



Vol. 11 No. 2 November 2024 (pp. 141- 158) DOI: 10.17509/t.v11i2.73987  
ISSN : 2580-6181 (Print), 2599-2481 (Online)  
Available online at: <https://ejournal.upi.edu/index.php/tarbowy/index>

## Enhancing noble morals through the implementation of a core of akhlāq education: the Uswah Hasanah method as an approach

Zahra Salsabila Asmarani, Munawar Rahmat, Elan Sumarna  
Universitas Pendidikan Indonesia

### Corresponding Author:

Zahra Salsabila Asmarani, E-mail: [zahrasalsabila@upi.edu](mailto:zahrasalsabila@upi.edu)

**Abstract.** Akhlaq Al-Karimah is the main foundation of behavior in Islam. Rasulullah pbuh. sent to perfect human morals. To make this happen, proper coaching efforts are needed. One of them is through learning the core of akhlāq learning using the uswah method ḥasanah. This research aims to determine the effect of the core of akhlāq learning using the uswah method foundation for improving noble morals. The reason for carrying out this research is based on previous research that indicates that Islamic religious education learning has not yet touched on aspects of meaning and, therefore, needs to be maximized. One way is through learning the core of akhlāq learning using the exemplary method. This research uses a quantitative approach with a quasi-experimental method that compares the control and experimental classes to determine whether there are significant differences between the two classes. The results of this research show that the core of akhlāq learning taught using the uswah method ḥasanah improves students' noble morals.

**Keywords:** *The core of akhlāq learning, method uswah ḥasanah, akhlāq al-karimah*

**Abstrak.** Akhlak mulia merupakan fondasi perilaku utama dalam Islam. Rasulullah PBUH. diutus untuk menyempurnakan akhlak manusia. Untuk mewujudkannya diperlukan upaya pembinaan yang tepat. Salah satunya, melalui pembelajaran pokok akhlak dengan metode uswah ḥasanah. Penelitian ini bertujuan untuk mengetahui pengaruh pembelajaran pokok akhlak dengan metode uswah ḥasanah terhadap peningkatan akhlak mulia. Alasan dilaksanakannya penelitian ini, didasarkan pada penelitian terdahulu bahwa pembelajaran pendidikan agama Islam belum menyentuh aspek makna dan sehingga perlu dimaksimalkan. Salah satunya melalui pembelajaran pokok akhlak dengan metode keteladanan. Penelitian ini menggunakan pendekatan kuantitatif dengan metode quasi eksperimen yang membandingkan kelas kontrol dan kelas eksperimen untuk mengetahui adanya perbedaan yang signifikan di antara kedua kelas tersebut. Hasil dari penelitian ini menunjukkan bahwa pembelajaran pokok akhlak dengan metode uswah ḥasanah berpengaruh terhadap peningkatan akhlak mulia peserta didik.

**Kata Kunci:** *Pembelajaran pokok akhlak, metode uswah ḥasanah, akhlak mulia*

### Article history:

*Received*  
03 July 2024

*Revised*  
15 August 2024

*Accepted*  
01 September  
2024

*Available online*  
06 November  
2024

---

**Copyright:** © 2024. TARBAWY: Indonesian Journal of Islamic Education. This work is licensed under the Creative Commons Attribution Noncommercial ShareAlike 4.0 License

## Introduction

Noble morals are an important aspect in human life, especially for Muslims. Therefore, Islam strongly recommends that its followers not only perform their obligations in worship, but prioritize and apply the wisdom of worship in the form of noble behavior. Thus, faith/creed, worship and noble morals are three continuous and inseparable dimensions (Rahmat, 2020). Faith (akidah) itself is justification in the heart, confessing verbally, and carrying out actions that produce an attitude of submission and acceptance (Asyafah, 2020). So morals are a representation of a person's faith and worship.

The mission of noble morals is also the spirit of the goals of Islamic education. Al-Abrāsy said “... *the true goal of education is the perfection of morals.*” (Syahidin, 2021; Rosyidin, 2009). Likewise, noble morals are stated in the goals of Islamic religious education, as stated by the Ministry of National Education, Islamic religious education aims to foster and increase the faith of students through providing and fostering knowledge, appreciation, practice and experience of students about the Islamic religion so that they become Muslim people who continue to develop in terms of faith, piety to Allah SWT. and have noble morals in personal life, society, nation and state (Bahri, 2023; Kusumastuti, 2020). Thus, in addition to aiming to instill Islamic values, Islamic religious education also aims to foster and develop students so that they are able to practice the values of Islamic teachings in life (Kusumastuti, 2020). The educational objectives are more specifically contained in the elements of Islamic Religious Education which consist of five elements, including the Al-Qur'an-Hadith, Akidah, Akhlak, Jurisprudence and History of Islamic Civilization which are the basic fields of Islamic scholarship (Yuliyanti et al., 2024).

In fact, the goal of realizing noble morals is not only the goal of Islamic education, but is also one of the goals of national education. According to Law no. 20 of 2003 Article 3 which reads: National education functions to develop the character and civilization of the nation, aiming to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, creatively capable, independent and become democratic and responsible citizens (Riri Nurandriani & Sobar Alghazal, 2022).

However, providing noble moral education actually has a heavier responsibility. Because morals are closely related to the behavior and attitudes of students. Where the goal is not only to improve students' knowledge, but to educate and foster behavior, attitudes, character and noble moral personality as a form of understanding of the material being studied (Fatimatzahroh et al., 2019). Therefore, fostering noble morals has its own challenges. Moreover, at this time there are many phenomena and problems for students. Such as cases of bullying which are currently common. The Federation of Indonesian Teachers' Unions (FSGI) in CNN Indonesia explained that throughout January to July 2023, cases of bullying in educational units were rampant with a percentage of 25% in elementary schools, 25% in junior high schools, 18.75% in high schools, 18.75% in vocational schools, 6.2% in MTs and 6.25% in Islamic boarding schools from a total of 16 cases (Wicaksono, 2023). In fact, the latest data from databoks explains the findings of FSGI that throughout 2023, cases of bullying in educational units have increased. Of the 30 cases, 10% were at the high school/equivalent level, 10% at the vocational school/equivalent

level, 30% at the elementary school/equivalent level, and 50% occurred at the junior high school/equivalent level (Annur, 2024).

Not only that, data from Kompas shows that throughout June to July 2023, cases of brawls, especially in Jakarta, increased. Of these cases, 90 percent of the perpetrators of the brawls were students (Olivia, 2023). Likewise, there is a lot of violence, promiscuity, and even drug use among students (Tsoraya et al., 2023). These problems show that moral and character development in educational units has not been optimally realized and that solutions are needed for moral development efforts. If observed, these moral and character problems can be caused by several factors. Among them are related to the role of parents in providing parenting patterns, the role of teachers in educating, the role of society in the student's social environment, the role of the media and current conditions that have an impact on student habits (Faiz et al., 2021). Among these factors, one of the factors is related to the school environment and learning activities. In this regard, moral development, especially in learning activities, has not reached its maximum stage. Morals are seen as mere manners, and finally the implementation of worship (ritual obedience) is not in line with the attitudes and behaviors shown (Masgorgor, 2020). Likewise, according to Azra in (Laeli et al., 2022), that Islamic religious education learning that is currently happening focuses more on methodology, so that the learning pattern focuses more on the teaching process, rather than the learning process. Then Abdullah in Laeli et al., also explained that Islamic religious education learning currently tends to focus on cognitive and theoretical issues, and is less concerned with issues of values and personal aspects. In fact, moral education does not only aim to convey knowledge and theory, but to instill Islamic values and foster commendable behavior in everyday life (Fadhillah, 2020). Therefore, efforts are needed to foster morals that are more optimal, especially in terms of the substance of the material. The essence of religious education is to realize noble morals. To achieve this goal, it is necessary to have a substance of material or core curriculum of religious education that touches on the core themes of religion and character (Rahmat, 2020). These core/main themes are closely related to the scope of morality itself, which is divided into five aspects, including morality towards Allah, morality towards the Messenger of Allah, morality towards oneself, morality towards parents, family and siblings, and morality towards friends, neighbors, and society (Rahmat, 2020). These five aspects are very important fundamentally. And if observed closely, the main theme that is very close to the life and character of students is morality related to oneself. The main theme of noble morality such as politeness, patience, tawakal, and qana'ah, for example, is important to instill in students, considering that morality towards oneself is more contextual and close to life. In addition to being observed from the side of substance and main material, learning strategies are also important components that support the realization of the learning process. There are many strategies that can be implemented, one of which is related to the learning method used. Regarding learning methods, there are various learning methods that can be applied, including conventional learning methods such as lecture methods, question and answer, discussion, demonstration, and other learning methods (Rosyidin, 2009). And in addition to conventional learning methods, Islamic education scholars and scholars such as 'Abd Al-Rahmān Al-Naḥlāwiy and Al-Kaylāniy formulated educational methods that specifically originate from the Qur'an and As-Sunnah. This method is called the Qurani method (Syahidin, 2021; Rosyidin, 2009).

The Quranic method is the result of research on the Qur'an and As-Sunnah related to the ways of Allah SWT. and the Prophet Muhammad PbuH. in presenting Islamic knowledge and teachings. The Quranic learning method includes seven methods, including the amśāl method, the qisṣah method, the 'ibrah mau'izah method, the targhīb wa tarhīb method, the tajribi method, the ḥiwār method, and the uswatun ḥasanah method. These learning methods have their own advantages and strengths (Syahidin, 2021). This method is one of the right learning methods in implementing Islamic religious education, especially the development of noble morals. This cannot be separated from the development of morals itself which is closely related to human behavior and character as subjects of education. In this regard, the Qur'an has presented everything related to humans that comes directly from Allah SWT., as the Creator. Included in the concept of education. The Qur'an can reveal concepts that lead to educational theory. Likewise, the Sunnah makes the Prophet Muhammad PBUH an ideal figure in noble morals (Syahidin, 2021).

The Qur'anic learning methods that can be implemented in moral development are certainly diverse. One of them is the uswah ḥasanah learning method. The uswah ḥasanah method is a learning method that provides an example in the form of a good example to students both in actions and in speech. In its implementation, the uswah ḥasanah method not only conveys messages about morals, but bases them on the example of the Prophet Muhammad PBUH and pious people, and provides direct examples in students' lives. In addition, teachers also strive to provide an example and follow the example of the Prophet Muhammad PBUH. (Syahidin, 2021). This method is very appropriate for moral education which aims to instill Islamic values in the behavior, attitudes and personalities of students.

So far, there have been several studies that discuss the development of noble morals through PAI learning. For example, several previous studies that Nurpajar conducted in 2020 with the title *Pengaruh Pendidikan Agama Islam terhadap Akhlak Peserta Didik*. There is also a research by Nasruddin et al., in 2021 entitled *Pengaruh Pendidikan Agama Islam di Sekolah terhadap Perilaku Anak di Rumah (Studi Kasus TK Aisyiyah 5 Kota Magelang)*. Then Albanna and Syafrianti's research in 2021 with the title *Pengaruh Mata Pelajaran Pendidikan Agama Islam (PAI) dan Keteladanan Orang Tua Terhadap Akhlak Siswa di SMA Budi Dharma Dumai*. Furthermore, Mahmudah and Hidayat's research in 2022 entitled *Pengaruh Pendidikan Agama Islam terhadap Karakter Siswa pada Pembelajaran Daring di Sekolah Dasar*. As well as Saragih's research in 2023 entitled *Pengaruh Pendidikan Agama Islam terhadap Sikap Sosial SMP IT Al Jawahir*.

These studies show that there is a relationship between PAI learning/moral learning and the improvement of noble morals in an effort to foster morals. In contrast to these studies, this research focuses on learning the main morals in PAI subjects with the *uswah ḥasanah* method to improve morals in an effort to develop students' noble morals.

From the explanation of the above phenomenon, the author feels interested and motivated to research related to the influence of learning the main morals by using the *uswah ḥasanah* learning method on improving the noble morals of students. And because the author has not found any research related to the influence of learning the main morals through the *uswah ḥasanah* method on improving the noble morals of students, the author is interested in

conducting a research entitled “*Implementation of Basic Moral Learning with the Uswah Hasanah Method to Improve Noble Morals*”.

This study aims to describe the condition of noble morals of students before learning the main morals with the *uswah ḥasanah method*, to describe the implementation of learning the basic morals with *the uswah ḥasanah method* in improving noble morals, to describe the noble moral conditions of students after learning the basic morals with *the uswah ḥasanah method*, and to describe the influence of learning the main morals with *the uswah ḥasanah method* on improving the noble morals of students.

## **Methods**

This study aims to determine the effect of learning the basic principles of morality with the *uswah ḥasanah* learning method on improving the noble morality of students. Therefore, this study is appropriate to use a quantitative approach, considering that the quantitative approach is a confirmatory study, namely providing evidence in the form of statistical analysis and numbers (Sugiyono, 2023). Likewise, it is explained (Creswell, 2010) that quantitative research tests certain theories by examining the relationship between variables.

Quantitative approaches include survey and experimental methods, where in the experimental method, it is used to find the effect of certain treatments under controlled conditions (Sugiyono, 2023). The experimental method is a quantitative study used to find and describe the effect of treatment on (results) under controlled conditions (Sugiyono, 2023). Likewise, according to (Arikunto, 2013) the experimental method aims to find a causal relationship between two variables that are deliberately caused. Therefore, this method is used by researchers to see and describe the influence of learning the main points of morality on improving students' noble morality. Furthermore, to describe the influence of learning the main points of morality on improving students' noble morality, researchers chose a quasi-experimental design. This refers to the opinion of (Alpansyah & Hashim, 2021), that quasi-experiments are experimental research that has treatments and outcome measures. Therefore, in this study, researchers chose two classes, namely one experimental class and one control class. The experimental class is a class that receives treatment/treatment of learning the main points of morality through the *uswah ḥasanah method*. While the control class is a class that does not receive treatment of learning the main points of morality through the *uswah ḥasanah method* and is a comparison for the experimental class.

## **Results and Discussion**

### *Experimental Class Pretest Conditions*

To describe the experimental class pretest conditions, the researcher used a frequency table in the SPSS application.

Table 1. Experimental Class Pretest Score Statistics

<b>Statistics</b>		
Experimental Class Pretest Score		
N	Valid	32
	Missing	0
Mean		9.5313
Std. Error of Mean		.67648
Median		10.0000
Std. Deviation		3.82677
Variance		14.644
Skewness		.167
Std. Error of Skewness		.414
Kurtosis		-.689
Std. Error of Kurtosis		.809
Range		15.00
Minimum		3.00
Maximum		18.00
Percentiles	10	4.3000
	25	6.2500
	50	10.0000
	75	12.7500
	90	15.0000

Based on the output of the statistics table above, it can be seen that there are 32 cases analyzed and all of them are valid or completely filled in, and there are no empty/missing cases. The mean shows the average pretest score of the experimental class, which is 9.5. The lowest score of the pretest in the experimental class is 3, and the highest score is 18.

From the frequencies table of SPSS data processing based on the pretest results in the experimental class, the average respondent score is 9.5 out of a maximum score of 20. The highest score is 18, and the lowest score is 3. The three categories of numbers based on the pretest score in the form of average, highest and lowest represent a picture of the initial conditions of the noble morals of students in the experimental class. This is in accordance with the opinion of Alpansyah & Hashim (2021), p. 66 in the book *Quasi Experiment* which states that the initial conditions based on the pretest results can be observed from the frequency table which includes the average score, highest score and lowest score.

According to the three-level category formula, the average value of 9.5 from a maximum score of 20 indicates the initial condition of morals in a moderate condition/category because it is below the score of 13.3. While the highest value of 18 indicates the initial condition of the noble morals of students is high because it is in the range of 13.3 to 20. While the lowest value of 3 indicates the initial condition of noble morals is low because the number is far below 6.6. This condition stimulates researchers to take action in the experimental class because the average score is still in the moderate category, namely 9.5 and the highest value above 13.3 is only 5 respondents/students or 16%. Researchers assume that if action is taken, the score will increase.

In addition, the basic learning of morals with the uswatun hasanah method is very important to be carried out in class, according to the opinion of Almafahir & Alpriansyah (2021, p. 180) that the implementation of moral development is integrated into four interconnected strategies, namely through learning, through daily activities, through school programs, and building communication with parents. Likewise, Karlina (2021, p. 365) explained that the strategy for moral development is carried out through two things, namely daily activities consisting of learning in class and outside the classroom, as well as religious programs. Likewise, according to the opinion of Tafsir (2004), moral development is part of general education that must be held in educational institutions. Based on the output of the statistics table above, it can be seen that there are 32 cases analyzed and all of them are valid or completely filled in, and there are no empty/missing cases. The mean shows the average pretest score of the experimental class, which is 9.5. The lowest score of the pretest in the experimental class was 3, and the highest score was 18.

#### *Pretest Conditions of the Control Class*

Similar to the experimental class, to describe the conditions of the initial test of the control class, the researcher used a frequency table in the SPSS application.

Table 2. Statistics of Pretest Scores of the Control Class

Statistics		
Control Class Pretest Score		
N	Valid	32
	Missing	0
Mean		8.3125
Std. Error of Mean		.67716
Median		8.0000
Std. Deviation		3.83059
Variance		14.673
Skewness		.281
Std. Error of Skewness		.414
Kurtosis		-.341
Std. Error of Kurtosis		.809
Range		14.00
Minimum		2.00
Maximum		16.00
Percentiles	10	2.3000
	25	6.0000
	50	8.0000
	75	11.0000
	90	14.4000

Based on the output of the statistics table above, it can be seen that there are 32 cases analyzed and all of them are valid or completely filled in, and there are no cases that are not filled

in. The mean shows the average of the pretest scores in the control class, which is 8.3. The lowest score of the pretest data in the control class is 2, while the highest score is 16.

From the SPSS pretest data processing table in the control class, an average score of 8.3 was obtained from a maximum score of 20, the highest score was 16 and the lowest score was 2. The three average scores, the highest and the lowest in the control class indicate the initial conditions of the noble morals of students in the control class. This is also in accordance with the opinion of (Alpansyah & Hashim, 2021), p. 66 in the book *Quasi Experiment* which states that the initial conditions based on the pretest results can be observed from the frequency table which includes the average score, the highest score and the lowest score.

Furthermore, based on the three-level category formula, the average value of 8.3 from a maximum score of 20 indicates that the initial condition of the noble morals of students in the control class is relatively moderate because it is not far from the moderate category, which is between 6.6 and 13.3. While the highest value of 16 also indicates that the condition of the noble morals of students is high because it is in the range above 13.3. Likewise, the lowest value of 2 indicates that the condition of the noble morals in the control class is low because the number is far from the low category below 6.6.

The values in this control class are the basis for comparison for the experimental class regarding the initial condition of the noble morals of students. And then the main learning treatment of morals is carried out without involving the control class. From the description of the pretest data for the experimental and control classes, it is known that the average scores of the experimental and control classes are both in the moderate category, although there is a difference of 1 score.

#### *Implementation of Basic Moral Learning with the Uswah Ḥasanah Method*

The researcher carried out the learning treatment for three meetings, with each main material being politeness, patience, tawakal and qanaah.

The implementation of basic moral learning with the uswah ḥasanah method can be observed from the second treatment, about learning the essential material of patience. In this material, the essential sub-materials include: understanding patience, the virtues of patience in the Qur'an and hadith, parts of patience, exemplary stories of the Prophet Muhammad and the Prophets about patience, and the implementation of patience in everyday life.

In providing treatment with this patience material, the researcher acts as a teacher, murabbi (educator), motivator, and facilitator. The role of the murabbi is related to the role of the teacher in providing moral education about patience and trying to be a good role model in the learning process. The role of the motivator is related to the teacher's ability to provide inspiring stories so that students are motivated to practice noble morals in their daily lives. The role of the facilitator is related to the teacher's ability to facilitate students to be active, express opinions and participate in learning activities well (Nasrudin et al., 2023).

Furthermore, the main learning of morals with the material of patience through the uswah ḥasanah method is carried out with several steps/activities, including preliminary activities, core activities, and closing activities.



1. Preliminary activities
  - a. The teacher pays attention to the readiness of students, opens the lesson with basmallah and greetings, prays with students, introduces himself and checks the attendance of students.
  - b. The teacher conducts apperception, asks about the previous material and connects the material with the theme of patience.
  - c. The teacher conveys the learning objectives.
  - d. The teacher provides motivation about the special qualities of patience.
2. Core activities
  - a. The teacher conveys the meaning of patience.
  - b. The teacher conveys the virtues of patience in the Qur'an and hadith.
  - c. The teacher conveys the parts of patience.
  - d. The teacher explains the exemplary story of the Prophet Muhammad and the Prophets about patience.
  - e. Students accompanied by the teacher provide examples of the implementation of patience in everyday life
  - f. Students express their opinions about the wisdom of the story of the Prophet Muhammad and the Prophets about patience.
  - g. Students discuss and ask questions about the theme of patience.
3. Closing activities
  - a. Students accompanied by the teacher conclude the learning material about patience.
  - b. Students are asked to explain again the virtues of patience and its wisdom.
  - c. The teacher informs the theme of the next meeting.
  - d. The teacher provides actual advice about patience in everyday life.
  - e. The teacher and students pray to end the learning activity.

Then, the activities and conditions of students (respondents) during the learning process, it can be observed that students are actively involved in learning such as reading verses of the Qur'an and hadith, giving examples, giving opinions and asking questions. Likewise, learning is carried out conductively. The following is documentation of the main learning activities of morals with the *uswah hasanah* method at the second meeting.

What the researcher/teacher did was in accordance with the opinion of Almafahir & Alpiansyah (2021, p. 180), who said that moral learning must be comprehensive, comprehensive material, the method is instilling values and providing examples to students both in class and outside the classroom. Even according to Bahri (2023 p. 13), the method of moral development must be in the form of role models, habits and advice or stories. According to Rahmawati (2020 p. 490), this moral development can be implemented through the learning process. Even according to Azis, (2023 p. 140) the process of learning morals aims to improve morals based on the Qur'an and the personality of the Prophet Muhammad in a planned manner. Meanwhile, the basic moral material presented by the teacher in the experimental class includes politeness, patience, trust and *qana'ah* in accordance with what was stated by Ibn Qayyim Al-Jawzi, where the basic morals include patience, *tawāḍu'*, *khusu'*, shame, gratitude, *itsyar*, *sidiq* and sincerity (Hsy and Suherman, 2021, p. 116). In fact, the main material on morals is very much in line with

the opinion of Sari (2020) in Ahmad (2022, p. 283), which states that politeness includes polite speech, behavior and appearance. .

Likewise, according to Iwan (2023), mutual respect, apologizing, helping each other, saying thank you, helping each other and socializing with other people are part of good manners. And the Messenger of Allah. He is the most polite person, gentle in speaking, acting and looking. According to Hassan (2022, p. 87), Rasulullah was a person who did not know anger and revenge except for those who violated Allah SWT's prohibitions.

Likewise, when the teacher conveys the basic morals of tawakal and qana'ah, the teacher presents the figure of the Prophet Muhammad. and the Prophets as *uswah ḥasanah* are relevant to the opinion of Ardian et al. (2023, p. 806), challenges the story of the resignation of Prophet Ya'qub and Prophet Yūsūf, that tawakal is surrender which was once carried out perfectly by the story of Prophet Jacob who lost his beloved child and the story of Prophet Yūsūf who was oppressed by his brother ending happily. Likewise, according to Susanti (2021, p. 277), qana'ah is receiving with a sense of contentment and gratitude, and Rasulullah Pbuḥ. I have been qana'ah since childhood (Hassan, 2022 p. 460). Through the *uswah ḥasanah* method, it is possible for teachers and students to learn the basics of morals through stories exemplified by the Prophet Muhammad. and pious people (Nasrudin & Fakhrudin, 2023). So the implementation of the main learning of morals delivered by the teacher with the steps is in accordance with the opinion of Wati (2023 p. 109) who stated that the implementation of the *uswah ḥasanah* method is used in education, where educators can tell the stories of the Prophets and pious people.

Even according to Syahidin (2012, p. 185), teachers can deliberately provide good examples to students for them to imitate. Then Syahidin (2021) added that the steps of the *uswah ḥasanah* method can be carried out by teachers before entering learning to convey messages about the commendable nature of the Prophet Muhammad PBUH. commendable behavior that can be emulated, examples of exemplary behavior and the benefits of emulating them, and direct examples of exemplary behavior. The steps for implementing the main points of morality can then be implemented by providing examples/models of noble morality in life, by telling stories of exemplary behavior of pious people as inspiration. can encourage students to emulate noble morals.

#### *Final Test/Posttest Conditions of Experimental Class*

Similar to describing the initial conditions, to describe the final test conditions of the experimental class, the researcher used a frequency table in the SPSS application.

Table 3. Statistics of Posttest Scores of Experimental Class

<b>Statistics</b>		
<b>Experimental Class Posttest Score</b>		
N	Valid	32
	Missing	0
Mean		11.0625
Std. Error of Mean		.76059
Median		11.0000
Std. Deviation		4.30257
Variance		18.512
Skewness		.361
Std. Error of Skewness		.414
Kurtosis		.032
Std. Error of Kurtosis		.809
Range		17.00
Minimum		3.00
Maximum		20.00
Percentiles	10	5.3000
	25	8.0000
	50	11.0000
	75	13.0000
	90	18.7000

Based on the statistics table output above, it can be seen that there are 32 cases analyzed and all of them are valid, and there are no unfilled cases. The mean shows the average posttest score of the experimental class, which is 11. The lowest score from the posttest data in the experimental class is 3, and the highest score is 20.

From the SPSS data processing frequencies table, the posttest score in the experimental class obtained an average score of 11 out of a total score of 20, the highest score was 20, and the lowest score was 3. The three categories of numbers based on the posttest, namely the average, highest and lowest, represent a picture of the final condition of the noble morals of students in the experimental class. This is also in accordance with the opinion of (Alpansyah & Hashim, 2021), p. 66 in the book *Quasi Experiment* which states that the initial conditions based on the pretest results can be observed from the frequency table which includes the average score, highest score and lowest score.

From the three-level category formula, it can be analyzed that the average score of 11 out of a total score of 20 indicates that the final condition of the noble morals of students in the experimental class has shown a change in the increase in score from the pretest score, although it is still classified as a moderate category because it is still in the range of 6.6 to 13.3. While the highest score of 20 indicates that the final condition of the noble morals of students in the experimental class is high because it exceeds the high score category of 13.3 and even matches the highest score of 20. While the lowest score is still 3 and this shows that the final condition of the noble morals is still the same as the pretest score, the number is below 6.6. From the

presentation of the quantitative data above, it can be analyzed that the average posttest score of the experimental class has shown an increase compared to the pretest score of 3 points. Likewise, the highest score in the experimental class has shown an increase with a perfect score of 20. Although the lowest score is still 3, the frequency is decreasing. This certainly shows that the implementation of basic moral learning with the *uswah hasanah* method has an influence and increase. This is indicated by the increasing average score and the highest score which also increased.

#### *Final Test/Posttest Conditions of the Control Class*

Similar to describing the final conditions of the experimental class, to describe the final test conditions of the control class, the researcher used a frequency table in the SPSS application.

Table 4. Statistics of Posttest Scores of the Control Class

<b>Statistics</b>		
Control Class Posttest Score		
N	Valid	32
	Missing	0
Mean		7.2188
Std. Error of Mean		.44616
Median		7.0000
Std. Deviation		2.52388
Variance		6.370
Skewness		.726
Std. Error of Skewness		.414
Kurtosis		.463
Std. Error of Kurtosis		.809
Range		10.00
Minimum		3.00
Maximum		13.00
Percentiles	10	4.3000
	25	5.2500
	50	7.0000
	75	8.0000
	90	11.7000

Based on the output of the statistics table above, it can be seen that there are 32 cases analyzed and all of them are declared valid, and there are no empty cases. The mean shows the average posttest score of the control class, which is 7.2. The lowest score of the posttest data in the control class is 3, and the highest score is 13.

From the SPSS posttest data processing table in the control class, an average score of 7.2 was obtained from a maximum score of 20, the highest score was 13 and the lowest was 3. The three average scores, the highest and the lowest in the control class indicate the final condition of the noble morals of students in the control class. This is also in accordance with the opinion of (Alpansyah & Hashim, 2021), p. 66 in the book *Quasi Experiment* which states that the initial

conditions based on the pretest results can be observed from the frequency table which includes the average score, the highest score and the lowest score.

Furthermore, based on the three-level category formula, the average score of 7.2 from a maximum score of 20 indicates that the final condition of the noble morals of students in the control class is relatively unchanged from the pretest score and even drops lower and is in the medium category between 6.6 and 13.3. While the highest score of 13 indicates that the final condition of the noble morals of students is not included in the high category because it is below the range between 13.3. Likewise with the lowest score of 3. Thus, the posttest score in this control class did not show an increase, even tending to decrease. This could happen for several reasons, including, it is likely that the answers of students in the control class are unstable. Posttest scores that tend to be stable such as scores and increase are possibly caused by the moral learning treatment received by students. While the posttest scores in the control class that tend to decrease such as the average score and the highest score, are likely caused by the control class not receiving action in the form of learning. This also proves that the implementation of the main points of noble morals with the uswah ḥasanah method carried out by researchers/teachers in the experimental class has an effect on improving the noble morals of students.

#### *The Effect of Learning the Main Points of Morals with the Uswah Ḥasanah Method*

In this section, the researcher describes the results of the inferential analysis to determine the effect of learning the main points of morals with the uswah ḥasanah method on improving noble morals. To determine the effect of learning the main points of morals, a difference test was conducted on the posttest scores in the experimental class and the control class through parametric statistics (Independent T-Test) or nonparametric (Mann-Whitney U Test). Parametric statistics are carried out with the prerequisites of normality tests and homogeneity tests. Meanwhile, if the normality requirements are not met, then the difference test is carried out with nonparametric statistics (Mann-Whitney U Test).

#### Normality Test

In conducting the normality test, the researcher was assisted by the SPSS version 26 application. The criteria for data normality are if the sig. value  $> 0.05$ , then the data is normally distributed. Meanwhile, if the sig. value  $< 0.05$ , then the data is not normally distributed. The following are the results of the posttest score normality test for the experimental class and the control class.

Table 5. Posttest Score Normality Test for  
the Experimental Class and the Control Class

Tests of Normality							
	Kelompok Kelas	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
Nilai Posttest	Kelas Kontrol	.191	32	.004	.929	32	.037
	Kelas Eksperimen	.122	32	.200*	.962	32	.314
*. This is a lower bound of the true significance.							
a. Lilliefors Significance Correction							

In conducting the normality test, the researcher was assisted by the SPSS version 26 application. The criteria for data normality are if the sig. value  $> 0.05$ , then the data is normally distributed. Meanwhile, if the sig. value  $< 0.05$ , then the data is not normally distributed. The following are the results of the normality test for the posttest scores of the experimental class and the control class.

In this study, the number of samples taken was more than 50 people. Therefore, the normality test uses Kolmogorov-Smirnov. Based on the output of the test of normality table above, it can be seen that the significance values of the control class and the experimental class are 0.004 and 0.200 respectively, one of which is less than 0.05. Thus, it can be concluded that the posttest scores of the control class and the experimental class to be compared are not normally distributed. Because the data is not normally distributed, the homogeneity test is not carried out. Likewise, because the normality assumption is not met, the difference test is continued with nonparametric statistics, namely the Mann-Whitney U Test.

### *Difference Test*

The posttest score data of the control class and the experimental class are not normally distributed. Therefore, the difference test is carried out using the Mann-Whitney U Test. To determine the difference in the average between the experimental class and the control class, the sig. value of the Mann-Whitney U Test is compared with the probability value (0.025) (2-tailed). If the sig. value  $> 0.025$ , then  $H_0$  which states that there is no difference in the average between the experimental class and the control class is accepted. Conversely, if the sig. value  $< 0.025$ , then  $H_0$  which states that there is no difference in the average between the experimental class and the control class is rejected. The following table shows the results of the Mann-Whitney U Test on the posttest scores of the experimental class and the control class with the help of SPSS version 26.

Table 6. Mann-Whitney U Test Posttest Scores  
of the Experimental Class and the Control Class

Statistics Test <sup>a</sup>	
	Posttest Value
Mann-Whitney U	224.500
Wilcoxon W	752.500
Z	-3.877
Asymp. Sig. (2-tailed)	.000
a. Grouping Variable: Kelompok Kelas	

Based on the table above, it is known that the significance value of 0.000 is smaller than 0.025. So  $H_0$  which states that there is no difference in the average between the experimental class and the control class is rejected. Thus, it can be concluded that there is a significant difference between the average posttest of the control class and the experimental class in learning the main points of morality with the *uswah ḥasanah* method.

Based on the results of the difference test, it can be seen that the significance value of 0.000 is smaller than 0.025, which means that  $H_0$  which states there is no difference in the

average between the two groups (experimental and control) is rejected. This means that there is a significant difference in the average scores of the control class and the experimental class. This shows the influence of the implementation of the main points of morality with the *uswah ḥasanah* method on improving the noble morality of students.

The implementation of the main points of morality with the *uswah ḥasanah* method which has an influence on improving noble morality confirms previous research. Such as the research of Acep Ceptiana Nurpraja (2023) which stated that there was an influence of PAI learning on students' morals with a correlation of 0.80 and a T count of 7.659, Albana's research (2021), stated that there was an influence of PAI learning on the morals of high school students with an F count of 48.918, and the research of Rizki Andira Saragih and Dianto (2023) which illustrated the influence of PAI on students' social attitudes with the results of the N-Gain test showing a score of 83.67% more than the minimum average value.

## Conclusion

First, the initial condition of the noble morals of students in the experimental class and control class showed a moderate category. Second, the implementation of the main morals through the *uswah ḥasanah* method to improve noble morals was carried out by researchers through a quasi-experiment in the experimental class with a control class as a comparison. In the experimental class, the teacher delivered the essential material of the main morals of politeness, patience, *tawakal*, and *qana'ah* using the *uswah ḥasanah* method, one of which was by conveying exemplary stories of the Prophet Muhammad and pious people. Third, the final condition of the noble morals of students in the experimental class was better than the control class. This shows that the final condition of the noble morals of the experimental class is better than the control class. Fourth, the results of the difference test showed a significant difference in the average posttest of the experimental class and the control class. This shows that there is an influence of learning the main points of morals with the *uswah ḥasanah* method on improving noble morals.

## References

- Alpansyah, & Hashim, A. T. (2021). *Kuasi Eksperimen (Teori dan Penerapan dalam Penelitian Desain Pembelajaran)*. Guepedia.
- Al-Qaradhawi, Y. (2022). *Akhlak Islam*. Pustaka Ak-Kautsar.
- Annur, C. M. (2024). Ada 30 Kasus Bullying Sepanjang 2023, Mayoritas Terjadi di SMP. *Databoks*.
- Arikunto, S. (2013). *Prosedur Penelitian : Suatu Pendekatan Praktik*. PT Rineka Cipta.
- Asyafah, A. (2020). *Akidah Islam*. UPI Press.
- Bahri, S. (2023). *Membumikan Pendidikan Akhlak : Konsep, Strategi, dan Aplikasi*. Mitra Cendekia Media.
- Bukhārī, I. (2019). *Kitab Shahih Bukhari Jilid 3* (Y. Hemdi, Ed.). PT Gramedia Pustaka Utama.
- Creswell, J. W. (2003). *Research Design: Qualitative & Quantitative Approaches*. KIK Press.
- Creswell, J. W. (2010). *Research Design (Pendekatan Kualitatif, Kuantitatif, dan Mixed)*. Pustaka Pelajar.
- Fadhilah, Z. N. (2020). Peran Guru Pendidikan Agama Islam dalam Membina Akhlak Siswa di SMP Islam Al Hidayah Jatiuwung Tangerang. *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam*, 1(1), 83–103. <https://doi.org/10.33853/jm2pi.v1i1.72>

- Faiz, A., Soleh, B., Kurniawaty, I., & Purwati, P. (2021). Tinjauan Analisis Kritis Terhadap Faktor Penghambat Pendidikan Karakter Di Indonesia. *Jurnal Penelitian Bidang Pendidikan*, 27(2), 82. <https://doi.org/10.24114/jpbp.v27i2.24205>
- Fatimatuzahroh, F., Nurteti, L., & Koswara, S. (2019). Upaya Meningkatkan Hasil Belajar Peserta Didik pada Mata Pelajaran Akidah Akhlak Melalui Metode Lectures Vary. *Jurnal Penelitian Pendidikan Islam*, 7(1), 35. <https://doi.org/10.36667/jppi.v7i1.362>
- Isnawan, M. G., Nahdlatul, U., & Mataram, W. (2020). *Kuasi-Eksperimen* (Issue February).
- Kusumastuti, E. (2020). *Hakekat Pendidikan Islam: Konsep Etika dan Akhlak Menurut Ibn Miskawaih*. CV. Jakad Media Publishing.
- Laeli, N., Yusuf, M., Jannah, S. R., & ... (2022). Pelaksanaan Model Pendekatan Pembelajaran Contextual Teaching and Learning (CTL) Pada Mata Pelajaran Fiqih. ... : *Jurnal Pendidikan ...*, 1(20).
- Masgorgor, S. (2020). Strategi Guru Pendidikan Agama Islam dalam Pembinaan Akhlak Mulia Siswa di SMA Negeri 1 Sosa Kabupaten Padang Lawas Siti. *Jurnal : Studi Multidisipliner*, 7(1), 130–142.
- Nasrudin, E., & Fakhruddin, A. (2023). Penguatan pendidikan karakter religius mahasiswa melalui program tutorial keagamaan. *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 7(2). <https://doi.org/10.21776/ub.waskita>
- Nasrudin, E., Supriadi, U., & Firmansyah, M. I. (2023). *Analisis Motivasi Belajar Siswa dalam Pembelajaran PAI dengan Metode Ceramah di SD Kelas Tinggi*. 32(02), 152–161.
- Oktavia, R. (2018). Analisis Pemahaman Konsep Konservasi Sumber Daya Alam Pada Masyarakat di Kecamatan Tripa Kabupaten Nagan Raya. *Prosiding Seminar Nasional*, 6(1), 699–703.
- Olivia, X. (2023). Angka Tawuran di Jakpus Meningkat pada Juli, 90 Persen Pelakunya Remaja. *Kompas.Com*.
- Rahmah, Z. A., & Ermawati, I. R. (2021). Pengaruh Model Pembelajaran Contextual Teaching and Learning terhadap Hasil Belajar Matematika Siswa Sekolah Dasar. *Jurnal Basicedu*, 6(1), 364–371. <https://doi.org/10.31004/basicedu.v6i1.1916>
- Rahmat, M. (2020). Ilmu Akhlak Untuk Meningkatkan Iman dan Takwa, Kemuliaan Diri, dan Harmoni dengan Sesama. In *Angewandte Chemie International Edition*, 6(11), 951–952. (Vol. 3, Issue 1).
- Riri Nurandriani, & Sobar Alghazal. (2022). Konsep Pendidikan Islam Menurut Ibnu Khaldun dan Relevansinya dengan Sistem Pendidikan Nasional. *Jurnal Riset Pendidikan Agama Islam*, 27–36. <https://doi.org/10.29313/jrpai.v2i1.731>
- Rosyidin, D. (2009). *Konsep Pendidikan Formal Islam*. Pustaka Nadwah.
- Salsabila, U. H., Jaisyurohman, R. A., Wardani, M. T., Yuniarto, A. A., & Yanti, N. B. (2020). Implementasi Pembelajaran Pendidikan Agama Islam Dalam Membentuk Pribadi Akhlakul Karimah. *Jurnal Pendidikan Dan Sains*, 2(3), 370–385.
- Sianturi, R. (2022). Uji homogenitas sebagai syarat pengujian analisis. *Jurnal Pendidikan, Sains Sosial, Dan Agama*, 8(1), 386–397. <https://doi.org/10.53565/pssa.v8i1.507>
- Sugiyono. (2021). *Statistika untuk Penelitian*. Alfabeta.
- Sugiyono. (2023). *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D dan Penelitian Pendidikan)*. Alfabeta.



- Syahidin. (2021). *Aplikasi Model Pendidikan Qurani dalam Pembelajaran Agama Islam di Sekolah*. UPI Press.
- Tsoraya, N. D., Khasanah, I. A., Asbari, M., & Purwanto, A. (2023). Literaksi : Jurnal Manajemen Pendidikan Pentingnya Pendidikan Karakter Terhadap Moralitas Pelajar di Lingkungan Masyarakat Era Digital. *Literaksi : Jurnal Manajemen Pendidikan*, xx(xx), 8.
- Usmadi, U. (2020). Pengujian Persyaratan Analisis (Uji Homogenitas Dan Uji Normalitas). *Inovasi Pendidikan*, 7(1), 50–62. <https://doi.org/10.31869/ip.v7i1.2281>
- Wicaksono, A. (2023). Temuan Serikat Guru: 50 Persen Perundungan di 2023 Terjadi di SD-SMP. *CNN Indonesia*.
- Yuliyanti, M., Agustin, A., Utami, S. D., Purnomo, S., & Wijaya, S. (2024). *Jurnal Inovasi Pendidikan*. 6(1), 634–649.

