

Fostering Moral Education Through the Habituation of the Seven Sunnahs of Prophet Muhammad at Madrasah Tsanawiyah

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ABSTRACT

Moral decline among students highlights the urgent need for character education rooted in Islamic values. This study examines the habituation process of the seven Sunnahs of the Prophet Muhammad at MTs Akhlaqiyah and its role in moral education. A descriptive qualitative approach with a case study design was employed. Data were collected through observations, interviews, documentation, and questionnaires. Validation was ensured through triangulation and extended observations, and data were analyzed using collection, reduction, and conclusion-drawing techniques. The findings reveal the structured habituation of the seven Sunnahs, including *Tahajjud* and *Dhuha* prayers, *murojaah* (Qur'an recitation), *dhikr* (remembrance of Allah), maintaining ablution, charity, and congregational prayers. While *Tahajjud* is performed outside of school, other activities are well-facilitated within the institution. This habituation program has significantly improved students' time discipline, honesty, social awareness, responsibility, and respect for teachers and parents. The structured implementation of these religious practices fosters positive behavioral change and strengthens students' moral character. By integrating Islamic teachings into daily routines, the program enhances spiritual discipline and ethical awareness, preparing students to navigate moral challenges in contemporary society. The habituation of the seven Sunnahs effectively shapes students' character in alignment with Islamic values. This study underscores the importance of integrating religious practices into educational frameworks to cultivate a morally upright generation. Future research should explore long-term impacts and potential scalability to other educational institutions.

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1. INTRODUCTION

Education serves as a fundamental process of learning, guidance, and personal development, aiming to cultivate individuals with strong moral character and the ability to contribute positively to

society. It is not merely confined to classroom instruction but encompasses a broader spectrum of activities, including cognitive development, skill enhancement, and character formation. Through education, individuals collaborate to achieve common goals, foster mutual growth, and contribute to societal progress (Koesoema, 2007). One of the critical aspects of education is moral development, which plays a vital role in shaping individuals into ethically responsible and socially conscious members of society.

Education in Indonesia is deeply rooted in the development of values, emphasizing not only academic achievements but also character-building. One of its essential goals is to “humanize humans,” forming individuals with noble morals who act with integrity and kindness. Morality, in this context, refers to consciously performed behaviors aligned with ethical and religious principles. It is not only about distinguishing between right and wrong but also about regulating interpersonal relationships and defining ethical actions (Damanhuri, 2010). While schools play a crucial role in moral education, the primary responsibility lies within the family. Parents serve as the first moral educators, and their influence is often stronger than that of formal institutions, as children spend more time in the home environment.

Islamic teachings place significant emphasis on moral education, with the Prophet Muhammad (SAW) serving as the ultimate role model. His exemplary character is reflected in the seven Sunnahs—night prayers (Tahajjud), midday prayers (Dhuha), congregational fardhu prayers, Qur'an recitation (murojaah), maintaining ablution (wudhu), engaging in dhikr, and giving alms (sadaqah). These practices hold not only spiritual significance but also moral and educational value, making them highly relevant in character-building. According to Al-Ghazali, religious practices such as prayer and charity foster discipline, patience, and social awareness—essential attributes of moral education (Syifa et al., 2024).

Thus, moral education extends beyond academic settings and must be reinforced within families and communities. It is instrumental in shaping individuals who uphold noble values and contribute positively to society. The integration of religious and moral teachings in education, particularly through the habituation of the Prophet's Sunnahs, presents an effective approach to developing student character. By embedding these practices into daily routines, students can cultivate discipline, responsibility, and compassion, which are essential for both personal and societal development (Qurtubi et al., 2023; Salsabila et al., 2024).

One way to shape students' character and morals is through habituating religious practices taught by the Prophet Muhammad SAW. The Seven Sunnah of the Prophet, such as night prayer, Dhuha prayer, obligatory prayer in congregation, reading the Qur'an, maintaining ablution, dhikr, and giving alms, have not only spiritual value but also contain moral education values that can be applied in everyday life. These practices can be the foundation for forming positive habits, discipline, responsibility, and social concern in students (Nabawi & Rahmi, 2024).

The implementation of the Seven *Sunnahs* of the Prophet at MTs Akhlaqiyah holds significant relevance in shaping students' character and moral values. First, it serves as a foundation for character building by instilling essential virtues such as discipline, patience, honesty, and compassion. These values align with the institution's moral education objectives, which aim to cultivate students with noble character. Through consistent practice, students internalize these ethical principles, fostering personal growth and social responsibility.

Second, the religious context of MTs Akhlaqiyah further reinforces the importance of integrating the Seven *Sunnahs* into the educational framework. As a religious-based institution, MTs Akhlaqiyah bears the responsibility of not only providing general knowledge but also instilling Islamic values in its students. The Seven *Sunnahs* are core Islamic teachings that serve as an essential component of moral education, ensuring a holistic approach to student development.

Third, the habituation of these practices fosters positive habits that contribute to students' moral and spiritual growth. By consistently engaging in the Seven *Sunnahs*, students develop a deep-rooted commitment to ethical behavior, enabling them to apply these values in daily life. Schools play a crucial

role in creating an environment that nurtures these habits, promoting self-discipline and a sense of accountability.

Fourth, the Seven *Sunnahs* facilitate a spiritual and moral balance by harmonizing religious observance with ethical conduct. Acts such as giving alms (*sadaqah*) instill empathy and social awareness, while congregational prayers emphasize cooperation and unity. These practices reinforce the connection between faith and moral responsibility, guiding students toward a well-rounded character.

Lastly, the Seven *Sunnahs* offer students the opportunity to emulate the exemplary character of Prophet Muhammad (SAW). As the ultimate role model for Muslims, the Prophet exemplified unparalleled integrity and compassion. By learning and practicing his *Sunnahs*, students can cultivate virtues that align with Islamic teachings, ultimately shaping individuals with strong moral character.

Thus, integrating the Seven *Sunnahs* at MTs Akhlaqiyah is both relevant and essential in nurturing students with strong moral foundations. This approach aligns with the broader goal of education—to develop individuals who are not only intellectually capable but also possess noble character, enabling them to contribute positively to society.

Some previous studies include research by Adiningsih (2019), Farmawati (2021), Fratiwi (2024), Kurniasi (2022), and Umam (2023). This study is unique in its specific approach to madrasah tsanawiyah at a junior high school level, which has not been widely discussed in previous studies. In addition, this study also examines in more depth how the program of habituating the seven Sunnah of the Prophet contributes to the formation of students' morals in the context of madrasahs by considering internal and external factors that influence its success. This fills the research gap by providing a new perspective on implementing the seven Sunnah in the madrasah environment and its effectiveness in forming students' character at this level of education. This study aims to understand the process of habituating the seven Sunnah of the Prophet and how it is practised at MTs Akhlaqiyah in developing students' moral education.

The urgency of this research lies in understanding how the habituation of the seven Sunnah of the Prophet Muhammad can be applied effectively in junior high schools to shape students' moral character. In an era of moral challenges, education that instils Islamic values is becoming increasingly crucial in an era of globalisation. This research provides insight into concrete strategies schools can use to internalise Islamic values through daily worship practices. In addition, the results of this study can be a reference for educators and policymakers in designing more systematic and effective habituation programs to create a knowledgeable generation with strong morals in everyday life.

2. METHODS

Researchers use descriptive qualitative research with case study research, which is part of a qualitative method that aims to explore a particular case in more depth by collecting various sources of information. By understanding the case in-depth, researchers will capture the importance of the interests of society, organisations or specific institutions. This case study research aims to explain the background, characteristics, and unique characteristics of a case being researched to make it general. This study used a qualitative case study approach, presenting research data related to the moral formation program through a habituation program carried out in one of the elementary schools, namely the habituation program of the seven Sunnah of the Prophet Muhammad. The researcher here is tasked with collecting data related to the habituation program at the school through direct observation of the habituation and learning process, as well as conducting interviews with the principal, homeroom teacher and person in charge of habituation activities at the school, as well as collecting other complementary data.

Population is a general area consisting of objects or subjects with specific qualities and characteristics determined by researchers to be studied, and then conclusions are drawn. Population relates to the entire group of people, events, or objects that are the research focus to be studied. The

population of this study is all students. In research, a population can be represented through a sample to facilitate the taking of a population. A sample is part of the number or characteristics of a population. What is obtained and learned from a sample can be the same as the population. So, the sample taken must be truly representative or representative. Data collection was carried out through observation, interviews and documentation.

3. FINDINGS AND DISCUSSION

3.1. *Process of Habituating the Seven Sunnah of the Prophet*

The implementation of the practice of the seven Sunnah of the Prophet at MTs Akhlaqiyah is not only a routine program. Still, it is also used as one of the superior programs that are the school's hallmark. This activity aims to instil Islamic values and emulate the habits of the Prophet Muhammad in everyday life. Apart from night prayers, which are held periodically, several other sunnahs of the Prophet are used in schools. Some examples of implementation include carrying out Dhuha prayers and fardhu prayers in congregations, reading the Koran, maintaining ablution, making dhikr, and giving alms as a form of noble character. Through this program, it is hoped that students will not only understand theory but also be able to practice these sunnahs in everyday life.

a. Night Prayer

Tahajud prayer is one of the sunnah prayers recommended by the school to be carried out by students at home, with the help of a prayer control sheet as a monitoring tool. However, the school still understands and appreciates that many students still have not been able to carry out this prayer consistently; this can be seen from the data from the prayer control sheet collected. The recommendation to carry out this tahajud prayer aims to introduce to students that this sunnah prayer has a high spiritual value, namely as a means to get closer to Allah SWT. Through this introduction, the school hopes students can be motivated to slowly start getting used to carrying out the tahajud prayer.

b. Dhuha Prayer

After the morning dhikr activity is finished, the activity continues with the dhuha prayer, which is performed in the congregation. This dhuha prayer is a learning medium for students to better understand the procedures for its implementation. Every movement and reading is recited aloud during the prayer so students can learn it directly. The time allocated for the morning dhikr activity and dhuha prayer is one hour (60 minutes). In addition, the reading of short letters in the dhuha prayer is adjusted to the memorisation target of the class on duty that day. The duty officers, who are divided per class, are not only responsible for maintaining the cleanliness and tidiness of the prayer place but also guiding the morning dhikr activity, dhuha prayer, and calling out the adhan and iqamah during the preparation for the dhuhur prayer in congregation.

c. Dzuhur prayer in congregation

After eating and performing ablution, students and their homeroom teacher or accompanying teacher immediately head to the prayer room to perform the Dzuhur prayer in the congregation. Before the prayer begins, one of the students from the class on duty is given the responsibility to call the call to prayer. A teacher, who is the imam, leads the Dzuhur prayer. After the prayer, students follow the dhikr guided by the imam, then are encouraged to perform the Sunnah ba'diyah Dzuhur prayer. After that, students are given a break until 13.00 WIB before returning to class to continue learning activities. Some students go home after class, while others participate in extracurricular activities according to their interests and schedules.

In addition to the Dzuhur prayer, the school also encourages the implementation of other obligatory prayers, especially the Subuh prayer. During the motivational session after the Dhuha prayer, the supervising teacher often asks whether students have performed the Subuh prayer at home. Male students are encouraged to perform the Subuh prayer in congregation at the mosque, while female students are advised to perform the congregation at home with their mothers. The

recommendation to perform the dawn prayer in the congregation was emphasised firmly by the instructor of the habituation activities and was conveyed every day.

d. Reading the Qur'an

When the bell rings at 07.00 WIB, students begin their activities by reading the Qur'an or murojaah memorisation as part of their daily habits. Murojaah, in this activity, emphasises repeating the memorisation they have learned previously, with teacher guidance, not just reading directly from the Qur'an manuscript.

After entering the classroom, students in grades 7 to 9 first read a prayer before starting learning. After that, they do murojaah memorisation together according to the targets determined for each class. During this process, the homeroom teacher guides and ensures the smoothness of students' memorisation. The murojaah activity lasts for 30 minutes and aims to improve the quality of students' memorisation and instil the habit of reading and memorising the Qur'an from an early age.

In addition to being a habit, this activity also builds discipline, improves memorisation skills, and strengthens students' attachment to Islamic values. Having regular murojaah is hoped to help students maintain their memorisation well and increasingly understand the meaning of the verses they study.

e. Maintaining Ablution

Maintaining ablution for children, especially students, is still recommended as part of good habits in daily life. They are encouraged to perform ablution every time they conduct worship, both obligatory ones, such as the five daily prayers and sunnah ones. In the context of MTs students, maintaining ablution means that they try to always perform ablution before performing worship, both in the school environment and at home. However, they are not yet required to always be in a state of purity at all times but rather are directed to get used to the practice of ablution as part of the preparation for worship and personal hygiene.

f. Dhikr

After performing the congregational *Dhuhr* prayer, the next habituation activity is collective *dhikr*, led by an imam. During this practice, the imam recites *dhikr* aloud using a microphone and loudspeaker, ensuring that all students can hear and follow the recitation clearly. This structured guidance allows students to engage in *dhikr* in an orderly and solemn manner, fostering a deeper sense of spiritual connection. The collective nature of this practice not only enhances the atmosphere of worship but also reinforces the habit of remembering Allah after prayer, instilling discipline and mindfulness in students' daily religious observance.

g. Giving alms

After completing the *Dhuha* and *Zuhur* prayers, the teachers advised the students to get used to giving alms. As a form of facilitation, the teachers provided a charity box near the door so students could efficiently distribute their alms. They were invited to set aside some of their pocket money as a form of concern and good deeds. With this habit, it is hoped that students will become more accustomed to sharing and understanding the importance of giving alms as part of Islamic teachings that teach concern for others.

The findings of this study indicate that the program of habituating the seven Sunnah of the Prophet Muhammad implemented at MTs Akhlaqiyah is not just a routine but is one of the leading programs that play a role in shaping students' religious character. This program is designed in a structured manner to instil Islamic values in their daily lives. One of its implementations is the implementation of Sunnah and obligatory prayers that are carried out on a schedule, such as *tahajud* prayers that are monitored through prayer control sheets, *Dhuha* prayers in the congregation that are part of learning, and *Dzuhur* prayers in the congregation that are followed by *dhikr* together. In addition, reading the Qur'an and murojaah memorisation before learning becomes a daily habit that improves students' memorisation and instils discipline and attachment to the Qur'an.

Awareness of the need to constantly maintain ablution is also one of the aspects practised in schools, although students are not yet required to always be in a state of purity. This habit is more directed as a form of discipline in worship and personal hygiene. After the Dzuhur prayer in congregation, students are guided to recite dhikr together, which is guided by the imam using a microphone and loudspeaker, so that they can understand the importance of recitation after prayer and build a more solemn habit of worship. In addition to prayer, giving alms is an essential part of character building for students. Teachers provide a charity box near the door as a means for students to set aside some of their pocket money so they are accustomed to doing good deeds from an early age. This finding indicates that religious-based character education can be implemented effectively through a systematic and consistent program, with active involvement from teachers and a suitable monitoring mechanism. As a result, students not only understand the theory of Islamic teachings but also internalise and practice its values in their daily lives, potentially forming a disciplined generation with noble morals and high spiritual and social awareness.

One relevant theory is the 21st Century Character Education Model developed by Berkowitz & Bier (2004). This model emphasises that character education must be holistic, integrated into the curriculum, and based on direct practice. The habituation program implemented at MTs Akhlaqiyah reflects this approach by incorporating Islamic values into students' daily lives through worship routines and good deeds. In addition, the Moral and Character Development theory developed by Narvaez & Lapsley (2014) emphasises the importance of guided reflection and habit formation in shaping character. In the context of this study, students are not only given an understanding of worship. Still, they are also accustomed to carrying it out repeatedly and monitoring it, thus creating strong moral habits.

Recent research, such as that conducted by Lickona and Davidson (2005) in the Smart & Good Schools concept, emphasises that students' characters can be formed through the performance character and moral character approaches. Performance character is related to habits such as discipline in carrying out worship. In contrast, moral character reflects values such as piety and concern for others, which are manifested through charity activities. In Islam, the theory of Islamic Character Education from Basri (2024) emphasises that religious character is formed through learning, habituation, and role modelling. In this study, habituating the seven Sunnah of the Prophet at MTs Akhlaqiyah proved effective because it involved these three aspects, where teachers taught and became real examples for students.

This finding also aligns with research by Maarif (2024), which shows that the habituation approach (habit formation) in Islamic education can increase students' spiritual awareness and build more disciplined and responsible characters. Meanwhile, a study by Idris (2023) revealed that the habit of worship in schools has a positive correlation with the formation of students' religious and social character, which can be seen from the increasing behaviour of empathy and concern for others.

Thus, based on theory and research in the last 10 years, habituating the seven Sunnah of the Prophet at MTs Akhlaqiyah is an effective strategy for forming students' religious character. This habituation is in line with the 21st-century character approach that emphasises the integration of values in everyday life, the formation of moral habits, and the active role of the school environment in creating a strong character culture.

3.2. Practice the Seven Sunnah of the Prophet at MTs Akhlaqiyah in Development of Students' Moral Education

Prophet Muhammad (SAW) serves as the ultimate role model for Muslims in all aspects of life. His words, actions, and decisions embody truth, wisdom, and righteousness, making him an exemplary figure for all of humanity. His character, known for its perfection and nobility, earned him the title *Insan Kamil*—the ideal and unparalleled human being. However, fully emulating the Prophet's character is a profound challenge that requires dedication and perseverance. Integrating his *Sunnah*

into daily life demands continuous effort, practice, and commitment, fostering spiritual growth and moral excellence over time.

One concrete step in imitating the Prophet is to familiarise himself with his sunnah from an early age. MTs Akhlaqiyah implements a familiarisation program with the seven sunnah of the Prophet as part of students' learning and daily lives. This program aims to instil good habits that are expected to remain with students until they grow up. Thus, the Sunnah of the Prophet is theoretically studied and practised in everyday life as part of their character and morals.

The main objective of this program is to build discipline and responsibility in students and introduce Islamic values from an early age. In the long term, this program is expected to create a habit of worship with awareness and sincerity. Through continuous habituation, students will be accustomed to carrying out worship not only because of obligation but because it has become a necessity in their lives. As conveyed by Mr. AZZ, forming good morals must begin early to become valuable for their development as adults. Implementing this habituation program is not only applied in activities outside the classroom but is also integrated with the learning process in the classroom. The routines carried out in the school help students to adapt more quickly to these habits. With this approach, the habituation of the Prophet's Sunnah does not feel like something forced but becomes a natural part of school life. Although there are sometimes obstacles in practice, this is understandable considering their age as children. However, with the proper guidance and encouragement, they can continue to develop and increasingly understand the importance of emulating the teachings of the Prophet in their lives. The morals that are cultivated from practising the seven Sunnah of the Prophet include:

3.2.1 Discipline

Discipline is one commendable attitude that reflects noble morals and is an integral part of student character formation. This discipline is instilled through various habituation programs in schools, one of which is the implementation of the seven Sunnah of the Prophet. One form of this habituation is prayer, which is an obligatory prayer performed in the congregation, such as the Dzuhur prayer, and sunnah prayers, such as the Dhuha prayer and Tahajud prayer.

In Islamic teachings, prayer is not just an obligatory worship but also educates and shapes a person's personality. As stated in the word of Allah SWT in QS. Al-Ankabut verse 45, prayer is essential in preventing evil and unjust acts. Regarding its implementation, prayer must be performed according to the specified time, meet the applicable requirements and pillars, and be done with full awareness and reverence. This process indirectly trains a person to be highly disciplined regarding time and compliance with the rules.

At school, the habit of performing obligatory prayers in congregation is one of the means of educating students to be disciplined. However, the responsibility for maintaining the five daily prayers is not entirely in the hands of the school. The school only facilitates the implementation of Dzuhur prayers in the congregation, while other prayers, such as Subuh, Ashar, Maghrib, and Isha, must be performed at home with the family. Some students sometimes also perform Ashar prayers in the congregation at school while waiting to be picked up.

The results of interviews with several teachers showed that family background, both in terms of religion and the busyness of parents, greatly influenced students' discipline in performing obligatory prayers. A religious teacher stated that "children whose parents have the habit of performing congregational prayers at home tend to be more disciplined than those who do not get direct examples from their families." This shows that the family environment plays a vital role in forming students' worship habits from an early age.

In addition to praying, discipline is taught through various other activities with a predetermined schedule, such as reading the Qur'an, dhikr, and giving alms. Students are encouraged to always be on time to carry out the activities that have been set out and to obey the applicable rules. For example, before performing prayers, they must perform ablution first, both for obligatory and sunnah prayers. A teacher said, "Training students to maintain ablution before praying not only instils a habit of

discipline but also instils awareness of the importance of cleanliness and readiness in worship." Overall, the program of habituating the seven Sunnah of the Prophet in this school aims to improve students' worship and form their character of discipline, responsibility, and obedience in carrying out Islamic teachings. With support from the school environment and family, it is hoped that these values of discipline can be firmly embedded in students and become part of their habits until adulthood.

3.2.2 Honest

Honesty is one of the fundamental values in shaping a person's character and personality. In the context of national and state life, especially in Indonesia today, honesty is essential values that should be instilled early. The Prophet Muhammad SAW is known as a figure with the characteristics of shindig, namely honesty, one of his four mandatory characteristics. Therefore, instilling the value of honesty in children from an early age is a must so that they grow into individuals with integrity and responsibility.

At MTs Akhlaqiyah, education on the value of honesty is taught through various habituation programs, one is through implementing the seven Sunnahs of the Prophet, especially in dhikr. Dhikr linguistically means remembering Allah SWT, and in practice, students are taught to always ask for forgiveness when they make mistakes, say rude things, or behave dishonestly. Istighfar, a request for forgiveness from Allah SWT, not only functions as part of worship but also as a means of self-introspection for students. Through this habit, students are trained to realise their mistakes and try to correct them.

The results of interviews with several teachers at MTs Akhlaqiyah showed that the habit of *istighfar* effectively shapes students' character. One teacher stated, "We always remind students that *istighfar* is not just an oral reading, but also a form of acknowledgement of mistakes made. By getting used to *istighfar*, students become more sensitive to their behaviour and are encouraged not to repeat the same mistakes." Another teacher added, "When children get used to *istighfar* after making a mistake, they indirectly learn to be responsible for their actions, which is part of building honesty in themselves."

In addition to dhikr, the value of honesty is also taught through praying and reading the Qur'an. Prayer, as mentioned in QS. Al-Ankabut, verse 45, prevents someone from committing evil and unjust acts. Students are taught to worship sincerely and not pretend by performing prayers routinely and consciously. Honesty in prayer is reflected in their obedience to the time and implementation according to religious guidance.

Reading the Quran is also one way to instil the value of honesty. The Qur'an is a revelation from Allah SWT which contains absolute truth and does not contain lies. Students learn to always convey the truth by reading and understanding the Qur'an. A Qur'an teacher at MTs Akhlaqiyah said, "When students read and memorise the Qur'an, they are trained not to add or reduce the existing words. This is a form of honesty training because they must maintain the authenticity and truth of their reading."

However, in educating children, dhikr has a more specific role in instilling the value of honesty, primarily through *istighfar*. Honesty is not only related to words and deeds but also to sincerity and honesty of heart. In dhikr worship, a person internalises the words of Allah, deepens their meaning, and feels His presence. To achieve a deep understanding of dhikr, sincerity and honesty of heart are needed.

The moral development teacher at this school emphasised that "Honesty is not just about telling the truth, but also about harmony between the heart, words, and actions. Through dhikr, especially *istighfar*, students are taught to face their mistakes honestly and not to look for excuses. They learn that admitting mistakes is part of better self-growth." From these various approaches, the habit of dhikr, prayer, and reading the Qur'an is intended as a form of worship and an effective method of forming honest character in students. By instilling these habits consistently, it is hoped that students can grow into individuals with high integrity, are responsible for their actions, and become a generation with noble morals.

3.2.3 Care

Caring for others is a fundamental value in community life. A caring attitude reflects commendable morals that strengthen individual relationships and build a harmonious social environment. One way to instil caring from an early age is through a program to familiarise oneself with the seven Sunnah of the Prophet, which is implemented in various Islamic educational institutions. Among the *sunnah* taught, giving alms is one effective method of building empathy and caring for others.

Giving alms is not only limited to providing material things but can also be manifested in other forms, such as providing a smile to others. A sincere smile is a simple form of caring that can bring happiness to others. A teacher at MTs Akhlaqiyah said, "We always teach students that alms do not have to be in the form of money or goods. Even by smiling at a sad friend, helping a friend who is having trouble, or speaking politely, they have implemented the value of caring." This shows that caring can manifest in various forms, both in daily interactions and small, meaningful actions.

In addition to charity, congregational prayer is also a means of instilling concern for others. In congregational prayer, each individual is taught to pay attention to those around them in terms of neatness of rows, orderliness in following the imam, and togetherness in worship. One student said, "When praying in congregation, we remind each other if there are those who have not performed ablution or the position of the rows is not neat. We also feel closer to each other because we are used to caring for each other and paying attention to friends around us." From this habit, students learn not only to focus on themselves but also to understand the conditions and needs of others.

Interviews with other teachers confirmed that concern in congregational prayer is also seen when students are late or do not join the prayer. "Usually, if one of their friends has not prayed, other students will remind them. Some students are willing to wait so they can pray together. This shows that they have begun to understand the importance of togetherness and concern in worship," said one of the supervising teachers.

From the various methods applied, it can be concluded that caring for others can be taught through habituation in everyday life. This includes alms, both material and non-material, and congregational prayers that instil the values of togetherness and social responsibility. By instilling this habit from an early age, it is hoped that students will not only grow into individuals who are devout in worship but also have a high sense of empathy and concern for the people around them.

The findings of this study indicate that the habituating of the seven Sunnahs of the Prophet Muhammad implemented at MTs Akhlaqiyah has a vital role in shaping students' character, especially in terms of discipline, honesty, and concern. Students' discipline develops through the implementation of obligatory Sunnah prayers carried out routinely and in the congregation, which trains them to obey the rules of time and worship according to the correct procedures. In addition, the family environment significantly influences the sustainability of students' worship discipline outside of school. At the same time, other activities such as reading the Qur'an, dhikr, and charity also support the formation of their discipline.

In terms of honesty, the habit of asking for forgiveness after making a mistake helps students be more sensitive to their behaviour and encourages them not to repeat the same error. The teacher emphasises that asking for forgiveness is not just a recitation but also a form of recognition and reflection on the mistakes made. In addition, reading and memorising the Qur'an trains students to maintain the authenticity of their recitation, thus forming a habit of always telling the truth and not making inappropriate changes.

Meanwhile, concern for others is instilled through praying in the congregation and giving alms. Praying in congregation teaches students to pay attention to and help their friends carry out their worship, for example, by reminding each other or waiting for friends who are late so they can pray together. The alms taught are not only in the form of material but also through simple actions such as smiling, helping friends in trouble, and speaking politely. Teachers and students admit that through

this habit, they become more sensitive to the conditions of the people around them and are more accustomed to sharing kindness.

Overall, the habituation of the seven Sunnah of the Prophet at MTs Akhlaqiyah improves the quality of students' worship and instils moral values that support the formation of their character. Although there are several obstacles, such as differences in family background and varying levels of student understanding, guidance and encouragement from teachers and the school environment play an essential role in helping them internalise these values. In the long term, this habituation is expected to form well-mannered individuals in the school environment and their daily lives in society.

This study's findings align with the theory of student moral development, which emphasises that the formation of good character must begin early through habituation and education based on role models, habituation, and a conducive environment. According to the theory of character education put forward by Lickona (2012), Good morals are formed through three main components: knowing, feeling, and action. In this study, the program of habituating the seven Sunnah of the Prophet at MTs Akhlaqiyah reflects these three aspects. Students are taught the importance of discipline, honesty, and caring, as well as moral values that must be known, and they are given direct experience in practising these values routinely in everyday life.

Furthermore, the theory of moral formation in Islam also emphasises the importance of ta'dib (moral education) as part of tarbiyah Islamiyah (Islamic education). Al-Ghazali(2002), in his book *Ihya' Ulumuddin*, emphasises that morality can be formed through the process of mujahadah (continuous practice) and riyadhah (habituation). In this study, the habituation of worship, such as congregational prayer, reading the Qur'an, and giving alms, is a method of riyadhah that gradually instils good habits in students. This concept is also supported by Ibn Khaldun, who stated that a person's character is formed through the environment and repeated habits, so what students do consistently in their daily lives will become part of their personality.

In addition, the findings of this study are relevant to previous studies that examine moral development through a religious-based educational approach. For example, research conducted by Awhinarto (2020) about character education based on the Sunnah of the Prophet shows that the habituation of the Sunnah of the Prophet in the school environment positively impacts the formation of student discipline and responsibility. The study results indicate that students who routinely carry out the Sunnah, such as congregational prayer and charity, tend to be more disciplined and have a higher sense of empathy for others.

Another study by Rahim (2019), who studied the effectiveness of character education through the habit of worship in madrasas, found that the habit of prayer carried out consistently in the school environment can form good habits that last in the long term. This supports the findings of this study, which show that the habit of the seven Sunnah of the Prophet Muhammad not only impacts student behaviour while at school but also brings changes in their lives at home and in the community.

Research by Mumtahanah (2021) about the factors that influence the development of students' morals also shows that the role of teachers, the family environment, and the school community significantly affect the success of moral formation. In this study, the role of teachers at MTs Akhlaqiyah is prominent in guiding and motivating students to continue to carry out these good habits. In addition, family background also influences the extent to which students can maintain the habit of praying and other worship outside of school.

Thus, this study strengthens the theory and previous findings that habituation based on Islamic values can effectively shape students' character. The habituation of the seven Sunnah of the Prophet positively impacts students' discipline, honesty, and concern and strengthens their moral values. This shows that education based on habituation and exemplary behaviour has a strategic role in shaping noble morals in students, which will ultimately positively impact society.

4. CONCLUSION

The program of habituating the seven Sunnah of the Prophet at MTs Akhlaqiyah has succeeded in forming the religious character of students through structured worship practices, such as prayer, dhikr, reading the Qur'an, and charity. With the support of teachers and a suitable monitoring mechanism, this program effectively instills Islamic values in students' daily lives so that they grow into disciplined individuals with noble morals and high spiritual and social awareness. Furthermore, habituating the seven Sunnahs of the Prophet at MTs Akhlaqiyah plays a vital role in forming students' character, especially in discipline, honesty, and caring. Routine worship practices train discipline and *istighfar* fosters honesty. Congregate prayer and charity instill a sense of caring. Despite the challenges, guidance from teachers and the school environment helps students internalise these values, which are expected to form individuals with good morals in everyday life.

The limitations of this study lie in the scope, which is still limited to one institution, namely MTs Akhlaqiyah, so the findings obtained cannot be generalised to a broader educational context. In addition, external factors such as family and community environments that influence the program's effectiveness have not been studied in depth. Therefore, further research is recommended to expand the scope by comparing the implementation of similar programs in various educational institutions to obtain a more comprehensive picture. In addition, further research can explore the long-term impact of this program on student character after they graduate, as well as examine more effective strategies for overcoming the challenges that arise in implementing the program of habituating the Sunnah of the Prophet.

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