

Strengthening Students' Morals Through Islamic Education Concepts at MTs. Tahfidz Terpadu Anbata Medan

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ABSTRACT

Islamic education is not only oriented towards achieving cognitive aspects, but also emphasizes the formation of noble character as the main foundation of the challenges of globalization and technological developments that often influence the behavior of the younger generation, so that strengthening morals becomes a necessity. This study aims to describe and analyze the strengthening of noble character of students through the application of Islamic education concepts at MTs Tahfidz Terpadu Anbata Medan. The study uses a descriptive qualitative approach with data collection techniques in the form of observation, in-depth interviews, and documentation. Data analysis is carried out through the stages of data reduction, data presentation, and verification to obtain valid conclusions. The results of the study indicate that the application of the concept of Islamic education at MTs Tahfidz Terpadu Anbata Medan plays a significant role in forming and strengthening noble character of students. Strengthening morals is reflected through respectful attitudes towards teachers, such as getting used to greeting, smiling, and greeting, listening carefully when the teacher speaks, respecting the teacher's opinion, and following the directions given. In addition, students also show an attitude of mutual respect and respect for differences between friends. This finding confirms that Islamic education implemented in an integrated manner can be an effective instrument in building Islamic character and harmonizing social relations in the school environment.

Keywords: *Concept of Islamic Education, Moral Development*

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INTRODUCTION

The importance of character education has become a crucial issue in the world of education recently, this is related to the phenomenon of moral decline that is occurring in society and in the government environment which is increasing and diverse (Yuliana et al., 2022). There are several cases that occur regarding the low morals of students, one of which is when teachers are giving advice on student mistakes, but the advice is responded to with harsh words and even leads to violence such as beatings of teachers, brawls, drug abuse, free sex and other criminal acts (Nurrokhimah & Yulia, 2022). Moral decline also occurs in government environments including injustice, corruption, collusion, and nepotism, lack of accountability and transparency are evidence that the Indonesian state is experiencing a crisis of identity and character. This is reflected in the current state of character in Indonesia which is very worrying, attacked by fragility of morals, character, temperament and even Indonesian culture has begun to lose its direction (Bahtiar Siregar, 2019).

The Indonesian Education Monitoring Network (JPPI) found that 10.2% of teachers in Indonesia were victims of violence perpetrated by students between 2024 and 2025. A survey by the National Police Education Center (Pusiknas Polri) from January 1 to May 30, 2025, reported 6,442 cases of assault and assault, with 460 people reported, with an average age of 17 and under. A 2024 survey by the Population and Family Planning Coordinating Board (BKKBN) in 33 provinces in Indonesia found that approximately 63% of adolescents engaged in premarital sex, and 21% of female adolescents had abortions. Shocking data from the Health

Department in 2023 showed that 35.9% of adolescents in four major cities, namely Medan, Central Jakarta, Bandung, and Surabaya, had friends who had sex before marriage (www.bkkbn.go.id).

In addition, a survey conducted by the National Commission for Child Protection in January-June 2025 in major cities in Indonesia involving 4500 junior and senior high school students showed that 62.75 female students were no longer virgins (Iskandar, 2010). Of course, this phenomenon is very worrying because it is on the shoulders of teenagers that we pin our hopes for teenagers as the next generation of the nation, and that hope will fade if teenagers fall into promiscuity and free sex (www.kitadanbuahhati.com).

Of course, the problem of moral decline among today's youth did not arise suddenly. According to Fayumi and Agus (in Rachman, 2024), during this transitional period, adolescents experience uncertainty and insecurity, and are often tempted or pulled to engage in unsavory and unsavory behavior. Adolescents are faced with the choice of pursuing a career that leads to goodness or engaging in bad behavior that could lead them astray. So for teenagers, free sex is something challenging. The behavior of being alone together, holding hands, holding hands affectionately, and kissing has become commonplace among teenagers, especially in big cities in Indonesia (Rachman, 2014).

The concept of Islamic education is the best solution to the aforementioned problems, and as educational service providers, schools are intended to be places where the mission of character education can be realized. Therefore, optimizing Islamic religious education learning materials is one alternative that can be implemented to strengthen morals in schools by optimizing the teaching of Islamic religious education materials (Panggabean et al., 2022).

As stated in the Qur'an suroh Al-Ahzab verse 21 which reads:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Meaning: Indeed, in the Messenger of Allah you have a good example to follow for him who hopes for (the mercy of) Allah and the Last Day and remembers Allah much.

Next is the Word of Allah in the Qur'an suroh Al-qolam verse 4.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

Meaning: Indeed, you are truly of great character.

This verse describes the duties of the Messenger of Allah as a person of noble character. He was given the task of conveying God's religion to humans so that by adhering to that religion they would also have noble morals. The role of religious education, particularly Islamic religious education, is strategic in shaping students' morals. Religious education serves as a means of transforming religious knowledge and norms and moral values to shape attitudes, affective aspects that play a role in controlling behavior, and psychomotor aspects, thus creating a holistic human personality (Mhd. Habiburahman, 2020).

The crisis includes the increase in free sex, the rise in violence against children and adolescents, crimes against friends, theft by teenagers, drug abuse, pornography, and destruction of other people's property which have become social problems that until now have not been completely resolved (Harahah & Rustam Ependi, 2023).

Moral decline is not only the responsibility of an educational institution, but also requires cooperation from the child's residential environment, family environment, school environment and community. To minimize the phenomenon of moral decline in students, schools play a primary role, after parents, in shaping students' personalities. Schools must take steps to curb the growing tide of moral decline amidst increasingly uncontrolled progress. Morals are highly influential and crucial to human life. Without morals, humans lose their humanity and dignity as noble creatures on this earth, especially in a world filled with

competitive competition, hedonistic lifestyles, materialism, and individualism (Sari & Bahtiar Siregar, 2023).

Previous research conducted by Puput Anggreani entitled *The Role of Islamic Religious Education in the Formation of Morals of Students of SMPN 24 Surakarta in 2024*, the results of the study showed that when the Formation of Morals of students through Islamic Religious Education learning was carried out with continuous habituation through coaching in class, and outside the class if needed, Friday sermons as a form of additional insight into students' knowledge and by providing exemplary examples from teachers so that students can get used to this and can be used as a guideline in everyday life.

Furthermore, research conducted by Azmy Ali Muchtar entitled *Implementation of Akhlakul Karimah Values Through Islamic Religious Education Learning for Grade III Students at SDI Al Azhar Kelapa Gading*, the results of his research showed that the method used to form akhlakul karimah is to convey the morals of the Prophet Muhammad SAW and make them a basis for achieving good morals, coordinating with parents and monitoring the morals of students at home and instilling a responsible and independent nature.

Interim Observation Results: *Strengthening Students' Morals Through the Concept of Islamic Education at MTs. Tahfidz Terpadu Anbata Medan* namely by creating daily programs, weekly programs, monthly programs and annual programs that synchronize various learning methods, namely role models, habits, lectures, questions and answers, demonstrations, group work and recitations/assignments.

Moral education can also be interpreted as learning that aims to instill moral values, ethics and correct behavior in a person (Yuniarti et al., 2021). Moral education in Al-Ghazali's conception includes the virtues of the individual, reason, individual and societal deeds so that it is not limited to what is known as the middle theory alone (Syafiqurrohman, 2020). On this basis, moral education according to al-Ghazali has at least three dimensions, namely (1) the self-dimension, namely the person with himself and his God, (2) the social dimension, namely society, government, and association with others, and (3) the metaphysical dimension, namely faith and basic principles (Triana, 2022).

Through MTs. Tahfidz Terpadu Anbata, programs are implemented in a planned, organized, and phased manner to address the problem of moral decline, which is inseparable from strengthening the educational concept within the institution. Schools are required to be able to produce a generation that has the best possible character of noble character, carry out and implement the vision, mission and objectives carried out in operating the school including formulating, establishing and developing the school's vision including moral development for all school residents. MTs. Tahfidz Terpadu Anbata is one of the private schools in Medan Sunggal, Medan City Regency, which created a special program to overcome these problems and it is proven that MTs. Tahfidz Terpadu Anbata is increasingly progressing and achieving in various fields, one of which is receiving an award as an educational unit committed to the implementation of Islamic boarding school-based character education.

Based on previous problems with the decline in student morals, it has become a role model school for schools in the Medan Sunggal sub-district. Based on this background, the author is interested in conducting research with the title "Strengthening Students' Morals Through the Concept of Islamic Education at MTs. Integrated Tahfidz Anbata Medan".

Etymologically, morality is the masdar form of the word akhlaq, yukhliq, ikhlaqon which means temperament, behavior, nature, or basic character, habits or customs of good civilization and religion. The word khuluq is also equated with morality, good manners and a description of the inner and outer nature of humans. According to Samsul Munir Amin, quoted from the opinion of Imam Ghazali in (1055-1111 AD), morality is a life or nature embedded in the soul that is born spontaneously without the need for consideration and thought. So if this nature gives birth to an action that is commendable according to the provisions of reason and religious norms, it is called good morality, but if it gives rise to evil actions, it is called the worst morality.

Meanwhile, according to M. Yatimin Abdullah, citing the opinion of Ibn Rasyid, akhlakul karimah is commendable behavior that is a sign of the perfection of one's faith in Allah. Akhlakul karimah is born from commendable qualities. Akhlakul karimah or akhlak mahmudah is everything that brings happiness in this world and the hereafter and pleases all humans. Because akhlak mahmudah is the guidance of the Prophet Muhammad and was then followed by his companions and pious scholars throughout the ages until today. Another understanding of akhlakul karimah is all good and commendable actions or behavior. This term comes from Arabic. In Indonesian, the term has the same meaning as noble morals or good character.

Another meaning, good morals are all praiseworthy behavior which is a sign of the perfection of a person's faith in Allah, good morals are born based on praiseworthy traits, good morals (mahmudah) are morals which are always under divine control which can bring positive and conducive values for the welfare of the people such as patience, humility, and everything that is good.

From the opinion above, good morals can be interpreted as commendable behavior or good behavior which is a sign of perfection and as self-control which brings positive value to ourselves or to those around us.

Education is referred to as a teaching and learning process because education always involves a teacher who acts as a teaching staff and students as their learners. Then, education is also referred to as a scientific study because education can be used as one of the objects of scientific research. Meanwhile, education as an educational institution because basically the use of the term education is almost always directed at an institution in schools, madrasas, or educational institutions that organize the teaching and learning process. With a very brief editorial. Islamic education is the science of education based on Islam. We interpret education as mental, moral and physical (physical) training that produces highly cultured humans to carry out duties, obligations and responsibilities in society as servants of God, so education means growing personality (personality) and instilling a sense of responsibility.

Islamic education experts have tried to formulate the meaning of Islamic education, among the very varied definitions are: (1) Al-Shaibani stated that Islamic education is a process of changing the behavior of individual students in their personal lives, society and the surrounding environment. (2) Muhammad Fadil al-Jamaali defines Islam as an effort to develop, encourage and invite students to live more dynamically based on high values and a noble life. (3) Ahmad D. Marimba stated that Islamic education is conscious guidance or leadership by educators towards the physical and spiritual development of students towards the formation of the main personality (insan kamil). (4) Ahmad Tafsir defines Islamic education as guidance given to a person so that he develops optimally in accordance with Islamic teachings.

From the above limitations, the author can conclude that Islamic education is a conscious effort that enables a person to direct his life in accordance with Islamic teachings.

METHOD

The type of research used in this study is descriptive qualitative research. The types of data used by researchers can be divided into two, namely: Primary data obtained by researchers from interviews, namely the Principal of Madrasah and teachers at MTs. Tahfidz Terpadu Anbata while secondary data includes documents and various references related to the focus of research at MTs. Tahfidz Terpadu Anbata. In this study the author used several types of data collection techniques, namely: 1. Observation 2. Interviews and 3. Documentation. The data obtained were then analyzed continuously by reducing data, displaying data and drawing conclusions (Yusanto, 2020).

FINDINGS AND DISCUSSION

Findings

The Moral Character of Students at MTs. Tahfidz Terpadu Anbata Medan



Showing respect, manners, and politeness is an important aspect of education, as it creates a harmonious relationship between students and teachers, as well as a positive learning environment. By practicing good morals toward teachers, students not only create a positive learning environment but also develop good morals. (Headmaster, Saturday, August 2, 2025).

The morals of students at MTs. Tahfidz Terpadu Anbata towards teachers are reflected in their daily behavior, such as showing respect by greeting, smiling, listening attentively, respecting opinions, and following directions; being polite and courteous in class and around the school by using good language when speaking; asking for permission whenever they need to leave the classroom or do something that requires approval; and apologizing sincerely whenever they make mistakes.

Student Morals Towards Friends

Respect, help each other, be honest, polite, not arrogant or jealous, and respect differences between friends. These morals are important because positive friendships foster good relationships and create a harmonious school environment. (Headmaster, Saturday, August 2, 2025).

The behavior of students at MTs. Tahfidz Terpadu Anbata towards their friends can be described as follows: (1) they respect and appreciate differences by treating friends equally regardless of background, ethnicity, or other distinctions; (2) they help and support each other, especially when friends face academic or personal difficulties; (3) they show an honest and sincere attitude in every interaction, avoiding envy or jealousy over others' achievements; and (4) they are polite and courteous by using kind words, behaving considerately, greeting friends warmly, and not discriminating based on status, gender, or race.

Morals When Learning

Morals learning involves respecting and obeying teachers, listening attentively, maintaining a calm and clean environment, and refraining from cheating. Furthermore, students are expected to be honest, disciplined, polite to their peers, and persistent in their learning, all of which contribute to a quality learning process and a conducive environment. (Headmaster, Saturday, August 2, 2025).

The learning behavior of students at MTs. Tahfidz Terpadu Anbata can be described as follows: (1) listening attentively to the teacher's explanation without arguing as a form of good morals in learning; (2) being honest by speaking truthfully and not cheating, including during exams; (3) maintaining peace and hygiene to create a conducive classroom environment; (4) taking care of other people's belongings by not using them without permission; (5) being disciplined by obeying school rules and completing tasks according to plan; (6) doing assignments from teachers diligently and responsibly without giving up; and (7) showing self-confidence by being brave to perform, make decisions, and not be easily influenced by others' opinions.

The Concept of Islamic Education at MTs. Tahfidz Terpadu Anbata

Habituation

Performing Ablution from Home

The custom practiced in the MTs. Tahfidz Terpadu Anbata environment is to perform ablution at home. This activity is more than just a routine, as it has a significant impact on students' spiritual, psychological, and social development. This habit is implemented through: Teacher guidance, where students are taught the proper way to perform ablution according to the Sunnah of the Prophet Muhammad (peace be upon him). Provision of facilities, where the school provides a clean and comfortable ablution area to facilitate students. Regular supervision, where teachers monitor students' consistency in performing ablution and provide motivation. The habit of performing ablution can shape students' character, one of which is encouraging students to be disciplined in following religious and school rules. They learn to

manage their time so they can perform ablution before class begins, thus developing regular and responsible habits. (Headmaster, Saturday, August 2, 2025).

Building Spiritual Awareness By performing ablution, students are encouraged to always be in a state of purity, which brings them closer to Allah SWT. This awareness helps students to be more devout in worship and stay away from negative actions. Teaching the importance of ablution cleanliness not only cleans the body physically, but also emphasizes the importance of cleanliness as part of faith. Students become more concerned about personal hygiene and their surrounding environment. Cultivating emotional calm, the ablution process which involves washing parts of the body with water can have a calming effect.

Students who regularly perform ablution tend to be more patient and better able to control their emotions. Strengthening social values, when performing ablution together, students learn to queue, share space, and remind each other if a friend forgets. This reinforces the values of togetherness and social awareness. Students at MTs. Tahfidz Terpadu Anabata are required to perform ablution at home. This practice fosters the students' purity and purity from hadas (traditional ritual impurity). This practice is based on the Prophet's Sunnah to maintain ablution. It is also hoped that this activity will prevent students from interacting with non-mahrams (non-mahrams) of the opposite sex.

Get used to greeting, smiling, saying hello, being polite and courteous

From the results of the researcher's observations, it shows that the 5S cultural program in strengthening the morals of students through routine activities, including: a) Every morning students are greeted by the teacher on duty then the students shake hands and say hello, after that shake hands. This can foster politeness wherever students are. b) When the teacher enters the class, it starts by saying hello while smiling to the students, then continues with praying together before learning begins. This shows a friendly, polite attitude, and an attitude of respect for Islamic teachings. c) Every day when students are about to go home from school, students shake hands with the class teacher and say hello. (Homeroom Teacher, Saturday, August 2, 2025).

The 5S cultural habituation at MTs. Tahfidz Terpadu Anbata begins with socialization by teachers during the ta'aruf period for madrasah students (MATSAMA). Then the teachers carry out routine morning activities, namely welcoming students at the front gate of the school, so that they can adjust the students to shake hands and say hello to the teacher. MTs. Tahfidz Terpadu Anbata students do not sit side by side with male teachers and vice versa, female teachers do not shake hands with their female teachers but when shaking hands, students bow their heads and say hello. This activity is so that teachers can provide examples to students related to polite behavior, so it is hoped that students can imitate this and it will become a routine for MTs. Tahfidz Terpadu Anbata has accustomed its students to be polite. Polite in both words and deeds. The adoption of the 5S culture greatly influences the morals of students, not only in the school environment but also in the community environment.

Please Help Friends

The habituation program implemented at MTs. Tahfidz Terpadu Anbata began with a mutual assistance activity by students and the Student Council (OSIM) in cleaning the school yard. Apart from that, the aim of this is to cultivate good morals in students. All school residents are involved in this activity to foster an attitude of mutual assistance and responsibility in students, starting from teachers and staff who provide examples, provide supervision, give advice and provide rules and so on, and don't forget that parents are also involved in controlling students, especially in the attitude of responsibility towards students' tasks. This is intended to enable students to help each other in any situation. (Teacher, Saturday, August 2, 2025)

Sermon

The tausiyah program was created to instill faith in students, including speakers discussing the theme of the virtues of reading the Qur'an from which students can later take wisdom and apply it in their daily lives. The tausiyah program is held once a week with speakers who have been prepared by teachers and students every Monday, this activity is carried out after the congregational Asr prayer followed by reciting the Prophet's prayer

together. With this tausiyah program, it provides insight into manners, morals and religion to teachers, students and others so that they have a broader perspective. In addition, it also instills faith in students that will later be able to distinguish their character from others. The material delivered is tailored to the needs of students and the conditions that occur. This is to realize whether students are able to convey the messages that can be taken from the tausiyah program to others by holding a cultum activity assisted by the OSIM religious section. Before entering school, all students perform the dhuha prayer and it has become a habit at school. (Students, Saturday, August 2, 2025).

The establishment of this moral tausiyah program is a process of coaching students outside of the material to form character, students who understand the legal basis for the existence of a cause, then there will be spontaneous actions from the individual and can improve the morals of students to become people who are pious to Allah SWT and noble people in the teachings of Islam, so that later it will be in accordance with the school's vision and mission, namely to create students who have character, quality and high competitiveness.

Dhuha Prayer in Congregation

The Dhuha prayer is a routine congregational prayer involving teachers and students. It takes place in the prayer room (mushalla). All students, except for female students who are unable to attend due to menstruation, are required to participate. The Dhuha prayer is held after the TBQ program at 7:30 a.m. WIB in congregation, led by the worship coordinator. As a manifestation of a good role model as a teacher, he was present before all the students gathered. This activity lasts for approximately 30 minutes.

Dhuhr Prayer in Congregation

In addition to practicing congregational Dhuha prayers, MTs. Tahfidz Terpadu Anbata also promotes congregational Dzuhur and Asr prayers. This is intended not only to train togetherness and family but also as a practice of Islamic Religious Education material and to get used to performing prayers at the beginning of the prayer time and in congregation. Congregational Dzuhur prayers are held during the Ishoma break at 12.30 WIB, coinciding with the time for Dzuhur prayers. In practice, congregational Dhuhur prayers are also performed in the prayer room. As part of efforts to instill responsibility and good habits, this activity is not entirely led by the prayer leader.

In this case, an imam only leads the congregational prayer. The call to prayer, the reading of short surahs before prayer, the wirid (recitation of the Quran), and the communal prayer afterward are led by a pre-appointed student, followed by a sermon in English and Arabic by the student. The congregational Dhuhur prayer begins with a two-rak'at sunnah prayer by all congregants. They are already accustomed to this activity and do not need guidance from a teacher. The prayer concludes with a two-rak'at sunnah prayer, followed by a handshake with the teacher, each taking turns reciting salawat (blessings).

Eating together

Lunch is designed with the concept of eating together, scheduled daily. Eating together is not just about filling the stomach, but also becomes an educational and valuable activity. The moment of eating together provides an opportunity for teachers to instill important values such as togetherness, good manners, and a healthy lifestyle. The benefits of eating together for students at MTs. Tahfidz Terpadu Anbata, among others: first, fostering togetherness and empathy. When students eat with their friends, they learn to share food, wait their turn, and pay attention to friends who have not received food. Second, train independence and table manners. Students are trained to be quiet while eating, share with friends, and clean up after themselves. Students at MTs. Tahfidz Terpadu Anbata are taught to pray before and after meals. Third, introduce healthy eating patterns.

Princess

As a school that is committed to equipping its students with Islamic law, the students also receive special attention from the Islamic Religious Education teacher. Considering that female students are required to know every symptom in themselves according to the guidance of sharia, activities are carried out that specifically discuss femininity from a sharia perspective, packaged with fiqhun nisa or female affairs activities. Fiqhun nisa' activities are

carried out on Fridays in stages, divided into three groups, along with Friday prayers. While all the students and their parents performed Friday prayers in several mosques around the school, the female students were gathered in classes according to their level to take part in *fiqhun nisa'* activities. This activity specifically discusses several feminine issues such as menstruation, *ubudiyah*, the position of women in Islam and their roles and responsibilities in the family and society. Especially for the final class, they are also taught about the ethics of husband-and-wife relations according to the guidance of sharia by using the translated book *Qurratul Uyun*.

Clean Friday

Clean Friday is a cleanup and mutual cooperation event held every Friday. It is hoped that the Clean Friday tradition will become a good and healthy habit with various benefits, including fostering a love and respect for the environment. Clean Friday activities can become a habit of clean and healthy living with various benefits, including fostering a love and concern for the school environment. In addition to classrooms, buildings, and other facilities as factors supporting the success of teaching and learning, the cleanliness of the school environment cannot be ignored. Schools are required to maintain and care for their cleanliness, beauty, and hygiene. School cleanliness is the responsibility of everyone at the school, including the principal, staff, teachers, and students.

A clean school environment creates a cool, healthy, comfortable atmosphere for learning, and is far from the threat of disease caused by an unclean environment. The numerous benefits of the Clean Friday program can influence the entire school community to maintain unity, cooperation, and foster a sense of caring among all members of the school community. The primary goal of Clean Friday is to raise students' awareness of the importance of environmental cleanliness for health, thereby promoting a healthy learning environment and maintaining the quality of the school.

A healthy lifestyle, in particular, determines a healthy lifestyle and learning environment, because a healthy environment can encourage learning and encourage strong study habits, thereby influencing student and teacher productivity and teaching and learning activities. The entire school community celebrated Good Friday, starting from staff, students, teachers, and the principal. General cleaning of the school yard, library, prayer room, classrooms, playground, teachers' lounge, classrooms and the school area. This practice fosters an attitude of the need to care for and maintain environmental cleanliness for the health of students, so that the learning environment is good, and the school can be well maintained.

Friday alms

The character values that emerged in the donation activities carried out on Fridays were religious, honest, responsible and helpful characters. In this way, alms giving activities not only instill a caring character. Honest here means that students are honest in giving alms from their own money that they have collected or money from their parents that is given every Friday. This honest attitude is not only during charity activities, but also during madrasa exams, students do not cheat from their friends or look at books.

The simple habits at MTs. Tahfidz Terpadu Anbata provide students with noble morals to apply in their daily lives. Religious means that this charity activity is closely linked to religious teachings. Islam teaches that when a Muslim gives alms, Allah will increase his blessings. Implementing this charity activity at MTs. Tahfidz Terpadu Anbata trains students to follow Islamic teachings, namely giving alms. This charity will then be used for public purposes, such as monthly donations to the poor, the construction of mosques, and orphanages.

Tadarus

The Quran recitation activity is divided into two locations, held in the school prayer room for students who arrive on time and in the school yard for students who are late. The material for the Quran recitation activity initially only reads the Yasin letter, but is often added to the reading of *istighosah* together. The Quran recitation habituation program is used as a routine for students to read the Quran before starting their daily lessons. Another goal of the

Quran recitation program is as a form of instilling religious values and also a habituation for students outside of other subjects and outside of Islamic Religious Education hours.

As the Al-Quran recitation activities progress, there are always positive changes. One of them is that students become more disciplined. After implementing different methods with changes in the location of implementation and materials for the activities, the level of student discipline slowly improved. Research findings from interviews and observations indicate that the Quranic recitation activities prior to studying at MTs. Tahfidz Terpadu Anbata have both positive and negative impacts. Among the positive impacts are fewer students oversleeping in the first period, and improved student morals and noble character.

Supporting Factors

Competent Teachers

Competence is something that teachers must have, one of which is pedagogical competence. Pedagogical competence is a teacher's ability to manage student learning. This ability can be demonstrated by creating learning materials that meet process standards and participating in workshops, seminars, and other activities to improve human resources within educational institutions. Furthermore, it encompasses the teacher's ability to utilize various learning models and media to achieve established objectives. (Headmaster, Saturday, August 9, 2025).

In relation to the above, further clarification is provided regarding the pedagogical competency points of teachers at MTs. Tahfidz Terpadu Anbata, which includes the preparation of learning materials before the start of the new school year. Learning materials must be completed and collected at school at the start of the new school year. At MTs. Tahfidz Terpadu Anbata, teachers are in accordance with their competencies. Teacher competencies, whether with a bachelor's or master's degree, are adjusted to the subjects they teach. Teachers who meet professional competency standards are those who can assess the situation, conditions, and circumstances they face, and those who carry out their duties responsibly and are willing to accept input from other teachers, parents, and the students themselves. Teachers' ability in classroom management is one of the points of professional competence possessed by teachers. In addition to being required to develop learning materials, teachers are also required to be able to manage the classroom, so that the delivery of learning materials is conducive. Teachers at MTs. Tahfidz Terpadu Anbata are disciplined and creative in managing their classes, and must first observe the character of each student in the class. The habits that have been determined in schools to shape students' character are still implemented in the classroom. When delivering material, the atmosphere must be calm and students must feel ready to receive the material.

Integrity Facts to Students

Forming noble character through the habituation of good behavior, the application of honesty and responsibility values, and the introduction of noble rules and norms. By having and understanding the facts of integrity, students will have self-awareness regarding right and wrong, so that these values are internalized and imprinted in their conscience, which ultimately encourages them to behave commendably in everyday life. The Function of Integrity Facts in Forming Noble Character: students at MTs. Tahfidz Terpadu Anbata contain moral and ethical principles such as honesty, responsibility, and justice which are the basis of noble character. (Head of Madrasah, Saturday, August 9, 2025).

Through integrity facts, students are encouraged to practice good behavior repeatedly, so that goodness is not only done out of coercion, but becomes a character and belief that is embedded in themselves, helping students understand what is right and wrong, providing a moral and ethical foundation for making good choices in various life situations. With the integrity facts implemented at MTs. Tahfidz Terpadu Anbata, students have clear guidelines regarding expected and prohibited behavior, encouraging them to act in accordance with applicable norms and the continuous application of integrity facts is one effective way to shape students' character to become individuals who have noble traits and commendable morals. Integrity facts are formulated clearly and directed in the form of rules or statements that students understand, so they can follow them. The success of integrity facts is fully supported

by the school environment, such as teachers who provide good examples and accustom students to applying these values in their daily lives.

Homeroom Teacher Supervision

Homeroom teacher at MTs. Anbata Integrated Tahfidz has an important role in accompanying, supervising, and facilitating the development of students in the class under his/her responsibility. Homeroom teachers not only focus on academic aspects but also play a role in developing students' personalities, morals, and behavior at school. The following is a description of homeroom teachers' supervision of the implementation of the Education concept at MTs. Tahfidz Terpadu Anbata:

Supervision and Monitoring

Student Development One of the primary duties of a homeroom teacher is to monitor student development, both academically and behaviorally. Homeroom teachers act as mentors, helping students address any challenges they face at school, including learning, discipline, and social issues. By conducting regular monitoring, homeroom teachers can help identify problems early and provide appropriate intervention.

Guidance and Counseling

While there are guidance and counseling teachers (BK) specifically responsible for student issues, homeroom teachers also play a role in providing guidance to students. Homeroom teachers are often the first people students contact when facing problems. Homeroom teachers can provide initial advice or guidance and, if necessary, refer students to the BK teacher for further assistance.

Discipline Guidance

Homeroom teachers are responsible for enforcing discipline in their classrooms. They monitor students' behavior both inside and outside the classroom and ensure they follow school rules. If a student breaks a rule, the homeroom teacher collaborates with the student affairs department or guidance counselor to provide appropriate guidance or educational sanctions.

Character Building and Student Potential Development

In addition to academic aspects, homeroom teachers also play a role in developing students' character. Homeroom teachers help develop positive attitudes, such as responsibility, discipline, cooperation, and independence. They also strive to identify students' interests and talents and provide support and encouragement to develop their potential, both in academic and non-academic areas.

Evaluation and Progress Reports

Homeroom teachers are responsible for preparing periodic evaluations of student progress in their classrooms, including academics, attendance, and behavior. These progress reports are submitted to parents through report cards or parent-homeroom meetings. Homeroom teachers provide explanations of student achievement and recommendations for improvement, if necessary. (Homeroom Teacher, Saturday, August 9, 2025)

With this broad role, homeroom teachers are central figures in supporting students throughout their studies at MTs. Tahfidz Terpadu Anbata. Homeroom teachers help students navigate challenges in their learning and development, and serve as a vital liaison between students, teachers, and parents in creating an optimal educational experience.

Principal Support

The role of the principal in strengthening character education plays an important and crucial role because he or she is the policy maker and director in implementing character education in schools. As a leader and educator, the principal must be a role model for all teachers and students. (Headmaster, Saturday, August 9, 2025).

The following is the support from the principal of MTs. Tahfidz Terpadu Anbata:

Democratic Leadership Style

The strategy for developing character education is built through a democratic leadership style by stimulating subordinates to work together in achieving common goals. Efforts to strengthen character education related to the overall school program, the steps that must be taken are to carefully examine the educational calendar, so that effective days, half-

effective days and ineffective days are found. Like holidays, the number of effective and half-effective days is the basis for compiling extracurricular activity programs so as not to reduce effective learning hours, periodically evaluating the implementation of character education by involving all teachers and school staff. As for the daily duties of the principal, what needs to be done is to allocate more time to improve the quality of character education, student affairs, teacher and employee development, and school development, as well as providing special time to evaluate the progress of character education.

Teacher Supervision

The principal's strategy in implementing character education can also be done with the following steps: encouraging every teacher to undertake continuous professional development (PKB), creating a supervision schedule with the aim of helping teachers to be able to carry out the teaching process optimally.

Student Supervision

In addition, the principal's steps in strengthening character education can also use their own methods, namely by direct approach with students, field surveys, observing student development, addressing each student's problems directly so that the achievement of character formation is more effective. Meanwhile, the key features of effective character education leadership that are the main role of the principal are: as a manager, namely a policy maker who is able to accommodate all student needs related to character education. As a leader, namely providing guidance and supervision, decision-making skills, and communication skills. Encouraging all teachers and employees to be good character models for all students. Awareness of the responsibility in preparing a generation with good character must be possessed by all components in the school. The formation of student character must be started and instilled from the beginning of entry. The *uswah hasanah* approach and providing direction to students to always get used to good morals through words and actions and including material that fosters character in every learning process.

Giving Rewards

MTs. Tahfidz Terpadu Anbata has implemented rewards that make students happy, with the aim of providing encouragement and attention to students if the students concerned can set a good example and are able to obey school regulations, as well as providing appreciation in the form of gifts. The provision of rewards implemented at MTs. Tahfidz Terpadu Anbata is expected to shape good character towards students, especially their discipline in obeying all regulations at MTs. Tahfidz Terpadu Anbata, can also build a positive relationship between teachers and students, because in essence giving gifts is part of the embodiment of the love and affection of a principal and teacher to students. Some of the objectives of rewards at MTs. Tahfidz Terpadu Anbata are: a. Rewards function as a guide and reinforcer of positive responses and correct behavior. b. Rewards are given situationally, at any time so as not to turn into a grease or bribe. c. The provision of rewards must have been through clarity of the problem so that a deep conviction has been obtained. d. Giving rewards is prioritized over applying sanctions and using non-material things is prioritized so that children do not become materialistic.

Giving Punishment

For students of MTs. Tahfidz Terpadu Anbata who do bad morals, the teacher gives a warning and if the action is repeated then the teacher then gives punishment. Educative punishment is giving a sense of misery to students due to negligence of actions or behavior that is not in accordance with the values applied in their environment, for example at school. In implementing punishment with the aim of forming good morals, students must of course pay attention to the limits and conditions. The basis for considering giving punishment is as follows: a. Punishment aims to educate, not to vent anger and to hurt, let alone revenge. b. Avoid punishment in the form of physical punishment that causes physical pain. c. Punishment is educational. d. Giving punishment aims to convince students so that they do not repeat the mistakes they made.

Inhibiting Factors

Environmental influences

Bad environmental factors can damage students' morals through unhealthy environments, negative influences from society, easy access to inappropriate content through technology and the internet, and bad social culture. The biggest factor influencing students at MTs. Tahfidz Terpadu Anbata is the community environment. The community environment shapes the character and moral values of students, so it is important to create a positive and controlled environment to support the formation of strong morals. Students can imitate negative behaviors such as violence, drug use, or criminal acts because they see or interact with people who do them. A negative community environment also influences the way students think and behave, thus potentially forming negative character. An uncondusive community environment that does not emphasize positive values such as honesty and responsibility can affect students' morals. (Head of Madrasah, Saturday, August 23, 2025)

The Influence of Gadget Use

Based on the results of research conducted by MTs. Tahfidz Terpadu Anbata students, 100% use gadgets. This information was obtained from interviews with students, it was found that gadget use is influenced by peers who also use them. Ninth-grade students use gadgets to do assignments, play games, and watch videos on YouTube and TikTok. Based on the interview results, they use their phones for more than 3 hours a day. The results also showed that students with the highest percentage of gadget use have unstable attitudes and emotions. On average, 90% of students have personal cell phones given to them by their parents. Students who are addicted to cell phones have low learning motivation and poor attitudes (Homeroom Teacher, Saturday, August 23, 2025).

With today's technological advances, many games allow the use of microphones for team communication. Furthermore, most games also offer a chat room feature for written communication. Winning in a game can boost a player's morale, while repeated losses can increase mental stress. This makes it easier for players to become emotional when a game doesn't go as expected, and these emotions are often expressed through verbal and written abuse. As a result, many students imitate this behavior, making it a habit.

Low-quality and negative content spread on social media can undermine students' morals and abilities. This is due to the prevalence of content containing elements of ethnicity, religion, race, and intergroup relations (SARA), offensive language, immoral behavior, and other issues. Netizen comments on social media often use vulgar language. Due to excessive use of gadgets, some students become lazy in studying, some even don't do their assignments.

Based on research, it shows that the implementation of the Islamic Education concept at MTs. Tahfidz Terpadu Anbata has succeeded in forming students' noble character, as evidenced by students arriving on time, respecting each other, showing respect to teachers, being polite and courteous, honest, disciplined, responsible, and confident.

CONCLUSION

Strengthening the morals of students through the concept of Islamic education at Mts. Tahfidz Terpadu Anbata Medan is to show respect to teachers: This is done by saying hello , smiling, saying hello, listening carefully when the teacher speaks, respecting the teacher's opinion, and following the teacher's instructions. Being polite and courteous: Students of MTs. Tahfidz Terpadu Anbata behave politely in class and in the school environment, and use good language when talking to teachers. Asking for permission: Students of MTs. Tahfidz Terpadu Anbata ask for permission if they want to leave the class or do something that requires the teacher's permission. Apologizing: When students of MTs. Tahfidz Terpadu Anbata make a mistake, students should apologize to the teacher. Showing respect to friends shows mutual respect and appreciation for differences, helping and assisting friends who need it, especially in academics or other difficulties, behaving honestly and sincerely in every interaction with friends, and not harboring feelings of envy or jealousy over friends' success, being polite and courteous to friends, including greeting them and not discriminating against status, gender, race and so on. Morals: Learning involves respecting and obeying teachers, listening attentively, maintaining a calm and clean environment, and refraining from cheating.

Furthermore, students are expected to be honest, disciplined, polite to their peers, and persistent in their studies, all of which contribute to a quality learning process and a conducive environment.

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