the transmission of knowledge but must also encompass the development of noble character and personality. Therefore, internalizing moral values is an essential component that is integral to the entire educational process. Moral values serve as a compass for actions and attitudes, guiding students to distinguish between commendable and reprehensible actions, while simultaneously shaping them into individuals with character, trustworthiness, and good morals in life.

In order to realize the instillation of these moral values, Islamic education offers a variety of approaches that suit the context and needs, one of the most prominent being the qudwah hasanah method or good example. This approach relies on the importance of the figure of the educator as a living example that can be seen and imitated directly by his students. Substantively, qudwah hasanah is not merely a matter of conveying directions or theories, but rather is realized through the correspondence between what is said and what is done. In other words, an educator is required to first practice the values he wants to teach before those values are conveyed to students. This principle is deeply rooted in Islamic teachings, as emphasized in Surah Al-Ahzab verse 21 that the Prophet Muhammad is the best role model (*uswatun hasanah*) for all mankind. Thus, this method is very effective in shaping students' character, considering that children are generally more easily influenced by behavior they witness directly than just hearing advice. Although conceptually the Qudwah Hasanah method is considered very potential in shaping students' character, the reality encountered in the field shows that

its implementation still often encounters obstacles. Various problems are still faced by educational institutions, including MIS Attahzib Kekait. Based on initial findings in the field, there are still a number of students whose behavior does not fully reflect the expected moral values. This is evident from the tendency of some students to be dishonest in completing assignments, minimal persistence and sincerity in learning, attitudes that do not respect teachers and fellow students, and their shallow understanding of moral values, both in the personal, social, and religious spheres. This condition indicates that the process of instilling and internalizing moral values has not yet achieved the expected results, so that a more effective, focused, and consistent approach is needed in its implementation.

Several previous studies have proven that the application of the role model method in Islamic education can produce significant impacts. Research by Rahmadani Akbar and her team in 2025 found that the qudwah hasanah method was proven to encourage an increase in honesty and discipline in students at the Madrasah Tsanawiyah level. Furthermore, Kandiri and Arfandi in 2021 revealed that the presence of teachers as role models plays a very significant role in shaping student morality in vocational high schools. Furthermore, a study conducted by Inas Dhia Fauziah and her team in 2025 emphasized that the effectiveness of the role model method is largely determined by how consistently an educator aligns their words with their daily actions. However, research specifically examining the application of the qudwah hasanah method in the context of teaching Aqidah Akhlak at the Madrasah Ibtidaiyah level is still very limited, opening up ample room for further research in this area. This study is designed to provide a more comprehensive understanding of the application of the Qudwah Hasanah method in the context of Islamic-based elementary education. More specifically, this study aims to describe how the implementation process of the exemplary method strengthens the moral values of fifth-grade students at MIS Attahzib Kekait in the 2025/2026 academic year. In addition, this study also seeks to examine various obstacles that arise in the implementation of the method, both obstacles originating from within the students themselves and those coming from external factors. Thus, the results of this study are expected to provide a concrete contribution to the

development of more effective and applicable moral education strategies, especially for educational institutions at the Madrasah Ibtidaiyah level.

Research Methods

This research uses a descriptive qualitative approach, chosen because it is considered most appropriate for examining educational phenomena in depth and context. Through this approach, researchers can understand the meaning, processes, and dynamics of social interactions that occur naturally in the madrasah environment, particularly regarding the implementation of the qudwah hasanah method in strengthening students' moral values. As emphasized by Moleong (2021), qualitative research positions reality as something holistic, complex, and cannot be reduced to mere numbers, thus the approach emphasizes in-depth understanding rather than statistical generalization.

This research was conducted at MIS Attahzib Kekait in the 2025/2026 academic year. The location was chosen for a reason; this madrasa has clearly implemented the Qudwah Hasanah method in teaching Akidah Akhlak, especially in grade V, thus providing a relevant and data-rich context for research purposes. The research subjects included the Akidah Akhlak subject teacher and all 22 grade V students. The combination of the teacher's perspective as the method implementer and the students as the recipients of its impact allows the researcher to obtain a more comprehensive and representative picture of the ongoing learning process.

The data sources in this study are divided into two types: primary data sources and secondary data sources obtained from other parties. Primary data sources include teachers and students, while secondary data sources are collected directly in the field through in-depth interviews with teachers and students, as well as through observations of the akidah akhlak learning process. Meanwhile, secondary data are obtained from various supporting documents, such as learning tools, school administrative archives, and scientific literature relevant to the research topic (Sugiyono, 2022). The combination of these two types of data sources serves to complement each other and strengthen the depth of analysis, so that research findings do not rely solely on a single perspective.

Data collection was conducted through three complementary primary techniques: observation, interviews, and documentation. Observation was used to directly observe how teachers demonstrate exemplary behavior in the learning process, including behavior both inside and outside the classroom. Semi-structured interviews were conducted to explore the experiences, perceptions, and reflections of informants more freely and openly, particularly regarding the implementation of the Qudwah Hasanah method and the challenges encountered. Documentation was used to supplement and confirm the data obtained through field notes, photographs of learning activities, and official documents related to the educational process at the madrasah.

In qualitative research, the researcher's role is not merely as an outside observer, but rather as the primary instrument actively involved in the entire research process, from data collection to analysis (Creswell, 2018). The researcher's direct presence in the field is crucial to ensuring that the data obtained accurately reflects the real world and maintains its context. Therefore, researchers strive to build trust with their research subjects from the outset so that the data collection process can proceed openly and authentically.

Data analysis was conducted interactively and continued throughout the research process, following the model developed by Miles, Huberman, and Saldaña (2019). This analysis process encompassed three interrelated stages: data reduction, data presentation, and conclusion drawing. In the reduction stage, the collected raw data was sorted and filtered to separate relevant information from unnecessary information. The reduced data was then presented in a structured, descriptive narrative, facilitating reading and interpretation. The final stage, drawing conclusions, was conducted in stages and continuously verified throughout the research process until robust and accountable findings were obtained.

To ensure the validity and credibility of the data, this study employed two triangulation techniques: source triangulation and technical triangulation. Source triangulation was conducted by comparing and confirming data obtained from teachers and students, ensuring that no single perspective dominated. Technical triangulation was conducted by comparing the results of observations, interviews, and documentation to ensure the consistency and accuracy of the collected information

(Denzin & Lincoln, 2018). By applying these two types of triangulation, the resulting data is expected to be more credible, valid, and suitable for use as a basis for drawing scientific conclusions.

Results and Discussion

Implementation of the Qudwah Hasanah Method in Learning Akidah Akhlak

Based on research results at MIS Attahzib Kekait, the implementation of the qudwah hasanah method in learning Akidah Akhlak is carried out through direct role models demonstrated by teachers in daily activities in the classroom and in the school environment. Teachers not only convey material verbally, but also demonstrate discipline, responsibility, and politeness in interacting with students. This finding indicates that the learning process is not only oriented towards knowledge transfer, but also on internalizing values through real-life examples.

In practice, teacher exemplary behavior is evident in simple habits such as arriving on time, greeting students, being friendly, and responding wisely to student behavior. This aligns with the concept that role modeling is an effective educational method because students tend to imitate the behavior of figures they consider important (Arief, 2023). Therefore, the success of Akidah Akhlak learning is greatly influenced by the consistency of teacher behavior as a model.

Furthermore, this method is also implemented indirectly through habituation. Students are encouraged to imitate the good behaviors exemplified by their teachers, such as maintaining cleanliness, telling the truth, and respecting their peers. This habituation process reinforces the theory that moral education is not simply about conveying concepts but must be followed by repeated practice in everyday life. (Lickona, 2019).

1. Moral Values Formed Through the Qudwah Hasanah Method

The research results show that the implementation of the Qudwah Hasanah method contributes to the formation of several moral values in students. These values include honesty, discipline, responsibility, and mutual respect. Honesty is evident in students' habit of completing assignments without cheating, while discipline is reflected in their adherence to school rules.

This finding aligns with the view that moral values are formed through imitation and identification with role models in the learning environment (Hurlock, 2017). As central figures, teachers play a crucial role in shaping students' character through concrete actions, not just instruction. Therefore, the moral qualities of teachers directly influence students' moral development.

Furthermore, social values such as empathy and cooperation are also beginning to develop. This is evident in the more harmonious interactions between students and the mutual assistance they demonstrate during learning activities. This reinforces the notion that role-modeling-based education can create a conducive and values-oriented learning environment (Nurgiyantoro, 2020).

The formation of moral values through the qudwah hasanah method is not solely oriented towards the internalization of normative values such as honesty, discipline, responsibility, and respect for others, but also involves spiritual and social dimensions holistically. In the context of religious and moral education, the role model of educators plays a determinant role in the process of character formation of students, considering the imitation mechanism that occurs instinctively in the child's development phase, where the figure of the educator is positioned as a significant model whose behavior and attitudes are consistently observed, adopted, and replicated in everyday life (Karliana Indrawari, 2021)

2. Supporting and Inhibiting Factors for Implementation

In its implementation, several factors support the success of the Qudwah Hasanah method. Supporting factors for the implementation of the Uswah Hasanah learning model in Islamic Religious Education learning according to Wahidi & Syahidin (2024) include: The personality and social competence of teachers in aqidah and akhlak who are able to be real role models, a conducive school environment with an internalized religious culture, active participation of parents in shaping children's character in line with Islamic values, the availability of relevant learning resources, and a holistic evaluation system that includes aspects of attitudes, behavior, and spiritual skills of students. The primary factor is teacher commitment to maintaining consistent behavior. Teachers who consistently demonstrate positive attitudes are more likely to

serve as role models for students. Furthermore, a religious and conducive school culture is also a crucial factor in strengthening student character development.

However, this study also identified several obstacles. One such obstacle was the lack of consistency among some students in imitating the good behaviors modeled. This was influenced by varying family backgrounds. This finding aligns with the notion that character formation is influenced not only by school but also by the family and community environment (Bronfenbrenner, 2018). Furthermore, limited learning time also presents a challenge. Teachers must balance their time between delivering material and character building, preventing the role model from being fully implemented in each session.

3. Analysis of the Effectiveness of the Qudwah Hasanah Method

In general, the Qudwah Hasanah method has proven effective in supporting the learning of Aqidah and Akhlak. The application of the qudwah hasnah method in Aqidah Akhlak learning has been empirically proven to improve learning outcomes while shaping students' behavior in a more positive direction (Wati, 2023). This method works through a mechanism of internalization of values based on concrete examples, where moral and religious values are not only absorbed at the cognitive level, but are also manifested integratively in the affective and psychomotor dimensions of students. In contrast to the lecture-based transmissive approach which is limited to merely declarative knowledge aspects, the qudwah hasanah method is able to activate the process of appreciating values more deeply through modeling authentic behavior in daily learning interactions. This effectiveness is evident in more positive changes in student behavior and increased moral awareness in daily life. This demonstrates that a role-modeling approach has a more profound impact than a lecture-only method.

From the perspective of Islamic educational theory, role modeling is a highly relevant method, as it was directly exemplified by the Prophet Muhammad (peace be upon him) as a good role model. This concept emphasizes that the best education is through concrete examples that can be observed and imitated by students (Shihab, 2023).

Thus, the implementation of the qudwah hasanah method not only has an impact on cognitive aspects, but also on students' affective and psychomotor aspects. This makes this method an effective strategy in forming students' character holistically.

Conclusion

Based on the research results, it can be concluded that the application of the qudwah hasanah method in learning Akidah Akhlak at MIS Attahzib Kekait has been proven to be able to strengthen students' moral values through a gradual and continuous process, starting from the readiness of teachers as role models, providing real examples, delivering advice, to habituation and behavioral evaluation. Through this approach, students not only understand moral concepts theoretically, but also show behavioral changes that reflect the values of honesty, discipline, responsibility, good social attitudes, and religious habits in everyday life. However, its implementation still faces several obstacles such as differences in family backgrounds, uneven levels of student awareness, limited learning time, and less than optimal synergy between educators. Therefore, the success of this method is highly dependent on the consistency of teachers in providing role models and collaborative support between schools, families, and the environment so that the instilled moral values can develop more optimally and sustainably.

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