BUILDING STUDENT MORALITY AND ETHICS AT MA NURUL HASAN BRANI WETAN: BASIC LEARNING STRATEGY IN EFFECTIVE STUDENT CHARACTER BUILDING

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ABSTRACT

This study aims to describe the implementation of the basic learning strategy in shaping students' morality and ethics at MA Nurul Hasan Brani Wetan, as well as to identify the obstacles encountered during its implementation. The research employed a descriptive qualitative method, with data collected through observation, in-depth interviews, and documentation. The findings indicate that the basic learning strategy is applied through positive habituation, teacher role modeling, integration of values into learning, and reinforcement of Islamic-themed extracurricular activities. This strategy has proven effective in significantly enhancing students' moral and ethical awareness. However, its implementation still faces challenges, such as the lack of parental involvement, the negative influence of social media, and limited teacher capacity in managing character education. The study recommends the need for synergy between schools, families, and communities, as well as regular teacher training to optimize the implementation of value-based character development strategies.
Keywords: *Basic Learning, Morality and Ethics, Character Education*

INTRODUCTION

Education not only serves as a vehicle for the transfer of knowledge, but also as the main means in shaping the character, morality, and ethics of students (Siregar et al., 2024) . In this context, Islamic educational institutions such as Madrasah Aliyah (MA) bear a great responsibility in shaping the personality of students with noble character, in line with the goals of national education and Islamic values.

The moral challenges of today's young generation, such as the increase in deviant behavior, lack of social concern, and declining spirit of responsibility and honesty, indicate the urgency of an educational approach that is not only cognitive, but also affective and psychomotor. Learning strategies that touch the spiritual and social aspects of students are crucial to be implemented within the framework of sustainable character education (Bonita & Ali, 2024) .

One potential approach in this regard is the basic learning strategy, which is a learning strategy that emphasizes the strengthening of basic life values such as

honesty, responsibility, cooperation, and empathy (Bakari et al., 2024) . This strategy is in line with efforts to build student character holistically and continuously in the school environment. MA Nurul Hasan Brani Wetan as an Islamic-based educational institution has a strategic role in instilling moral and ethical values through this approach, both inside and outside the classroom.

The phenomenon of moral degradation among adolescents reinforces the importance of value-based learning strategies. Previous research reveals that the integration of moral values into learning is effective in increasing students' ethical awareness (Kurniasih, D., & Sulaiman, 2020) . Meanwhile, participatory and active learning approaches are proven to be able to internalize noble values in students' lives (Putri, D. A., & Handayani, 2018) . However, most of the previous studies focused more on primary and secondary education in general, not many have examined in depth the context of applying basic learning strategies in Islamic educational institutions at the Madrasah Aliyah level, especially with a specific approach to student morality and ethics.

Most of the previous studies discussed character education in general without elaborating on the basic learning approach specifically in the context of Islamic-based madrasah. There have not been many in-depth studies on the effectiveness and obstacles of this strategy in shaping morality and ethics at the MA level, especially in rural environments such as MA Nurul Hasan Brani Wetan. This research offers a contextual approach to basic learning strategies in a typical Islamic education environment. By focusing on the morality and ethics of MA students, this research contributes to the understanding of the implementation of value-based character education in a local and religious context.

Theologically, character education is an integral part of Islamic teachings. The Qur'an emphasizes the importance of noble character in the life of a Muslim. As Allah SWT says in Surah Al-Qalam verse 4:

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

"And you are indeed of great character." (QS. Al-Qalam: 4)

This verse emphasizes that the Prophet Muhammad (SAW) is the main example in morals that should be the main reference in character education. Therefore, instilling morals and ethics in students is an integral part of the education process in an Islamic perspective.

Based on the explanation above, the following is the problem formulation that will be discussed by the researcher:

1. How is the implementation of basic learning strategy to build students' morality and ethics at MA Nurul Hasan Brani Wetan?
2. How are the obstacles faced in the application of basic learning strategies for student morality and ethics at MA Nurul Hasan Brani Wetan?

Based on the problem formulation above, this research is important to understand the extent to which basic learning strategies are applied in shaping the moral and ethical character of students at MA Nurul Hasan Brani Wetan, as well as to identify various challenges faced in the implementation process. Thus, the results of this study are expected to contribute to the development of more effective and applicable learning strategies in the context of Islamic education, especially in efforts to strengthen students' moral and ethical values in a sustainable manner.

RESEARCH METHODS

This research uses a descriptive qualitative approach. This approach was chosen to describe in depth how basic learning strategies are applied in building student morality and ethics at MA Nurul Hasan Brani Wetan. Qualitative methods allow researchers to understand phenomena from the subject's perspective naturally and contextually (Creswell, 2018) . The research was conducted at MA Nurul Hasan Brani Wetan, Maron District, Probolinggo Regency. The research subjects included the principal, Islamic Religious Education (PAI) teachers, students, and students' parents. They were chosen because they have direct involvement in the process of student character building. Data collection was conducted through several techniques, namely: Participatory observation: Researchers directly observed learning activities and social interactions in the school environment, especially those related to the application of moral and ethical values, in-depth interviews: Conducted with teachers, principals, students, and parents to explore information regarding learning strategies and the role of each party in shaping student character, documentation: Reviewing school documents such as curriculum, extracurricular programs, and rules related to student moral formation. The main instrument in this research is the researcher himself (human instrument), equipped with interview guidelines, observation sheets, and field notes. Data validity was maintained by triangulating sources and techniques, as well as member checks to ensure the accuracy of the interview results (Miles, M. B., Huberman, A. M., & Saldaña, 2014) . Data were analyzed using the Miles and Huberman interactive model, which consists of three stages: 1) Data reduction: Sorting and summarizing data obtained from the field, 2) Data presentation: Organizing data in the form of narratives and thematic matrices, 3) Conclusion drawing: Interpreting data to answer problem formulations. Data validity is guaranteed through, Triangulation of sources and techniques, Extension of participation, Persistence of observation, Member checking. These steps are important to avoid subjectivity and bias in the interpretation of research results.

RESULTS AND DISCUSSION

Implementation of Basic Learning Strategy to Build Morality and Ethics of Students at MA Nurul Hasan

The implementation of the *basic learning* strategy at MA Nurul Hasan Brani Wetan is carried out with a comprehensive and holistic approach, which not only includes formal aspects in the classroom learning process, but also integrates moral values and character into students' daily lives. This approach aims to form students' personalities who are not only intellectually intelligent, but also morally and ethically good. In this case, the *basic learning* strategy does not simply teach moral values theoretically, but rather emphasizes character building through direct experience and habituation carried out consistently in school life (Ramadani & Sofa, 2025) .

The integration of moral values in every school activity, starting from daily routines such as greeting, maintaining cleanliness, and performing congregational prayers, to value-based learning activities, is a form of real effort in internalizing akhlakul karimah in students. This does not only happen in the classroom, but is also reflected in students' social interactions, both in the school environment and outside school. Extracurricular activities such as recitation, social service, and Islamic art, also

enrich this process by providing space for students to experience firsthand the values taught in a social and cultural context that is relevant to Islamic teachings (Irmayanti et al., 2024) .

This approach is in accordance with the principles taught in the Qur'an, which emphasizes the importance of teaching and habituation in shaping good character. In Surah Al-Ahzab verse 21, Allah SWT says:

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

"Verily, there is in the Messenger of Allah a good example for you, for those who hope for the mercy of Allah and the coming of the Last Day, and mention Allah a lot." (QS. Al-Ahzab: 21)

This verse emphasizes that the Prophet Muhammad is the main example in all aspects of life, including in terms of morals and character. Therefore, character education in Islam does not only teach the theory of good morals, but also requires real application in everyday life, which includes habituation and exemplary.

As shown by several studies, such as those conducted by (Firdaus, M., & Sari, 2019) , learning approaches based on direct experience and habituation of moral values are proven to be more effective in shaping student character than teaching theory alone. In addition, this approach also supports the development of students' affective and psychomotor dimensions related to their attitudes, values and real actions in social life.

Thus, the application of *basic learning* strategies at MA Nurul Hasan Brani Wetan carries a vision of education that is not only focused on mastering knowledge, but also on the formation of good character, in accordance with Islamic teachings and the example of the Prophet Muhammad.

The implementation of this strategy includes several main approaches. First, through positive habituation, such as getting students used to saying greetings, keeping the classroom environment clean, respecting time, and performing congregational prayers regularly. These habits are designed to contextually instill the values of discipline, responsibility and respect in daily life at school (Hasanah, 2021) .

Second, through teacher example, where educators act as exemplary figures in acting and behaving. Teachers not only deliver teaching materials, but also demonstrate behaviors that reflect the values of honesty, empathy, and integrity. This example is very important because students tend to imitate the attitudes and actions of teachers they respect (Safitri, M., & Muhaimin, 2020) .

Third, through the integration of values in subject matter, teachers insert moral values in various subjects, both religious and general. For example, in Indonesian lessons students are invited to analyze stories that contain moral messages, while in social studies or history lessons students are invited to reflect on the value of struggle and social responsibility.

Fourth, this strategy is also realized through active and participatory learning activities, such as group discussions, case studies, simulations, and *role-playing* that raise moral and social themes. Through these activities, students are encouraged to think critically, express opinions, and learn to resolve conflicts and make ethical decisions (Yuliana, D., & Nurhadi, 2019) .

This approach is in line with the view that character building is not sufficient through lectures or verbal instructions alone, but must be through internalization of values in a real context. Research by (Suryani, 2022) shows that value-based learning

strategies carried out consistently in various school activities have proven effective in increasing student discipline and ethical awareness. Thus, the implementation of *basic learning* strategy at MA Nurul Hasan is a systematic effort in shaping the morality and ethics of students as a whole, which not only occurs in the classroom, but also through daily social interactions in the school environment.

Teachers play a very central role in the character education process, not only as deliverers of academic material, but also as *role models* who provide real examples of ethical attitudes, social responsibility, and moral behavior in daily life in the school environment. In this context, teachers are not only required to have pedagogical competence, but also personal integrity that can inspire students to emulate the values taught. Teacher exemplary becomes an effective medium in internalizing values because learners tend to imitate the behavior they see consistently from the figures they respect (Elmontadzery et al., 2024) .

This is reinforced by the results of research (Naim, 2017) , which states that teachers who show consistency in moral behavior play an important role in positively influencing students' character development. When teachers are fair, honest, disciplined, and show empathy in their interactions, students will indirectly absorb these values in their personalities. As authority figures in the classroom, teachers have the legitimacy to instill ethical values through concrete actions, not just verbal advice.

Furthermore, research by (Ramadhani, A., & Fitria, 2020) shows that exemplary teachers in behavior and interaction at school significantly contribute to increasing students' empathy and social responsibility. In fact, in a madrasah environment, this role becomes even more important because Islamic values such as akhlakul karimah become the main goal of education. Therefore, teachers are expected not only to be teachers, but also educators who are integrated between words, attitudes, and actions in instilling morality and ethics in students (Suharno, S., & Rachmawati, 2021) . Thus, the success of the *basic learning* strategy in character building is highly dependent on the extent to which teachers are able to present authentic and consistent examples, which become real role models for students in living their daily lives, both in the school environment and outside.

The implementation of *basic learning* at MA Nurul Hasan Brani Wetan is not only limited to the intracurricular learning process, but also strengthened through extracurricular activities designed to support the internalization of Islamic values and noble character. Activities such as routine recitation, social service, Islamic arts (such as hadrah and calligraphy), and other religious activities function as contextual and transformative educational media. Through active involvement in these activities, students not only understand moral values theoretically, but also experience and live them in real life, which strengthens the affective and psychomotor dimensions of character education.

Recitation activities, for example, shape students' spirituality and closeness to Islamic teachings emotionally and reflectively. Meanwhile, social service activities foster empathy, social care, and a sense of responsibility towards the surrounding community. Islamic art is also a means of harmonious expression of religious and aesthetic values, forming the character of students who love Islamic culture and express it positively. Involvement in these activities provides space for students to experience values such as solidarity, cooperation, and sincerity in real action.

(Putri, R., & Handayani, 2018) confirms that value-based learning that is contextual and participatory has a significant impact in strengthening the internalization process of moral and ethical values in students. Their research shows

that when students are actively involved in activities relevant to real life, the character building process becomes more meaningful and sustainable. This is also supported by findings from (Prasetya, A., & Wulandari, 2020) , which states that the integration of value-based extracurricular activities can strengthen the affective dimension of students and form a stronger moral awareness.

Thus, extracurricular activities at MA Nurul Hasan are an important element in the implementation of *basic learning* strategies, because they create a comprehensive and balanced learning space between cognitive, affective, and psychomotor aspects in student character development.

Obstacles Faced in Implementing Basic Learning Strategies to Build Student Morality and Ethics at MA Nurul Hasan

Although the implementation of *basic learning* strategy in MA Nurul Hasan Brani Wetan has shown a significant impact in shaping the character and morality of students, its implementation in the field still faces various obstacles that cannot be ignored. One of the main obstacles that often arise is the low involvement of parents in supporting the character education process in the home environment (Prayitno et al., 2024) . In the context of ideal character education, in fact, the role of parents at home is very important in strengthening the values taught at school. Character education is not a burden that is only borne by educational institutions, but is a shared responsibility between schools and families.

However, the reality shows that there are still many parents who feel that their duty is limited to providing material needs to their children and leave the responsibility of moral education to the school. This situation creates a gap between the values taught at school and those received by children at home. The inconsistency in the application of moral values in these two environments, both at home and at school, hinders a more complete and sustainable internalization process of student character.

This is in accordance with observations made by (Salim, 2020) , which emphasizes that the success of character education is highly dependent on a solid collaboration between schools and parents. Parents' involvement in guiding their children in character building can reinforce the values taught at school and integrate them in children's daily lives. Without the active participation of parents, students are at risk of moral disorientation, as they get various conflicting messages from different environments.

As a theological foundation, the concept of parental responsibility in character education is also reinforced by Islamic teachings. Allah SWT in the Qur'an says in Surah At-Tahrim verse 6:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ

"O you who believe, guard yourselves and your families against the Fire, whose fuel is man and stone; its guardians are harsh angels, who do not disobey Allah in what He commands them and always do what is commanded." (QS. At-Tahrim: 6)

This verse reminds parents of their great responsibility in protecting and educating their families, including in terms of educating children to have good morals and avoid bad deeds. In this context, parents have a vital role in accompanying their children, reinforcing the moral values that have been instilled at school, and providing real examples in everyday life.

The lack of synergy between formal education at school and non-formal education in the family environment creates inconsistencies in the values received by students. As a result, the internalization of moral values that have been instilled through learning and habituation activities at school are not always actualized in students' daily lives outside of school. This certainly hinders the process of character building as a whole and sustainable. (Susanti, 2021) reveals that the success of character education is strongly influenced by active collaboration between teachers, schools, and parents. When parents are less involved, the values that students receive tend to be partial and easily degraded by the influence of the outside environment.

Another study by (Mulyadi, D., & Rahmawati, 2020) also shows that the role of the family is crucial in strengthening the values that have been instilled at school. Parents' involvement in educational activities, both directly through communication with teachers and indirectly through control and supervision of children's behavior at home, is an important element in maintaining value consistency. Therefore, strengthening communication and cooperation between the school and parents is one aspect that needs serious attention in order to optimize the *basic learning* strategy.

In addition to the lack of parental involvement, another significant obstacle in the implementation of *basic learning* strategies is the influence of the external environment, especially social media and promiscuity that is increasingly uncontrollable. In today's digital era, students have very broad access to various information and content through the internet and social media, not all of which are in accordance with moral values and Islamic teachings. This ease of access causes adolescents to be in a swift flow of information, which if not accompanied by digital literacy skills and good self-control, can lead to moral disorientation.

Social media is often a channel for the spread of instant culture, consumptive lifestyles, and permissive behavior that can undermine the value order built through character education in schools. In this context, students become very vulnerable to negative influences displayed in the form of entertainment content, hate speech, pornography, or hedonistic lifestyles that contradict Islamic values. This is reinforced by the findings of (Sari, D. P., & Hartati, 2020) , which notes that adolescents are the age group most vulnerable to the negative impacts of social media, including decreased ethics, weakened social empathy, and increased individualistic attitudes.

In addition to digital media, the influence of promiscuity outside the school environment is also a challenge. Students who do not get adequate assistance from the family and community environment tend to seek self-identity through social interactions that are not always positive. Under these conditions, moral values instilled through *basic learning* strategies at school can be eroded or even lost due to *peer pressure* and deviant social norms. Research results by (Yuliana, D., & Nurhadi, 2019) show that a non-conducive social environment contributes to the emergence of deviant behavior in adolescents, such as dishonesty, lack of sense of responsibility, and weak self-control.

Therefore, challenges from this external environment must be answered with adaptive and contextual character education strategies, including strengthening digital literacy, intensive religious guidance, and collaboration between schools, parents and communities in forming an educational ecosystem that supports holistic student character building.

In addition, the lack of teacher training in designing innovative character learning is also a challenge. Not all teachers have the ability or resources to develop integrative and fun learning methods, which are in accordance with the principles of

basic learning. This is reinforced by the findings of (Zainuddin, 2020) which states that the implementation of character education in madrasah is often hampered by the limited pedagogical competence of teachers.

To overcome these obstacles, it is necessary: Regular teacher training in Islamic value-based character learning, Increased participation of parents and communities through structured communication forums, as well as strengthening control and guidance on the use of technology and social media by students. By addressing these challenges systematically, basic learning strategies can be implemented more effectively and thoroughly in shaping students' morality and ethics.

CONCLUSION

The implementation of *basic learning* strategy in MA Nurul Hasan Brani Wetan is proven to be effective in shaping students' morality and ethics as a whole. This strategy is not only applied in the classroom, but also integrated into students' daily lives through positive habituation, exemplary teachers, integration of values in subjects, and strengthening Islamic value-based extracurricular activities. This approach supports character building that is not only cognitive, but also affective and psychomotor. The success of this strategy is largely determined by the active role of teachers as role models and the participatory involvement of students.

However, its implementation faces several significant obstacles, such as the low participation of parents in children's character education, the negative influence of social media and promiscuity, and the limited pedagogical competence of teachers in designing innovative character learning. Therefore, synergy between school, family and community is needed, as well as increasing the capacity of teachers and students' digital literacy, so that the *basic learning* strategy can run optimally and sustainably in shaping students' personal ethics and noble morals according to Islamic values.

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