

DEVELOPING *AKHLAK KARIMAH* VALUES THROUGH INTEGRATIVE LEARNING MODEL IN *MADRASAH*

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ABSTRACT

The primary objective of this study was to examine a holistic learning approach that promotes the development of noble character values (*akhlak karimah*) in *madrasah*. The study employed a qualitative methodology, specifically utilizing phenomenological research and a descriptive method. Data collection involved interviews, observations, and examination of relevant documents. The participants in this research were *Madrasah* teachers responsible for teaching various subjects at the *ibtdida'iyah*, *tsanan'iyah*, and *al'iyah* levels in Lombok. The findings revealed the development of a learning model that integrates all aspects of education to foster the exploration of *akhlak karimah* values, which are defined as objectives in the affective domain. These values were identified based on the students' needs and were subsequently incorporated into the curriculum through student-centered integrated learning. The implementation of the proposed model follows a similar pattern and concludes with a dedication to this approach.

Keywords: *Akhlak Karimah* Values, Learning Components, Utilization

ABSTRAK

Penelitian ini bertujuan menguji pendekatan pembelajaran yang holistik yang mempromosikan pengembangan nilai-nilai *akhlak karimah* di *Madrasah*. Penelitian ini menggunakan metodologi kualitatif, khususnya dengan menggunakan penelitian fenomenologis dan metode deskriptif. Data dikumpulkan melalui teknik wawancara, observasi, dan pemeriksaan dokumen-dokumen yang relevan. Peserta dalam penelitian ini adalah guru-guru *madrasah* yang bertanggung jawab dalam mengajar berbagai mata pelajaran di tingkat *ibtdida'iyah*, *tsanan'iyah*, dan *al'iyah* di Lombok. Temuan penelitian mengungkapkan pengembangan model pembelajaran yang mengintegrasikan semua aspek pendidikan untuk mendorong eksplorasi nilai-nilai *akhlak karimah*, yang didefinisikan sebagai tujuan dalam domain afektif. Nilai-nilai ini diidentifikasi berdasarkan kebutuhan para peserta didik dan diintegrasikan ke dalam kurikulum melalui pembelajaran terpadu yang berpusat pada peserta didik. Implementasi model yang diusulkan mengikuti pola yang serupa dan diakhiri dengan komitmen terhadap pendekatan ini.

Kata Kunci: *Akhlak Karimah*, Komponen Belajar, Penggunaan

INTRODUCTION

The study of *akhlak karimah* values remains perpetually relevant due to its ongoing significance and enduring interest. There are several factors that contribute to the importance of *akhlak karimah* in research on Indonesian Islamic education. Firstly, Murtadha Muthahari asserts that *akhlak karimah* holds the core essence of Islamic teachings from a theological perspective (Darwis, 2016). Secondly, the cultivation of *akhlak karimah* values is a primary objective of Islamic education. Thirdly, *akhlak karimah* is a fundamental goal of the national education system, as indicated in article 3 of the National Education System Law number 20 of 2003 (Khunaifi & Matlani, 2019). Fourthly, recent research further supports this notion. A cross-sectional study discovered that 69.7% of 369 adolescents aged 11 to 16 exhibited delinquent behavior, reinforcing the need for promoting *akhlak karimah* values (Tianingrum & Sunarti, 2020).

Moreover, an additional research study indicates that students frequently partake in various behavioral deviations such as smoking, truancy, and physical altercations on a daily basis (Khotimah & Setyawan, 2020). Additionally, the National Commission on Child Protection in Indonesia reported a concerning statistic between 2019 and 2020, with 15,000 drug-related cases occurring in Indonesia, and 46% of these cases involved students (Hamidi & Nurdin, 2020). Another research study brought to light incidents of theft and robbery among school-aged children (Mianita & Rinaldi, 2021), while teenagers who were part of motorcycle gangs exhibited even more severe behaviors, including harassment, assault, vandalism, and homicide (Mauboy, 2022).

Many *madrasah* teachers have made endeavors to strengthen moral education through diverse approaches, such as instructional activities (Suhayah, 2022), curriculum development (Marina, Marina, & Karakter, 2022), extracurricular activities (Burhanuddin, 2019), education management (Hasibuan et al., 2018), promoting collaboration between teachers and parents (Handayani & Hasrul, 2021), and other methods. Nevertheless, despite these initiatives, there has been a lack of significant improvement in students' *akhlak karimah* values.

The aforementioned educational initiatives have faced significant challenges primarily due to the inadequate quality of education, particularly in the realm of moral education (Rahmawati, Tsuroyya, & Mustagfiroh, 2020). However, a critical factor contributing to the deficiency of values in various educational and learning activities is the insufficient emphasis placed on them (Doğan, 2015). It is essential for education to integrate and transmit values (Aspin, 2007) yet learning activities often prioritize cognitive objectives (Prasetyo et al., 2019). As a result, there is a strong focus on goals related to the cognitive domain, resulting in the dominance of material-focused presentations (Muzarohmah, 2021). Oktavianti & Wiyanto also argue that learning media tends to concentrate solely on the mastery of subject matter (Qorimah, 2021). To effectively explore and promote *akhlak karimah* values, a learning model should optimize all learning components and elevate the attention given to the affective domain.

Previous research on goal-setting and *akhlak karimah* has primarily concentrated on individual learning components, often neglecting the integration of these components into learning activities and model design. This research seeks to bridge this gap by emphasizing the significance of integrating these components to prevent functional distortion, particularly by overlooking morality and diminishing the importance of the emotive domain (Arif, 2016). To attain cognitive, emotional, and psychomotor goals, it is crucial for humans, materials, facilities, technology, and procedures to collaborate harmoniously. Neglecting the affective learning components undermines the effectiveness of moral instruction. Hence, optimizing the utilization of all learning components becomes pivotal in developing a moral model. In

this study, a hypothetical learning approach is proposed to explore the cultivation of *akhlak karimah* values.

Numerous researchers have investigated various aspects of learning in relation to goal-setting and the cultivation of *akhlak karimah* values. Several notable empirical studies have investigated the issue. Sadam Fajar Shodiq with the emphasis on the importance of cognitive, affective, and psychomotor learning objectives, with affective objectives encompassing values, attitudes, and habits. Prasetyo et al., (2019) suggest that teachers with good character can assist students in developing their own character. Muhammad & Dian (2016) reported that sufism can play a crucial role in instilling *akhlak karimah* values among teachers and students.

Other researchers have also investigated the issue. Erihadiana (2019) investigated Al-Amanah Bandung Junior High School that implements a curriculum integrating character values from Islam and the Ministry of Education and Culture. Agustin et al., (2020) reveals that employing the traditional game method of Kaulinan Barudak can effectively foster the emergence of character values in early childhood. Wisada et al., (2019) reported that video media focused on character development can be a highly effective tool in achieving learning objectives. Jaelani & Hasanah (2020) observed that both students and schools readily accept the character education evaluation model, making it a useful framework for schools to adopt.

However research on the development of *akhlak karimah* through integrative learning model in *madrasah* has not been investigated. This study tries to fill the gap. It is aimed at investigating integrative learning model to develop *akhlak karimah* at *madrasah*.

METHOD

This study is a research and development (R&D) project that aims to investigate issues and generate a specific product, albeit in a hypothetical manner, without conducting product testing (Jamaludin, 2019). The focus of this study is the development of an integrated learning model based on moral values in *madrasah*. The primary instrument for data collection is the researcher themselves. Additionally, nine teachers who teach various subjects at *madrasah ibtidaiyah*, *tsanawiyah*, and *aliyah* levels in Lombok were selected as respondents. The names of these *madrasah* are provided in Table 1.

Table 1. Research Location

No	Name of <i>Madrasah</i>	Location	Number of Informant
1	MIS Yusuf Abddussatar Kediri	West Lombok	1
2	MTs Dakwah Islamiyah Putra	West Lombok	1
3	MA Al-Islahuddiny	West Lombok	1
4	MI Nahdlatul Wathan Sairan	West Lombok	1
5	MTs SA YPP Assalamah Nahdlatul Wathan	Central Lombok	1
6	MAS Darul Habibi Nahdlatul Wathan Paok Tawah	Central Lombok	1
7	MI Nahdlatul Wathan Ijobalit	East Lombok	1
8	MTs Nahdlatul Wathan 02 Kembang Kerang	East Lombok	1
9	MAN Insan Cendekia	East Lombok	1

This study utilized interviews as a means of collecting data, employing a simplified approach to fundamental data collection (Önder, 2019). The interviews consisted of both open-ended and closed-ended questions. Closed-ended questions were used to gather responses aligned with existing practices, while open-ended questions aimed to elicit more focused and detailed responses. In situations where additional data was required, direct interviews were conducted with the participants. The researcher conducted observations and interviews to investigate the impact of *akhlak karimah* and reading materials on the classroom environment (Creswell, 2007).

The research data was analyzed using the descriptive approach proposed by Miles and Huberman, which involves data reduction, presentation, and verification (Creswell, 2007).

Following these steps, an integrative learning model based on *akhlak karimah* was developed. The development of this *akhlak karimah*-based integrative learning model followed the procedures outlined by Miles et al., (2014). These procedures were implemented to create a comprehensive learning model that focuses on *akhlak karimah*.

RESULTS AND DISCUSSION

In this section the data will be described. The data gathered from interviews, observations, and documentation methods illustrate the step-by-step implementation of the utilization model across various stages. These stages encompass the identification of *akhlak karimah* values, the strategic planning of diverse learning components, the active involvement of students in implementing the planned activities, the cultivation of commitment to these values, and the execution of evaluation processes.

Identifying *Akhlak Karimah* Value

Initially, the *madrasah* teachers embarked on the exploration of *akhlak karimah* values by engaging in the process of values identification. They recognized the importance of this identification process to ensure that the selected values align with the needs of the students. As a result, the exploration activities proved effective in shaping *akhlak karimah*.

Madrasah teachers, including R1 who taught science, acknowledged the significance of understanding students' personalities during this process (R1, personal communication, September 2021). Similarly, R2 (Physical and Health Education Teacher), R3 (Jurisprudence Teacher), R4 (Sociology Teacher), R5 (Classroom Teacher), R7 (History of Islamic Culture Teacher), and R8 (Aqidah Teacher) emphasized the importance of considering students' personalities when choosing values to explore in learning activities (R3, R4, R5, R7, and R8, personal communication, September 2021). Although R2 and R4 mentioned that they did not always follow these stages (R2 and R4, personal conversation, September 2021), R5 mentioned that they did, albeit in a simplified manner (R5, personal communication, September 2021). On the other hand, R6 and R9 mentioned that they skipped the identification process as the syllabus already established moral principles (R6, R9, personal conversation, September 2021).

Value identification is a crucial aspect of education, with the aim of uncovering individuals' fundamental beliefs influenced by their social environment. Larry (1988) emphasized the importance of value education in discovering people's core beliefs based on their surroundings. This task is undertaken by professional teachers who play a vital role in this process (Lubis, 2018). Value education should uncover individuals' fundamental beliefs based on their social environment. Professional teachers play a vital role in carrying out this step (Nurhamida, 2018). To gain a comprehensive understanding of students' characteristics, teachers gather comprehensive information from various sources and synthesize it (Janawi, 2019). This step sets the foundation for the subsequent stages, which include observation, tabulation, and the implementation of appropriate learning strategies (Taufik, 2019).

Through interviews or observations, teachers can identify students' needs, which then determine the values to be explored. The correct technique for exploring values is crucial, as it ensures that these values become deeply ingrained in students (Hermawan, 2014). By following a systematic approach, professional teachers facilitate the integration of values into students' lives, promoting a comprehensive and effective values education.

Planning Learning Component

Once the value identification activities are completed in this study, the planning stage begins, focusing on integrating the learning components for exploring moral values. The outcomes derived from the value identification process serve as the basis for formulating the utilization of these components.

Insights from interviews shed light on the planning of learning activities. In regards to teaching *akhlak karimah*, R6 and R3 stated that they did not require specific lesson plans (R6, R3, personal communication, September 2021). However, R1, R3, and R6 explained that values were instilled through various approaches, including the use of relevant materials (such as living creatures, buying and selling, and aspiring to be a pious child), diverse teaching methods (such as discussions, experimentation, role-playing, and storytelling), supportive media (such as torso models, bananas, and videos), fostering a conducive learning environment, actively engaging students with values-based attitudes, and demonstrating virtuous behavior as role models. R1 and R6 posed questions related to values to students, while R3 observed their responses (R1, R3, and R6, personal communication, September 2021). It was acknowledged by R1 and R3 that not all plans were explicitly documented on paper, and they also highlighted the challenge of incorporating affective domain planning into the traditional lesson plan format, which often focuses on cognitive aspects (R1, R3, personal communication, September 2021). Conversely, R2 and R9 asserted that achieving emotional domain learning objectives can be accomplished through the combined efforts of teachers, practical materials, and appropriate teaching approaches (R2 and R9, personal communication, September 2021).

Madrasah teachers, as revealed in interviews, emphasize the importance of promoting *akhlak karimah* through the learning process. They recognize the significant role played by learning components in achieving educational objectives (Rohman, 2014). However, they also acknowledge that exploring morality is essential for attaining these objectives (Sudirman, 2019). Krathwohl's perspective supports the idea that learning should encompass the affective, cognitive, and psychomotor domains (Magdalena et al., 2020; Kartini et al., 2022). Lickona argues that character development requires intentional planning (Easterbrooks & Scheets, 2004). Effective planning optimizes the achievement of learning goals across various domains (Anggraeni & Akbar, 2018). Neglecting the emotive domain in the learning process poses a risk to the attainment of affective domain goals (Faiz et al., 2020; Suyanto 2000) which puts the achievement of affective domain goals at risk. Therefore, it is crucial to incorporate affective domain learning components within a single lesson plan that also encompasses the cognitive and psychomotor domains. Planning becomes more manageable when it meets seven criteria: clear objectives, plan unity, logical progression, continuity, simplicity, flexibility, and stability (Balqis, Usman, & Ibrahim, 2014).

Implementing Learning Components to Explore *Akhlak Karimah*

In general, *Madrasah* teachers follow a prepared lesson plan when implementing learning components to explore *akhlak karimah* values. However, the specific techniques employed are also influenced by the underlying design of the hidden curriculum. In the context of this study, R1 utilized various learning components to delve into the topic of "Living Things" and emphasize the significance of *akhlak karimah*. Throughout the learning process, R1 exemplified humility and kindness. The lesson commenced with a greeting of salam (Islamic greeting), followed by a prayer that aimed to instill values of humility, gratitude, and obedience to nature. Some students engaged with a PowerPoint presentation on Core Competency 2, which further reinforced these values. R1 employed a question-and-answer approach, incorporating a torso prop to underscore the importance of three values for individuals who may be considered weak. Group discussions were conducted to practice and reinforce these ideals, and R1 actively facilitated value inquiry, encouraging students' active involvement and participation.

Likewise, in this study, it was observed that R3 consistently arrived at class three minutes ahead of time. R3 initiated the class by engaging in a prayer with the students, following the exchange of salam. The students then proceeded to read the Core Competency

2 and the learning objectives. R3 employed a variety of approaches to teach the topic of "Buying and Selling." All students actively participated, and they were involved in role-playing scenarios that involved legal transactions of banana fruits. This diverse teaching strategy yielded enthusiastic responses from the students and effectively reinforced the three moral ideals. As a visual aid, R3 used a portion of a blackened banana to exemplify that it should not be sold. In the study, Figures 1 and 2 provide illustrations depicting how good manners can enhance the overall learning experience.



Figure 1. Exploring *Akhlak Karimah* Value through Torso Props Figure 2: An Example of Exploring *Akhlak Karimah* through Banana

Examination questions conveyed messages associated with *akhlak karimah* values. The value of gratitude was clearly present in the "Living Things" question, specifically in items 3 and 5 of the Science Question Document from a class VII session held on December 2, 2021, between 07:00 and 08:30 local time (WITA). Similarly, the value of honesty was evident in the "Selling and Buying" question, particularly in items 3 and 5 of the *Fikih* Question Document from a class XI session conducted on October 6, 2021, between 07:00 and 08:30 WITA. Examples of these test questions can be found in Figures 3 and 4 within the study.

Madrasa	MTs. AL-Muhsinin	Mata pelajaran	: IPA	Jam	: 07.00-08.30
Tanggal	: 2 Desember 2021	Kelas	: VII	Waktu	: 90 Menit

Perhatian : a. bacalah do'a sebelum mulai mengerjakan soal !
 b. bacalah soal dengan seksama sebelum mulai menjawab !
 c. periksalah dengan teliti kelengkapan soal jika ada yang kurang jelas.

SOAL ESSAY

- Langkah awal yang harus dilakukan dalam penyelidikan IPA adalah Mengamati, dan apakah yang di amati ada dengan sendirinya atau ada yang mengadakanya...?
- Mikroskop adalah alat untuk melihat benda-benda kecil, apakah benda kecil atau makhluk hidup yang dilihat dari alat tersebut adalah tetap dalam pantauan Allah SWT. Jelaskan
- Salah satu ciri umum dari makhluk hidup adalah bernafas, bagaimana cara menyukuri nikmat nafas yang Allah hadirkan dalam proses hidup makhluk hidup.?
- Bakteri yang merugikan antara lain adalah menyebabkan penyakit sebutkan, apakah manusia juga bisa memberikan penyakit / modorat kepada orang lain.?
- Tumbuhan lumut dapat membuat makanannya sendiri dengan bahan baku dari lingkungan dengan cara. ? Jelaskan dan lumut saja bisa hidup mandiri apakah manusia boleh meminta-minta kepada orang lain.?

SOAL ULANGAN HARIAN FIKIH MATERI TENTANG JUAL BELI					
Madrasah	Mts NW Sairan	Mata Pelajaran	: Fiqih	Jam	: 07.00-08.30
Tanggal	: 6 Oktober 2021	Kelas	: IX	Waktu	: 90 Menit

Perhatian : a. bacalah do'a sebelum mulai mengerjakan soal !
 b. bacalah soal dengan seksama dan bersikap jujur jawab soal
 c. periksa dengan teliti kelengkapan soal jika ada yang kurang jelas !

SOAL ESSAY :

- Seiring perkembangan teknologi, pola jual beli online tumbuh pesat, salah satunya pola akad (COD). Jika dikaji berdasarkan syarat dan rukun jual beli, bagaimana hukum COD tersebut? Tuliskan pendapatmu !
- Tuliskan minimal 3 contoh jual beli yang terlarang menurut syariat Islam !
- Dalam transaksi jual beli dikenal istilah khayar, yakni hak memilih bagi penjual atau pembeli untuk meneruskan akad (transaksi) jual beli atau membatalkannya. Terkait dengan hal itu, tuliskan beberapa contoh khayar dalam praktik jual beli modern yang berlaku di jual beli online !
- Sebutkan dan jelaskan ada berapa macam khayar ?
- Hanya dengan cara menjual semua jambunya, bu Yanti bisa punya uang Rp. 100.000.- untuk smp sekolah anaknya yang harus dibayar hari itu. Sementara, sebagian jambunya tidak layak di jual. Jika anda bu Yanti, apa yang harus dilakukan !

Figure 3. Test Questions Revealing *Akhlak Karimah* Figure 4. Test Questions Incorporating *Akhlak Karimah*

Based on careful observations, interviews, and documentation, *Madrasah* teachers conducted a comprehensive examination of *akhlak karimah* values by taking into account various factors such as themselves, students, available resources, teaching methods, instructional media, learning processes, and evaluation strategies. These teachers actively embody and demonstrate these principles and values.

Semiotics is the utilization of established rules to convey meaning through texts and symbols to the reader or subject. According to Charles S. Peirce's perspective, symbols can be found in everything (Taum, 2020). In the theory of semiotics, the relationship between the signifier and the signified in symbols is considered arbitrary (Kerygma, 2015). This semiotic theory asserts that all classroom materials, including learning materials, contain texts and symbols that effectively communicate moral values aligned with the teacher's goals in the affective domain. It emphasizes that every component in the learning materials plays a

significant role, with none being unnecessary, as they all contribute to reinforcing moral values.

Additionally, the importance of repetition in solidifying information and enabling its storage in long-term memory was emphasized by Sternberg (Yogantari & Wilani, 2018). This repetition plays a crucial role in extending the duration of information retention. According to Albert Bandura's social cognitive theory, the development of behavior relies on memory or retention (Siswadi, 2022). Consequently, the students' capacity to retain moral values in their memory becomes a prerequisite for displaying moral conduct (Mulati, 2023).

Methods such as question and answer sessions, assignments, role-playing activities, and group discussions have proven to be effective in facilitating students' exploration and internalization of values. These learning approaches are central to Student-centered Learning, as emphasized Fitriyah (2020). By engaging in these activities, students have the opportunity to cultivate essential qualities such as self-confidence, independence, discipline, honesty, responsibility, and creative-critical thinking. These findings align with the arguments put forth by Indrijati et al., who contend that the Student-centered Learning approach plays a vital role in nurturing students' human qualities, including creativity, leadership, self-confidence, independence, discipline, critical thinking, and problem-solving skills (Yusnita & Muqowim, 2020).

Building Commitment to *Akhlak Karimah* Values

As per the testimonies of *madrasah* teachers, instilling commitment to values is paramount in ensuring that students embrace and internalize these principles, motivating them to willingly apply them in their daily lives. For example, R1 stressed the importance of nurturing commitment in students as it enables them to have faith in the values and wholeheartedly embrace these ideals (R1, personal communication, October 2021). Similarly, R3 and R7 affirmed that the values individuals genuinely believe in are reflected in their actions and that cultivating commitment is crucial for strengthening this belief (R3 and R7, personal communication, October 2021). Echoing these viewpoints, R6 emphasized the necessity of dedication to foster genuine conviction and willingness to uphold moral values in one's life (R6, personal communication, October 2021).

The research findings unveiled that teachers such as R1, R3, R6, and R7 actively involve students in activities that promote *akhlak karimah* ideals throughout the learning process. These activities are seamlessly integrated into lessons that primarily target the cognitive domain. Typically, the process commences with a presentation using slides to emphasize the moral values under examination, enabling students to read and retain them. Subsequently, teachers utilize emotionally compelling language to inspire students to embody these principles and incorporate them into their daily lives. The research also indicated that teachers organize events or activities to encourage students to put morality into practice, effectively serving as a culmination of the lessons. These events commonly commence with a power point slide presenting the moral ideals for students to read and memorize, followed by teachers instilling these values within them.

Through interviews and observations, it became evident that *madrasah* teachers employ diverse strategies to nurture value commitments among their students and internalize these principles. This aligns with the perspectives of Krathwohl et al., who emphasize the transformative power of values, shaping one's character by recognizing and embracing them as beliefs (Krathwohl et al., 1956). Similarly, Al-Ghazali underscores the importance of acquiring and memorizing truth to cultivate a strong bond of faith (aqidah) and virtuous character *akhlak karimah* (Sabila, 2020). In this process, commitment plays a central role, akin to the concept of "baiat" in Islam, signifying the student's dedicated allegiance to the teacher

in practicing *akhlak karimah* and refraining from prohibited principles (Kurniawan & Purnomo, 2021). Multiple studies have supported the notion that baiat contributes to the development of *akhlak karimah* (Mansyur et al., 2021; Zain & Rizal 2022).

Conducting Evaluation

Evaluation marks the culmination of value discovery facilitated by effective learning components. This process involves the assessment of students' moral principles and reflection on all stages of value exploration, with the aim of improving future endeavors in exploring values. The evaluation of students' moral development yielded positive results. While some students received fair scores, the majority achieved excellent grades. Notably, R6 observed that 75% of the students demonstrated exceptional performance in self-confidence and responsibility, with the remaining students also performing well. The informants attribute this success to their concerted efforts in optimizing all learning components at each stage (R1 and R3, personal communication, October 2021).

The informants further recognized the necessity for enhancements in the forthcoming implementation, drawing from their evaluation of students' performance and the value exploration stages. R1 engaged in personal reflection but did not document it, while R3 planned to reassess the exploratory stages and value exploration. Additionally, R6 expressed intentions to undertake straightforward self-reflection (R1, R3, and R6, personal communication, October 2021). These measures are intended to bolster the efficacy of future value exploration initiatives.

The informants identified areas for improvement in the subsequent implementation based on their assessment of students' performance and the stages of value exploration. R1 engaged in introspection but did not document the process, while R3 aimed to reevaluate the exploratory stages and value exploration. Similarly, R6 planned to conduct a simple self-reflection exercise (R1, R3, and R6, personal communication, October 2021). These actions are designed to enhance the effectiveness of future endeavors in exploring values..

The evaluation procedure encompasses the assessment of student learning outcomes and teacher quality, as these two aspects are interconnected (Qomari, 2008). The achievement of both goals is dependent on each other, as teacher efforts directly influence student learning outcomes. Anderson (1980) suggests the utilization of observation and self-reporting methods to evaluate affective learning outcomes (Darmadji, 2014). Since student attitudes and behaviors can be observed and measured, these assessments can be conducted throughout the learning and value exploration processes. While cognitive psychologists express doubts regarding the use of behavioral observations, given that learning is an internal process that results in behavioral changes in response to different situations, behavioral psychologists argue that changes in behavior indicate that learning has taken place (Qomari, 2008). Therefore, although student behavior can change during learning, the lasting impact of these changes may vary. Observable alterations in attitudes and behavior during the learning process reflect the influence of learning.

Teachers actively participate in self-evaluation of their efforts, recognizing that the attainment of affective goals may not always be flawless. Given the intricate nature of learning activities and their interdependencies, a thorough evaluation process is essential to identify the most effective solutions. The Systems Thinking approach, as elucidated by Senge in Trilestari & Si (2004), provides teachers with a holistic framework for assessing the multifaceted and interconnected components of the learning process (Firmansyah & Triwahyuni, 2022).

Based on the findings of the present study, several points can be taken into consideration. The evaluation process in exploring *akhlak karimah* values is essential. Evaluation involves assessing students' moral development and reflecting on the value exploration stages to improve future endeavors. Teachers reflect on their own practices and

plan enhancements based on evaluation results. The evaluation procedure includes assessing student learning outcomes and teacher quality, as they are interconnected. Observation and self-reporting methods are suggested for evaluating affective learning outcomes. Overall, the evaluation process aims to improve the effectiveness of value exploration initiatives.

Developing an Integrative Learning Model Based on Moral Values

Drawing from the aforementioned description, a theoretical framework was developed to underscore the incorporation of all learning components in the exploration of moral values. Figure 5 provides a visual depiction of this model.

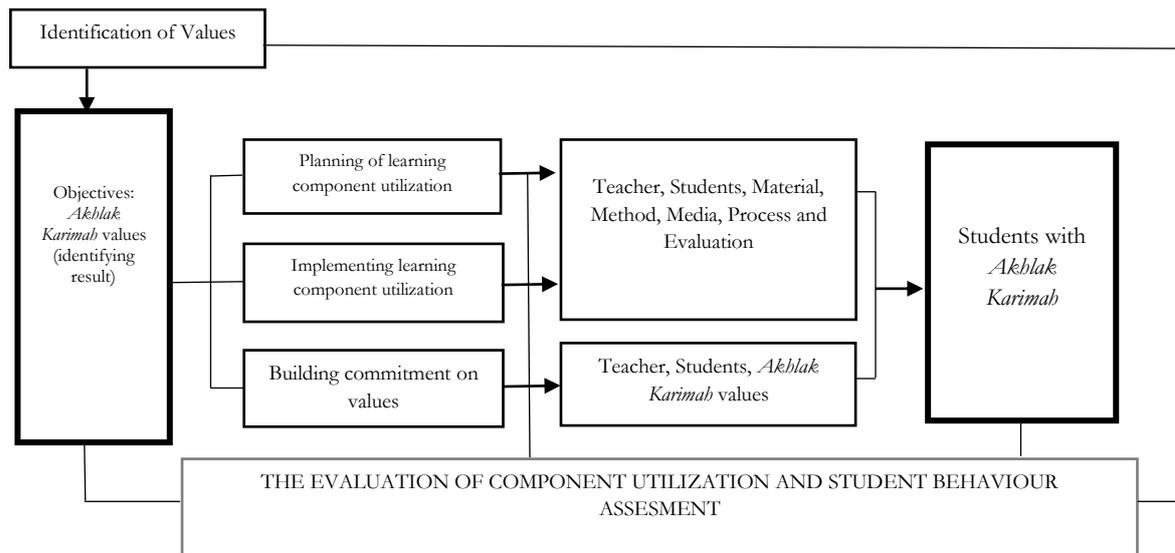


Figure 5: Development of an Integrative Learning Model Based on Moral Values in *Madrasah*

This model is rooted in the contemporary Idealism educational philosophy, which asserts that knowledge involves giving meaning and organization to sensory data. In this context, teaching aims to assist students in structuring and understanding information (Kneller, 1971). Additionally, the model incorporates Winecoff's perspective on Value Education, which emphasizes the process of encouraging students to critically examine their existing values to enhance their cognitive and emotional experiences (Larry, 1988). Within this framework, the integration of learning components plays a vital role in achieving the goals of value education. To ensure effective exploration of values, the following steps are implemented.

The initial step involves identifying values that cater to the diverse needs of students, with special attention given to those requiring additional support. This process entails determining moral values that align with these needs. In the subsequent step, a well-planned exploration of the value of *akhlak karimah* is designed within an integrated learning framework, utilizing the Student-Centered Learning approach. The plan adheres to principles of logic, clarity, simplicity, and adaptability.

The third step revolves around the effective utilization of learning components to delve into the value of *akhlak karimah*, following the guidelines established in the planning stage. All learning components effectively convey the same message, emphasizing the importance of the value. Moving on to the fourth step, the focus is on instilling the value of *akhlak karimah* in students, ensuring that they genuinely embrace the significance of good behavior. With this belief and commitment, students consistently practice the value and serve as inspirations to others.

During the evaluation stage, two aspects are considered. Firstly, the observed changes in student behavior resulting from the learning process are assessed. Secondly, a comprehensive evaluation of the teacher's efforts and the elements and components employed in value exploration is conducted, utilizing the Systems Thinking approach. This comprehensive evaluation aims to identify areas of improvement and optimize the effectiveness of future value exploration initiatives.

Based on the findings of the present study, several points can be taken into consideration. The development of an integrative learning model based on moral values is examined empirically in the present study. The model emphasizes the integration of learning components to achieve the goals of value education. The findings outlines the steps involved in the implementation of the model, including identifying values that cater to diverse student needs, designing a well-planned exploration of a specific value within a student-centered learning framework, effectively utilizing learning components to delve into the value, instilling the value in students, and evaluating the changes in student behavior and the effectiveness of the value exploration process.

This study has several limitations. It offers some suggestions for future research on the issue. It is recommended to conduct empirical research to validate the effectiveness of the integrative learning model in promoting the importance of *akhlak karimah* in *madrasah* education at all levels. Future research could involve implementing the proposed model in actual *madrasah* classrooms and comparing the outcomes with traditional approaches to assess the impact on students' understanding and practice of *akhlak karimah* values. Additionally, investigating the long-term effects of the integrative learning model on students' behavior and character development could provide valuable insights into the sustainability and effectiveness of this approach. Moreover, exploring the perceptions and experiences of both teachers and students regarding the implementation of the integrative learning model could offer valuable qualitative data to complement the quantitative findings. By conducting such research, empirical scholarship will provide scholarly contribution to the issue. It can gather empirical evidence to support the adoption and implementation of this model in *madrasah* education, potentially enhancing the educational experience and character development of students.

CONCLUSION

The present research developed a theoretical learning model that integrates all components of the affective domain to evaluate the importance of *akhlak karimah* in *madrasah* at all levels. In this study, this learner-centered design includes identifying values, planning, implementation, promoting commitment, and evaluating the exploration of *akhlak karimah* values. By addressing the problem of ineffective *akhlak karimah* education due to the use of unrelated learning components, this hypothetical model provides a solution to the problem of education in *madrasah*. The integrative learning model used in this study also advocates for a classroom that focuses on values and emphasizes emotional learning on the part of the students. Further empirical research is needed in the future to validate the effectiveness of this hypothetical model.

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