
**FORMATION OF AKHLAKUL KARIMAH AT SD MUHAMMADIYAH
NGIJON 4 MINGGIR SLEMAN YOGYAKARTA**

Rini Dwi Hastuti¹, Ahmad Agung Yuwono Putro²

SD Muhammadiyah Ngijon 4 Minggir Sleman, Indonesia¹

Master of Basic Education Study Programme, PGRI University Yogyakarta, Indonesia²

Email: rinihastuti919@gmail.com¹, agungyuwonoahm@gmail.com²

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character
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ABSTRACT

This study describes and analyzes the formation of akhlakul karimah (noble morals) in students of SD Muhammadiyah Ngijon 4, Minggir, Sleman, Yogyakarta. The main objective of this study is to understand the factors that contribute to the formation of akhlakul karimah in students in such schools and to identify the role of educational institutions and families in this process. The research method involves collecting data through interviews with students, teachers, and parents. In addition, questionnaires are also used to collect supporting data. The results showed that the formation of akhlakul karimah in SD Muhammadiyah Ngijon 4 students was influenced by various factors, including religious education at school, habituation of Islamic values in daily life, and the role of family in fostering moral values. In the context of schools, the role of teachers in providing religious and moral education is very important. In addition, a school environment that supports Islamic values also plays a major role in shaping student morals. On the other hand, the family has an important role in reinforcing the moral values taught in school. Parents who set an example and support religious learning at home also contribute to the formation of akhlakul karimah in students. In conclusion, the formation of akhlakul karimah in SD Muhammadiyah Ngijon 4 students is the result of cooperation between educational institutions and families. Religious education provided in schools and family support in applying moral values in daily life have a significant role in shaping the character of students. This research can be an important reference for educational institutions and families in a joint effort to form a generation that has noble morals.

INTRODUCTION

Character education is an effort to cultivate skills in ([Gularso & Firoini, 2016](#)). thinking, appreciation in the form of attitudes, and experience of noble character behavior ([Muslich, 2011](#)). In line with Muchlis (2022) character education is a system of instilling character values in students which includes awareness, understanding, concern, and high commitment to carry out obligations both to God Almighty, to others, themselves, and society ([Mulyasa, 2022](#)). ([Hendriana & Jacobus, 2017](#)) character education is a process of changing individual attitudes both in soul, morals, and character, a person to become an adult. Character Education is education to shape a person's personality through character (Ainissyifa, n.d., 2017).

Akhlakul karimah is a commendable character or behavior that aims to form a perfect human being ([Amelia & Ramadan, 2021](#)). Akhlakul karimah is a character that reflects good behavior (Rantikasari et al., n.d., 2022). Meanwhile, according to ([Hayati, 2017](#)) akhlakul karimah is a character that is in accordance with reason and thought and the Shari'a of noble morals.

The phenomenon that occurs today causes problems, namely the degradation of morals and manners in students in elementary schools ([Saodah et al., 2020](#)). These include speaking harshly, disrespecting elders, violence, bullying, smoking, fighting, violating school rules, skipping class, and so on. These various problems certainly cannot be separated from the formation of akhlakul karimah character in schools. Schools, with all the tools they have, basically have the power to solve these problems. Learning that has been systematically designed using techniques, strategies, technology, pre-facilities, and learning media will be able to overcome problems in the behavior of students. However, if these various efforts have been made by the school in reality it does not always work optimally. So that there is an increase in behavioral deviations in students.

The various problems above show the unsuccessfulness of schools in shaping moral character in students. The obstacles from the school in shaping moral character in students are most likely caused by the cognitive view in the learning system. From this view, education, morals, and religion are part of intellectual development and not direct the formation of character in a person ([Sudrajat & Wibowo, 2013](#)). Here it can be seen that there is an incomplete conception in placing affective in character building. The role of teachers who have not been consistent in the formation of akhlakul karimah character in students.

Schools as educational institutions should play a role in the formation of akhlakul karimah character in students. Many schools try to balance the cognitive or intellectual abilities of students with their character education, such as those pursued by SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta. SD Muhammadiyah Ngijon 4 states in its slogan that reads "Forming Muslim Personalities Based on Faith and Taqwa, Moral Character, Cultured, Superior, in Achievement" The slogan is used as a foundation for realising the school programme. In order to provide optimal services to realize quality education and not only focus on aspects of the cognitive abilities of students but also on developing akhlakul karimah character in students so that the school program that has been planned by the school can be realized optimally.

Based on the results of pre-research observations conducted by the author, school efforts in shaping akhlakul karimah in students are carried out through habituation in schools such as forming teacher picket groups and student pickets, where every morning at 06.45 teachers carry out pickets to welcome students and greet students at the gate. There are 2 teachers on duty. Then before entering the class, the students carry out class picket cleaning the classroom and watering the plants. At 07.00 students enter the class, Before learning begins students pray and then tadarus together. In addition, students are accustomed to praying dhuha together, then teachers and students, and school residents perform dhuhr prayers together in the mosque and do infaq.

Based on interviews conducted by the author with the principal of SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta, the formation of akhlakul karimah must indeed be

formed early because character building must be carried out gradually and continuously so that students have good personality and manners. Efforts made by the school in the formation of akhlakul karimah in general, namely through habituation at school can be carried out through various activities such as tadarus together, dhuha prayer in congregation alternately for each class, dzuhur prayer in congregation, greeting the teacher before entering the classroom, shaking hands with the teacher, collecting infaq, Friday blessing activities, Ramadan pesantren, commemorating Islamic holidays, worship monitoring book, faith and piety guidance night (MABIT) ahead of the ASPD final exam for grade 6, basic competency program for reading and writing the Qur'an, social service, and sacrificial animal slaughtering, as well as self-development through extracurricular activities of Hizbul Wathan (HW) and Tapak Suci ([Angraini & Puta, 2022](#)).

Similar research was conducted by ([Sudrajat & Wibowo, 2013](#)) entitled "Praiseworthy Character Formation at Muhammadiyah Condong Catur Elementary School"; (Rukiyati, 2012) on "Holistic Value Education to Build Children's Character at SDIT Alam Nurul Islam Yogyakarta"; (Dhiniaty & Firoini, 2016) on "Character Education through the Habituation Programme at Insan Utama Integrated Islamic Elementary School in Bantul Yogyakarta"; ([Amelia & Ramadan, 2021](#)) on "Implementation of Character Education through School Culture in Elementary Schools"; ([Salima, 2022](#)) "Efforts of Islamic Religious Education Teachers in Forming Moral Character in Students at SMP Negeri 5 Lamongan"; ([Farida & Kamalia, 2020](#)) research on the implementation of character education through school culture in elementary schools. Kamalia, 2022) research on "The Concept of Character Education Management in Shaping Akhlakul Karimah at MTs MA'ARIF NU KEMIRI"; "The Relationship between Critical Thinking Ability and Akhlakul-Karimah in Ma'had Islamy Junior High School Students" ([Latipah & Mardiyah, 2020](#)); ([Fauzi, 2022](#)) "The Strategy of the Madrasah Head in Fostering Akhlakul Karimah Students of MI Nurul Ulum Teluik Tiram Darat Banjarmasin"; "Development of Adolescent Akhlakul Karimah at Boarding School SMA N 5 Payakumbuh" ([Angraini & Putra, 2022](#)); ([Azimi, 2022](#)) "PAI Teacher's Strategy in Improving Student Akhlaqul Karimah at SMP NU Singkut"; "Implementation of Character Education Management at Madrasah TAFAMHAM" ([Zaini, 2022](#)).

Based on interviews with guardians of students of SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta, they stated that after their sons and daughters attended the education program at SD Muhamamdiyah Ngijon 4 Minggir Sleman Yogyakarta, students have the ability to read and write the Qur'an, are able to memorize short letters, have good manners, and have a religious soul.

The main objective of this study is to understand the factors that contribute to the formation of akhlakul karima in students in these schools and to identify the role of educational institutions and families in this process.

METHOD RESEARCH

In this study, the authors used qualitative research methods with a descriptive approach. The time and place of the research were conducted in the 2022/2023 academic year at SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta. The research subjects were principals, teachers, employees, and students at SD Muhammadiyah Ngijon 4 Minggir Sleman

Yogyakarta ([Ramadhani, 2022](#)).

The data collection techniques of this research are interviews, observation, and document observation. Interviews were conducted by researchers by meeting directly with respondents to obtain information related to the formation of akhlakul karimah character. Interviews were conducted with school principals, class teachers, and extracurricular teachers. Observation was carried out by observing daily habituation activities at school, exemplary principals, teachers, and employees at school. Document observation was conducted by reviewing school curriculum documents that directly display the vision and mission of the school, academic regulations, school programs, decree on the division of tasks, extracurricular documents, worship monitoring books, and so on.

The research data were collected and analyzed descriptively and qualitatively. Qualitative descriptive analysis is something that describes and interprets the meaning of the overall data that has been collected by providing as many aspects as possible of the situation under study at that time so that a comprehensive picture of the actual situation is obtained. Data analysis in this study was carried out during data collection and after data collection was completed within a certain period of time. During the interview, the researcher has analyzed the answers of the informants. If the answers from the interviewed informants have been analyzed, the results are not satisfactory, the researcher will continue the questions again to obtain information and the answers obtained from the informants are considered credible. Activities in qualitative data analysis are carried out interactively and take place continuously until completion so that the data obtained is saturated. Activities in analyzing data include data reduction, data display, and conclusion drawing/verification ([Sugiyono, 2018](#)).

RESULTS AND DISCUSSION

Programme And Implementation Of The Formation Of Akhlakul Karimah In Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta Elementary School Islamic School Culture.

A. Islamic Culture School Culture is formed with various activities as follows:

Habituation of Morning Prayer Together and Tadarus. This activity is carried out every day before learning begins, students are accustomed to praying together and tadarus by reading juz 'ama. Do'a together and Tadarus starts from 07.00-07.30 WIB. The characters instilled from this activity are religion, discipline, perseverance, and cooperation.

Sholat Dhuha Berjama'ah. Dhuha prayers must be performed by all students, teachers, and employees at SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta. This activity is carried out during the first break at 09.00 WIB in the worship room of each class in turn. The characters instilled from this activity are religion, discipline, responsibility, and cooperation.

Sholat Dzuhur Berjama'ah. Congregational dzuhur prayers must be performed by all students, namely grade III - grade VI teachers, and employees at the second break at 12.00 WIB in the worship room in turn. The characteristics instilled from this activity are religiosity, discipline, responsibility, and cooperation.

Daily Infaq Collection and Friday Infaq. This faq collection activity is routinely carried out at SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta to instill a social

spirit in students. The collection of daily infaq and Friday infaq is carried out before the learning activities begin at 07.00 WIB, collected by each homeroom teacher, then all infaq results are collected by one of the teachers managed for religious activities. The characters instilled from this activity are: religious, social, and cooperative.

Friday Blessing. This activity is carried out every Friday by distributing additional food (PMT) to both teachers, employees, and students. It is carried out after the learning hours finish at 11.00 WIB in each classroom with the guidance of the homeroom teacher. The characteristics instilled from this activity are religious, caring, and cooperation.

Ramadan Islamic Boarding School. Pesantren Ramadan is usually held in the second week of the month of Ramadan. This activity contains the provision of studies and openings with teachers, employees, and all students. This Ramadan Islamic boarding school is attended by all students from class I - class VI usually held in the second week of the month of Ramadan. The characteristics instilled from this activity are religiosity, discipline, caring, togetherness, and cooperation.

Worship Monitoring Book. Every learner is required to fill in and document their worship activities by filling in the worship monitoring book recording the activities they do every day. The recording includes (1) the performance of obligatory prayers; (2) reading the Koran (letter and number of verses); and (3) subjects studied in the evening. These activities must be known to the guardian or parent by putting their signature and also signed by the teacher. The characteristics instilled from this activity are religiosity, discipline, perseverance, and honesty.

Night of Faith and Taqwa Guidance (MABIT). The night of faith and piety activity is intended for grade VI to face ASPDBK. The material presented and given is to foster, build, and motivate the mental and mental readiness of students in facing ASPDBK. The Faith and Piety Guidance Night (MABIT) is usually held before ASPDBK in the second week of March. The characteristics instilled from this activity are religiosity, tenacity, fortitude, patience, and seriousness.

Basic Competency Programme for reading the Qur'an. This program is mainly required for grades I - grade VI using a private study system. Conducted every day The characteristics instilled from this activity are: religiosity, perseverance, craftsmanship, and hard work.

Social Service. This social service activity is an annual agenda carried out by Hijbul Wathan in collaboration with Muhammadiyah administrators accompanied by camping activities with social service activities held on 19 August 2022 at Mororejo Tempel Sleman Field. The characters instilled from this activity are religion, caring, cooperation, and togetherness.

Slaughtering Qurban Animals. The activity of collecting funds from students and donors from outside the school to buy urban animals is an exercise and at the same time building good habits by working together and working together to support underprivileged groups in the community, The slaughter of urban animals was held on 12 July 2022 in the schoolyard of SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta. The characters instilled from this activity are religion, caring, cooperation, and togetherness.

a. Discipline Culture

In the implementation of discipline in schools, the main highlight is the teacher, because of the teacher's role as an educator and role model for students ([Khairudin, 2013](#)). Therefore, in its implementation, teachers at SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta must be role models in terms of discipline for their students ([Indarwati, 2020](#)). Principals and teachers as educators must be disciplined starting from disciplining themselves and then disciplining students and other school residents. In order to instill discipline, SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta organizes it into the following rules:

b. Student Discipline

Dress clean, neat, and in uniform in accordance with what has been determined by the school, (every day the clothes change/different including sports). The characteristics instilled in this activity are discipline, tidiness, and cleanliness.

The maximum time to enter is 07.00 WIB. When entering, they are welcomed by the teachers at school and shake hands and say greetings. The characters instilled in this activity are religion, discipline, and respect for teachers.

Enter class at 07.00 WIB. Then it starts with praying together followed by tadarus. Return to school at 14.00 WIB according to the schedule. The characters instilled in this activity are religion and discipline.

It is compulsory to perform congregational prayers at school. At the first break time at 09.00 WIB, students from class I - class VI are required to perform dhuha prayers in the congregation in turn. While at the second break at 12.00 WIB, students from class III to class VI are required to perform dhuhr prayers in congregation in turn. The characters instilled in this activity are religion, discipline, responsibility, and honesty.

At break time at 09.00 WIB, students are not allowed to snack outside the school. To maintain health, students are asked to bring snacks from home or snacks in the school canteen and bring enough snack money. The characteristics instilled in this activity are Health, cleanliness, and frugality.

Discipline training is instilled through Hizbul Wathan's scouting activities. The characters instilled are discipline, hard work, and cooperation.

Discipline training instilled through Tapak Suci activities is attended by students from grade III to grade V held at 13.00-14.30 WIB in the courtyard of SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta every Saturday. The characters instilled are discipline, hard work, and responsibility.



Figure 1

Congregational Prayer Activity



Figure 2

Hizbul Wathan Camp Activity

Hizbul wathan camp activity is a series of activities designed to promote Muslim youth in various aspects of life. These activities include various elements such as religious learning, leadership development, community service, sports, and recreation. The goal is to create a generation of youth who are committed to Islamic values, contribute positively to society, and possess the necessary skills to succeed in everyday life.



Figure 3

Qurban Animal Slaughtering Activity

Qurban animal slaughtering activities are religious practices carried out by Muslims during the celebration of Eid al-Adha or the Feast of Sacrifice. This activity involves the slaughter of sacrificial animals such as cows, sheep, goats as part of worship and sacrifice to Allah SWT.

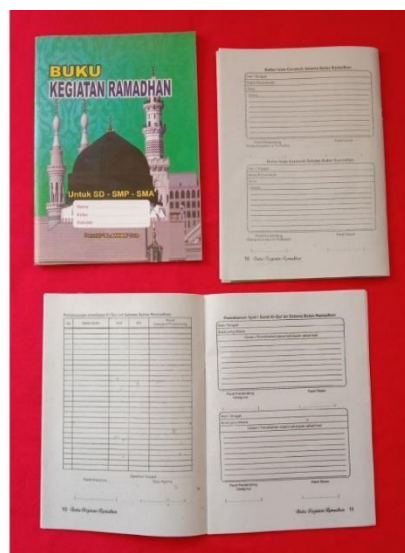


Figure 4

Worship Monitoring Book

Discussion

By paying attention to the character-building programs at SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta, the various programs have run well and smoothly. The akhlakul karimah character building programme includes: 1) Islamic school culture; and 2) discipline culture.

In relation to quality school culture, SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta continuously strives to improve and develop learning tools, facilities, and infrastructure that support the learning process so as to improve the quality of education through cooperation between the entire academic community, committees, and student guardians at SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta.

Through the efforts and habituation carried out at school in the context of the formation of akhlakul karimah, SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta achieved MTQ championships both at the sub-district and district levels. Students are able to memorize short letters and read and memorize the Qur'an. SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta in accordance with the vision, mission, and objectives of the school is able to produce graduates who have personal morals, are religiously polite, independent, have a global outlook, and have skills in both academic and non-academic fields as a provision for life skills for students in the future so that students are able to face global challenges.

CONCLUSION

By paying attention to the character-building programs at SD Muhammadiyah Ngijon 4 Minggir Sleman Yogyakarta, the various programs have run well and smoothly. The akhlakul karimah character building programme includes: 1) Islamic school culture; and 2) discipline culture.

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Rini Dwi Hastuti¹, Ahmad Agung Yuwono Putro² (2023)

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