

Instilling the Value of Moral Karimah Through Daily Activities in RA Al-Mardliyyah

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Abstract :

The cultivation of *akhlakul karimah* (noble moral values) in early childhood is an essential foundation for shaping Islamic personality and character during the golden age of development. This study aims to describe how the implementation of daily activities at RA Al-Mardliyyah serves as an effective means of instilling *akhlakul karimah* values in students. The research employed a descriptive qualitative approach using observation, interviews, and documentation techniques involving teachers and children's learning activities. The results indicate that the cultivation of *akhlakul karimah* at RA Al-Mardliyyah is carried out through three main strategies. First, daily routine habituation activities, such as praying, greeting others, maintaining cleanliness, and practicing time discipline, which foster values of politeness, responsibility, and discipline. Second, teacher role modeling and an Islamic environment, where teachers act as role models for good behavior and create a religious, caring, and affectionate classroom atmosphere. Third, the integration of moral values into thematic learning, such as the themes "Myself" and "My Environment," which teach children gratitude, care, and respect for Allah's creation. In conclusion, daily activities at RA Al-Mardliyyah not only develop positive habits but also serve as a medium for the natural and enjoyable internalization of Islamic values. Through habituation, role modeling, and thematic integration, children are guided to grow into individuals with *akhlakul karimah* in accordance with the teachings of Islam.

Keywords : *Akhlakul Karimah; Habituation of Daily Activities; Islamic Early Childhood Education.*

Abstrak :

Penanaman nilai *akhlakul karimah* pada anak usia dini merupakan fondasi penting dalam membentuk kepribadian dan karakter Islami sejak usia emas. Penelitian ini bertujuan untuk mendeskripsikan bagaimana pelaksanaan kegiatan harian di RA Al-Mardliyyah menjadi sarana efektif dalam menanamkan nilai-nilai *akhlakul karimah* kepada peserta didik. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik observasi, wawancara, dan dokumentasi terhadap guru serta kegiatan belajar anak. Hasil penelitian menunjukkan bahwa penanaman nilai *akhlakul karimah* di RA Al-Mardliyyah dilakukan melalui tiga strategi utama. Pertama, pembiasaan rutin harian, seperti berdoa, memberi salam, menjaga kebersihan, dan disiplin waktu, yang menumbuhkan nilai sopan santun, tanggung jawab, serta kedisiplinan. Kedua, keteladanan guru dan lingkungan Islami, di mana guru menjadi model perilaku yang baik dan menciptakan suasana kelas yang religius dan penuh kasih sayang. Ketiga, integrasi nilai-nilai akhlak dalam pembelajaran tematik, seperti tema "Diriku" dan "Lingkunganku" yang mengajarkan anak untuk bersyukur, peduli, dan menghargai ciptaan Allah. Kesimpulannya, kegiatan harian di RA Al-Mardliyyah tidak hanya membentuk kebiasaan positif, tetapi juga menjadi wahana internalisasi nilai-nilai Islam secara alami dan menyenangkan. Dengan pendekatan pembiasaan, keteladanan, dan integrasi tematik, anak-anak dapat tumbuh menjadi pribadi yang berakhlakul karimah sesuai tuntunan ajaran Islam.

Kata Kunci: Akhlakul Karimah; Pembiasaan Kegiatan Harian; Pendidikan Anak Usia Dini Islam.

INTRODUCTION

Early childhood education is an important stage in shaping a person's basic character and personality. In this phase, children are in a golden age that greatly determines the direction of moral and spiritual development in the future. In the midst of the journey of early childhood education, there are significant challenges faced by educators and parents in developing early reading skills (Qarmia Amanda et al., 2025). Therefore, educational institutions such as Raudhatul Athfal (RA) have a great responsibility to instill the values of morality from an early age so that students are not only intellectually intelligent, but also have noble ethics in accordance with Islamic teachings.

The absolute requirement for the birth of a superior generation is high and quality education. Including early education, the word early childhood education is not found in the Qur'an, but the values of education in the Qur'an and Hadith are gathered in it (Muhammedi, 2017). RA Al-Mardliyyah as one of the Islamic educational institutions seeks to instill moral and spiritual values through learning activities that are integrated with daily life. Each activity, both inside and outside the classroom, is designed to be a medium of habituation that leads to the formation of Islamic character. Through simple activities such as praying before studying, sharing with friends, maintaining cleanliness, and respecting teachers, the moral values of karimah are not only taught, but also practiced in real life by children.

The habituation of moral values in daily activities at RA Al-Mardliyyah does not only function as a routine, but as a character education strategy that touches on the cognitive, affective, and psychomotor aspects of children. Character education is important in the personal formation of students who are not only intellectually intelligent, but also have strong moral and religious values. In the context of Islamic education, teaching Islamic values through the right methods will strengthen students' character in accordance with Islamic religious teachings (Siti Nurhabibah, 2024). Thus, the learning process becomes more meaningful because children experience firsthand how to behave well according to religious guidance. Through this approach, it is hoped that a generation will be born that is not only knowledgeable, but also noble in character, empathetic to others, and able to apply Islamic values in daily life.

Moral education at RA Al-Mardliyyah is rooted in Islamic values sourced from the Qur'an and Hadith. These values are used as a guideline in shaping the behavior of children who are polite, honest, disciplined, and responsible. Educators at RA not only play the role of teachers, but also role models that reflect good attitudes and behaviors in daily life. Thus, the process of moral cultivation does not only take place through verbal instruction, but also through real examples observed and imitated by students.

In addition to the example of teachers, the cultivation of moral values is also realized through various routine activities that are systematically designed. Activities such as congregational prayers, reading daily prayers, saying greetings, and sharing food with friends are part of continuous character learning. These activities not only foster discipline and a sense of responsibility, but also strengthen a sense of togetherness and social concern among students. strengthen the internalization of children's characters at home. In some cases, as happened at ABA Berbah Sleman Kindergarten, there was active parental involvement.

Efforts to instill moral values in RA Al-Mardliyyah reflect the importance of character education from an early age in facing moral challenges in the modern era. Children who are accustomed to good behavior from a young age will grow up to be individuals with integrity and high social spirit. Thus, daily activities at RA are not only educational routines, but also the foundation for the formation of a generation with strong

morals, culture, and faith in accordance with the goals of Islamic education.

RESEARCH METHOD

This research uses a descriptive qualitative approach, this research approach uses qualitative, namely research conducted to describe or describe real conditions in detail and thoroughly (faridatul jannah et, al., 2022). because it aims to describe in depth the process of instilling moral values that are applied in daily activities at RA Al-Mardliyyah. This approach was chosen so that researchers can understand the phenomenon of character education naturally, in accordance with real conditions in the field. The focus of the research is directed at various learning activities and habits that are a means of forming early childhood morals. This research was carried out at RA Al-Mardliyyah, an Islamic educational institution that emphasizes character development through habituation and example. The subjects of the study included school principals, class teachers, and students of groups A and B. The selection of informants was carried out purposively, namely based on the consideration that they understood and were directly involved in the activities of instilling moral values in the school.

Data collection techniques are carried out through observation, interviews, and documentation. Observations are carried out to directly observe children's daily routines at school, such as morning prayer activities, greetings, classroom cleanliness, and thematic learning that contains moral values. Interviews were conducted with teachers and principals to obtain in-depth information about the strategies and approaches used in habituating good behavior in children. Meanwhile, documentation in the form of activity photos, learning implementation plans (RPPH), and school activity records are used to strengthen the data from observations and interviews.

The collected data were analyzed using the Miles and Huberman interactive analysis model, which included three main stages: data reduction, data presentation, and conclusion drawn. In the reduction stage, the researcher sorts out the data that is relevant to the focus of the research. Then the data is presented in the form of a descriptive narrative so that it is easy to understand and analyze in depth. This sampling also aims to make it easier for researchers to find data related to problems. For this sampling, sampling techniques are used (Faiqatul Munawwarah, et, al., 2025) The last stage is the drawing of conclusions which is carried out by interpreting the findings to illustrate how the moral values of *karimah* are instilled through daily activities at RA Al-Mardliyyah.

To maintain the validity of the data, triangulation of sources and techniques is carried out, namely by comparing the results of observations, interviews, and documentation to ensure the consistency of information. In this way, the results of the research are expected to be able to provide an objective and accurate picture of the strategy for the formation of noble morals in early childhood through routine activities, teacher examples, and thematic learning at RA Al-Mardliyyah.

FINDINGS AND DISCUSSION

Habituation of Noble Morals Through Daily Routine

The cultivation of *moral* values in RA Al-Mardliyyah is not done instantly, but through a planned and continuous habituation process. Teachers at these institutions understand that early childhood learns most effectively through hands-on experience, not just advice or theory. Therefore, every activity carried out in schools is designed to contain moral and spiritual values that can be understood and emulated by children in their daily lives. Character or morals can be measured precisely when both aspects are considered. Islamic education aims to instill character values or morals that can later be realized in the form of behavior and form a personality (Rusydi Ananda et al., 2022).

The implementation of character education at RA Al-Mardliyyah is not separate from the learning routine, but is integrated into all children's activities, from the time they

come to the time they leave school. Children are guided to recognize good behavior through real activities such as greeting, maintaining cleanliness, praying, sharing, and respecting teachers and friends. With a loving school atmosphere and consistent teacher examples, Islamic values can be gently but deeply embedded in children's hearts. From the results of observations and field activities, it can be seen that the cultivation of *moral values* in RA Al-Mardliyyah is realized through three main forms of activities.

The habituation of noble morals at RA Al-Mardliyyah is an important part of the daily routine that is carried out consistently. Each child's activity is designed not only to practice basic skills, but also to instill moral and spiritual values in accordance with the teachings of Islam. This process is done in a simple, fun, and easy-to-understand way for early children. One of the levels of education that is of concern to the government is early childhood education which includes Kindergarten (TK), Raudhatul Athfal (RA), Play Groups (KOBER) and similar PAUD (Irvan Kurniawan & Sonia G. Septogani, 2022).

Every morning, the activity begins with morning prayers and greetings. The children greet teachers and friends with smiles and enthusiastic greetings. They shake hands politely as a sign of respect and affection. This small habit shapes the child's character so that they get used to respecting others and fostering a family atmosphere in the school environment. Morning greetings are also the first moment to instill a sense of happiness in coming to school and a sense of love for teachers and friends. Early childhood is a golden period that can be observed with significant and rapid changes in aspects of physical, motor, cognitive, language, social-emotional, religious values, morals, art, self concept, discipline and independence. This time is very urgent and very important in stimulating the child's developmental aspects so that they can grow and develop in a balanced and optimal manner (Fitria A'yun Muniroh & Jasminto, 2025).

Furthermore, children are accustomed to praying before and after activities, both before studying, before eating, and before returning from school. This habit is not only to memorize prayers, but also to introduce the meaning of gratitude to Allah SWT for every blessing received. Teachers usually guide gently, inviting children to say prayers while imitating simple movements to make them easier to remember. Through this activity, children learn that every activity should begin and end with remembering Allah.

In addition, RA Al-Mardliyyah also instills the value of responsibility and discipline through cleanliness and neatness activities. Children are taught to clean up toys after use, dispose of garbage in place, and wash hands before and after eating. Teachers always provide examples and direct assistance so that children get used to doing it happily. Simple habits like this play and train children to love cleanliness, understand the meaning of responsibility for the environment, and grow into a disciplined person from an early age. Through play activities, children learn to solve problems, interact socially, and develop creativity. Play also trains children to express emotions, explore the surrounding environment, and build knowledge based on personal experience (Reny Andriyani, 2024).

Overall, the daily routine at RA Al-Mardliyyah is not just a routine activity, but a means of forming children's character. Through constant habituation and with a loving approach, children grow up to be polite, responsible, and spiritually aware individuals.

Examples of Teachers and the Islamic Environment as a Media for Moral Cultivation

One of the important factors in the formation of children's morals at RA Al-Mardliyyah is the example of teachers and the atmosphere of the school environment with Islamic nuances. Early childhood is an accomplished imitator; They are quicker to understand and imitate the behavior they see than what they just hear. Therefore, teachers are a real example in shaping children's attitudes and behaviors at school. To achieve a

quality character, a person must be nurtured and monitored from an early age. Early childhood is the right time for character cultivation because at this age children have very supportive abilities in absorbing information. All the information received by the child's brain will affect his personality (Diana Zuschaiya & Rury Kuserawati, 2024).

Teachers at RA Al-Mardliyyah play the role not only as teachers, but also as role models who show polite and well-mannered behavior in every interaction. Every day, teachers make it a habit to say softly, be patient, and use kind words such as "please," "thank you," and "sorry." This attitude indirectly fosters children's awareness to imitate the same thing when interacting with friends and teachers. This simple example builds a loving and respectful classroom atmosphere, so children learn that kindness should be shown through tangible actions.

In addition to the role of teachers, the Islamic school environment also supports the formation of children's character. Character itself refers to positive values, such as awareness to live well, the desire to do good, applying these principles in daily practice and improving the environment (Rika Sulastri et al., 2021). A factor that has a considerable influence on the formation of the character of students is the environment in which a person grows and is raised in the norms of family, friends, and social groups. A student has quite a lot of time in the school environment or outside of school with schoolmates (Husnul Solehudin et al., 2023). At RA Al-Mardliyyah, every corner of the classroom and the school hallway is decorated with dhikr sentences, daily prayers, and posters with the theme of Islamic manners. Some children's works are also displayed to give appreciation and foster a sense of pride in the results of their efforts. This atmosphere creates a warm, religious environment and encourages children to always remember Allah in their every activity. Thus, Islamic values are not only taught orally, but also seen and felt through the school atmosphere.

In addition, RA Al-Mardliyyah routinely carries out Islamic togetherness activities involving all school residents. Activities such as "*Friday Blessings*" and "*Morning Alms*" are a means of social and spiritual learning for children. In this activity, children are invited to bring a little food or alms money which is then collected together and distributed to those in need. Through this simple activity, children learn about the meaning of sharing, caring for others, and the importance of being grateful for the blessings they have. The teacher accompanies this activity by telling stories or light dialogues so that children understand the meaning of the goodness of the deed.

Overall, the example of teachers and the Islamic environment at RA Al-Mardliyyah is a strong combination in shaping children's characters. Character person means a person who has personality, behavior, character, character, or character. With such a meaning, it means that character is synonymous with morals (Amilda, 2017). Teachers set an example through tangible attitudes, while the school environment reinforces the values taught. In this way, children grow up in a religious, warm, and loving atmosphere, so that the moral values of *karimah* can be naturally instilled in them.

Integration of Moral Values in Thematic Learning

Learning at RA Al-Mardliyyah not only focuses on academic aspects, but also integrates moral values in every theme taught. Every parent wants their sons and daughters to be human beings with good morals. A child is not only to become a human being with good morals, but must be fostered so that he becomes a child who has good morals and righteousness and shalehah to be an investment in happiness in the hereafter (Azmy Ali Muchtar et al, 2024). Teachers do not just convey the subject matter, but associate each learning activity with moral messages and Islamic values so that children understand the meaning of goodness in daily life. Through a thematic approach, children learn holistically, where aspects of knowledge, attitudes, and behaviors are combined in

one fun learning experience.

On the theme "Myself", the teacher invites children to know and appreciate themselves as the creation of Allah SWT. Children are taught manners to dress modestly, maintain body hygiene, and be grateful for the blessings of health. This activity is usually done through role-playing, singing, or telling stories about good daily habits. For example, children are invited to practice how to wear neat clothes or wash their hands before eating. Through this habit, children learn to love themselves, respect the body that God has given, and understand the importance of maintaining cleanliness as part of faith.

Meanwhile, in the theme "My Environment", the value of responsibility and concern for nature is the focus of learning. Children are invited to plant plants, water flowers, and maintain the cleanliness of the school garden. The teacher guides the child patiently, explaining that taking care of the environment is also a form of gratitude to Allah for the beautiful gift of nature. Simple activities such as picking up garbage together or watering plants become a valuable experience for children to understand the importance of caring for God's creation. Fostering love and concern for children about the natural environment makes a great contribution to managing the natural environment and preserving nature conservation globally (Rizkia Wulandari et al, 2024). From this grows the awareness that every good deed, no matter how small, brings benefits to others and the environment.

Meanwhile, in the theme "God's Creation", children are introduced to various living things such as animals, plants, and natural phenomena. Through direct observation activities, watching educational videos, or drawing animals and plants, children are invited to feel admiration for the greatness of Allah SWT. The teacher explained that each creature has its own role and benefits. In this way, children learn to appreciate the diversity of God's creation and foster a sense of affection for fellow living beings.

In an effort to instill the value of moral character through learning Akidah Akhlak, teachers play the role of the main actors who not only transfer knowledge, but also shape the personality of students through example, teaching values, and habituating positive behavior (Ani Apriyani et al., 2025). Through the integration of moral values in each learning theme, RA Al-Mardliyyah succeeds in instilling Islamic character in a fun and meaningful way. Children not only understand the concept of lessons, but also learn to apply the value of kindness in daily life. Thus, thematic learning at RA Al-Mardliyyah becomes an effective medium in forming a generation that is knowledgeable, moral, and has Islamic character from an early age.

CONCLUSION

The cultivation of *moral* values in RA Al-Mardliyyah is carried out comprehensively and continuously through various well-planned daily activities. The formation of children's character is not done theoretically, but is realized in real practice that is close to the child's daily life. The three main approaches applied, namely habituation of noble morals through daily routines, the example of teachers and the Islamic environment, and the integration of moral values in thematic learning are a strong basis in instilling moral and spiritual values in students.

Through daily routines such as joint prayer, morning greetings, and maintaining cleanliness, children are accustomed to being polite, disciplined, and responsible. The example of teachers and the Islamic school atmosphere provide concrete examples for children to behave politely and affectionately. Meanwhile, the application of moral values in thematic learning helps children understand the meaning of goodness through a fun and contextual learning experience.

With a consistent and compassionate approach, RA Al-Mardliyyah has succeeded in creating an educational environment that not only emphasizes intellectual intelligence,

but also fosters a strong Islamic character. Values such as good manners, gratitude, responsibility, caring for others, and love for God's creation grow naturally in children. Thus, education at RA Al-Mardliyyah not only prepares children to be academically intelligent, but also forms a young generation with good morals, faith, and noble personality.

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