

## The role of islamic education to address antisocial behaviors in students

Aulia Farkhan <sup>a,1</sup>, Zalik Nuryana <sup>a,2,\*</sup> 

<sup>a</sup> Department of Islamic Education, Universitas Ahmad Dahlan, Yogyakarta, Indonesia

<sup>1</sup> aulia1900031047@webmail.uad.ac.id; <sup>2</sup> zalik.nuryana@pai.uad.ac.id

\*Correspondent Author

### ABSTRACT

#### Article History

Received 28-12-2024

Revised 05-02-2025

Accepted 03-04-2025

#### Keywords

Antisocial Behavior  
Student Attitudes  
Educational Environment  
Humility (*Tawadhu'*)  
Islamic Education  
Prevention  
Teacher Role Models

This research examines the growing concern of students displaying antisocial behaviors, such as truancy and school suspensions, which stem from their disregard for teachers' advice. The study focuses on two main aspects: the efforts of MTs Muhammadiyah Kasihan in fostering *Tawadhu'* (humility) among students and the factors influencing its development. Employing qualitative research methods, this study aims to gain a holistic understanding of the experiences of research subjects, including their behaviors, perceptions, motivations, and actions within a natural context. The findings reveal that the madrasah cultivates *Tawadhu'* through teacher role models, handshaking etiquette, and continuous guidance. The development of *Tawadhu'* is influenced by various factors, including the family environment, school environment, and community environment. This research underscores the significance of nurturing humility in students as a means to mitigate antisocial behaviors, highlighting the crucial role of teachers and structured guidance in educational institutions. However, the findings are limited to the specific context of MTs Muhammadiyah Kasihan and may not be universally applicable. This study contributes to the understanding of *Tawadhu'* cultivation and its role in addressing student behavior, emphasizing the importance of teachers and the environment in shaping students' attitudes. The insights provided can inform educational institutions and policymakers in developing strategies to foster positive student behavior.

@2025 The Author(s)

This is an open-access article under the [CC-BY-SA](#) license



### 1. Introduction

Education is the most crucial aspect of human life, simultaneously distinguishing humans from animals (Turkkahraman, 2015). Human beings are endowed with the gift of reason by Allah, and as such, the process of teaching and learning represents human efforts within a cultured society (Ardiansyah & Cahyanto, n.d.; Tan & Ibrahim, 2017). With the gift of reason, humans can comprehend the essence of various issues and simultaneously distinguish between what is good and what is bad (Malang, 1988). In several verses of the Quran, there are indications of the fundamental objectives of education, as found in Surah Al-Isra' verse 9: *"Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward"*. The emphasis of the aforementioned verse indicates that the Quran serves as the primary source of Islamic teachings, encompassing numerous subjects applicable to educators in the pursuit of the educational process (Fatimah, 2015). Fundamentally, education is an endeavour aimed at preparing learners to live

harmoniously within society, fostering the development and enhancement of their own quality of life, and making meaningful contributions to the betterment of society (Hidayati et al., 2022; Suyadi et al., 2022). Education is a forward-looking, anticipatory action because what is imparted in education today will be applied in future life. Therefore, contemporary education must be capable of addressing current issues and solving present challenges. In light of this responsibility, teachers, especially curriculum developers and implementers, must think ahead and incorporate forward-thinking into their functions and duties (Sahlan, 2010).

Teachers should understand various models related to children's learning processes. Instinctive learning is a skill possessed by children without conscious planning, driven by internal needs as social beings, causing them to naturally follow their desires. Learning through experiences involves each child's personal experiences and perceptions during their development, resulting in self-improvement in accordance with their fundamental needs (Ajhuri, 2019). Learning through habituation, on the other hand, means that a child's learning process is influenced by external factors. If the child's living environment is supportive and conducive to positive behavior, the child will naturally grow and develop positively. Conversely, if the environment is dominated by negative influences, the child will develop within a negative behavioral framework that undoubtedly affects their behavior in a detrimental way (Malik, 2009). The National Education System is defined as a conscious and planned effort carried out to create a learning atmosphere and learning processes so that students actively develop their potential to possess spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, the nation, and the state (UU RI, NO.20, 2003). The formulation of educational goals prioritizing the achievement of faith and piety is since Indonesia is built upon religious foundations. Although modern Indonesian leaders do not declare Indonesia as a "Religious State," they also do not want to follow the Western liberal and secular state ideologies. They fully realize that education, proven to be capable of developing human resources and nurturing human values, leading to a more civilized human life, is a gift from Allah SWT (Sahlan, 2010). Religion plays an extremely important role in the lives of human beings (Fletcher, 2004). Religion serves as a guide in the effort to achieve a meaningful, peaceful, and dignified life (Utomo, 2018). Recognizing the significance of religion in the lives of human beings, the internalization of religious values in everyone's life becomes a necessity, achieved through education in family, schools, and society.

The creation of a religious atmosphere is greatly influenced by the circumstances and conditions where this model is to be applied, along with the application of its underlying values. First, the creation of a vertical religious culture can be realized through an enhancement of the relationship with Allah SWT by increasing both the quantity and quality of religious activities at school that are worship oriented. These activities may include congregational prayers, fasting on Mondays and Thursdays, completing the recitation of the Quran, and communal supplications (Mahfud et al., 2023). Second, the creation of a horizontal religious culture involves positioning the school as a religious social institution (Fadillah et al., 2023). When viewed in terms of the interpersonal relationships within the school, it can be classified into three categories: (1) hierarchical relationships, (2) professional relationships, and (3) peer or voluntary relationships based on religious values, such as brotherhood, generosity, honesty, mutual respect, and more (Nisa, 2019). The development of Islamic Religious Education (PAI) in realizing this horizontal religious culture in schools can be achieved through habitual approaches, role modeling, and persuasive approaches, inviting members of the school community in a gentle manner, providing compelling reasons and positive prospects. The habit of greeting and shaking hands plays a significant role in shaping a student's humility. The concept of humility, in linguistic terms, means placing oneself in a humble position, which implies that an individual must behave and conduct themselves in the best manner possible (being humble, respectful, polite, and not arrogant) towards fellow creations of Allah SWT. Sheikh Az-Zarnuji, in his book "Ta'lim Muta'allim," explained that:

---

*"The most important knowledge is knowledge of oneself, and the most important action is to control oneself" (As'ad, 2007).*

Therefore, humility is chosen as one of the attitudes because it serves as the foundation or main gateway before entering other praiseworthy behaviors. If every individual can apply or possess this attitude, then certainly other attitudes will follow suit, and vice versa. Furthermore, in Sheikh Az-Zarnuji's book titled *"Ta'limul Muta'allim,"* humility or self-humility is divided into two aspects: (1) humility towards teachers and (2) humility towards fellow learners. According to Khozin Abu Faqih in his book *"Tangga Kemuliaan Menuju Tawadhu',"* there are four types of humility: (1) Humility towards Allah, which involves feeling lowly before the Most Exalted Allah. Feeling humble before Allah is a praiseworthy attitude exemplified by the Prophet and his companions. (2) Humility towards the Prophet, which entails following the teachings and examples of the Prophet, not inventing one's own worship, not considering what he taught as insufficient, and not regarding oneself as superior to him. (3) Humility towards the Religion, which is divided into three levels. First, not objecting to what the Prophet brought.

Second, not having negative assumptions about religious evidence. And third, not seeking ways to circumvent the evidence. The fourth type of humility is Humility towards fellow servants of Allah, which involves being gentle, compassionate, mutual respect, mutual appreciation, giving and receiving advice, and so on (Abu Faqih, n.d.). Based on the observation conducted on September 24, 2022, which was carried out as preliminary field data, it is evident that the formation of the attitude of humility (tawadhu') at MTs Muhammadiyah Kasihan is a matter of concern. However, the reality reveals a gap or disparity between theory and practice. Based on the information obtained from the school, there are still students who do not fully exhibit the attitude of humility, whether towards their teachers or their fellow classmates. This presents a particular challenge for the school in achieving the desired outcomes aligned with the institution's vision and mission, which should materialize when students are integrated into the broader society (Nandya, 2010). Fundamentally, students should be obedient and humble towards their teachers (Wafa Ruhul Bakah, 2020). In this modern era, the educational environment is not as ideal as it was in the past. The rapid advancement of technology should ideally serve as a reference for students who are pursuing knowledge, motivating them to respect and fulfill their responsibilities towards their teachers, including showing respect and humility. However, such behavior is only observed in a small minority of students who still honor and maintain decorum towards their teachers, as evidenced by acts such as kissing their hands and bowing when passing by them (Bahri Djamarah, 2000).

## 2. Method

The type of research used is qualitative research, which is intended to understand the phenomena experienced by research subjects, such as behavior, perceptions, motivations, and actions, in a holistic manner and through description in the form of words and language, within a specific natural context, and utilizing various natural methods (Adhimah, 2020). The data sources used in this research are of two types: Primary Data Sources are data collected through interviews with the School Principal, Guidance and Counseling Teacher, Akidah Akhlak Teacher, participant observation, and other methods (see Table 1). Secondary Data Sources: These are data collected from documents, especially those previously issued by MTs Muhammadiyah Kasihan, including the school profile, work programs, and other archives. In this research, the researcher acts as both the instrument and data collector. The data collection procedures employed are: (1) Observation, (2) Interviews, and (3) Documentation. This research utilizes the technique of triangulation to validate the data. Triangulation of sources involves comparing and cross-checking the degree of trustworthiness of information obtained from different sources (Bachri, 2010). This includes comparing observation results with interview outcomes, contrasting what is said publicly with what is disclosed privately, and comparing interview findings with existing methods. On the other hand, triangulation of

methods aims to verify the data's validity or validate the research findings. In triangulating methods, multiple data collection techniques are used to obtain the same data, which can include observation, documentation, and interviews. The Data Analysis Techniques employed in this research encompass data reduction, data presentation, and drawing conclusions.

**Table 1.** Interviewee data, reasons and coding

Role	Reasons	Coding
Headmaster	To understand the efforts the school has undertaken in cultivating the attitude of humility.	Is
Guidance and Counseling Teacher	To reinforce the information obtained from the school principal.	Wr
Akidah Akhlak Teacher	To understand the process of implementing the cultivation of humility in students at MTs Muhammadiyah Kasihan.	Sk

### 3. Results and Discussion

This article is crucial for two main reasons. Firstly, it sheds light on the efforts of MTs Muhammadiyah Kasihan in instilling *Tawadhu'* (humility) among students, highlighting effective educational strategies for moral and character development. Secondly, it identifies the factors that support or hinder the formation of the *Tawadhu'* attitude in the school environment. These insights are invaluable for educators and policymakers in developing comprehensive educational programs that not only focus on academic excellence but also on fostering positive character traits and social behaviors in students.

#### 3.1. Efforts of MTs Muhammadiyah Kasihan in Cultivating the *Tawadhu'*

Within the school environment, every student is required to consistently exhibit humility towards their teachers and the school staff. This is because teachers have contributed significantly to the development of students into better individuals than they were before. In this regard, efforts that can be made to shape students into individuals with a humble attitude include Habituation, Exemplification, and advice.

##### 3.1.1. Exemplification method

Exemplification means doing what is said and saying what has been done. As a teacher, one should be able to set an example for themselves before becoming an example for others, such as in the context of demonstrating devotion to Allah SWT. A teacher's duty extends beyond teaching; they also have an obligation to educate their students. This aligns with the statement from IS that states that:

*"In every meeting with teachers, I always emphasize the importance of setting an example. As teachers, we should be able to lead by example for ourselves before becoming an example for others. For example, in terms of devotion to Allah SWT, doing what is said, and saying what has been done. We must understand that as teachers, our responsibility goes beyond just teaching; we also have a duty to educate our students. This applies whether the learning is taking place inside the classroom or outside, within the school environment."*

This is reinforced by the statement from Wr, which declares that:

*"If I may provide my own example, whenever I meet or encounter the school principal, I always obey what they instruct. After all, the school*

---

*principal holds a higher position than we do, so I respect them as they are the leader in this school."*

In contrast to the research conducted by Maghfiroh, one of the methods related to exemplification carried out by the school includes teachers demonstrating proper disposal of waste, which is then instructed to the students (Maghfiroh, 2020). This is aimed at habituating students to dispose of trash in the designated places. In the research conducted by Murzal, one of the exemplification methods employed involves teaching students how to dress modestly (Murzal, 2022). In teaching, setting a good example is also highly important. Students certainly need positive role models from the people around them, particularly teachers who serve as examples for the students. This aligns with the opinion expressed by Sk, as they stated that:

*"When it comes to instilling the attitude of humility in students, I predominantly use hands-on practices in teaching. For instance, I often provide examples through videos depicting exemplary stories of the Prophets. Then, I instruct the children to observe and draw lessons from these videos. Because at times, it can be challenging for children to believe in our words or actions. Therefore, by using videos or stories from the past, my hope is that the children will be more confident and readily trust them."*

In implementing exemplification, it doesn't always go smoothly; there are bound to be challenges in its execution. This aligns with the opinion expressed by Is, who stated that:

*"Yes, you see, students are all different, sir. Each one of them has a unique personality. So, there are times when a student, if given an example first, will become aware. However, it's not uncommon for a student, even after being given an example, to still not pay attention and even seem indifferent."*

Furthermore, the statement is reinforced by Wr, who stated that:

*"Actually, the teachers have been making maximum efforts to set an example for the students. But indeed, children nowadays are different from our time. Their responses or reactions tend to be more passive than active."*

### **3.1.2. Habituation Method**

Habituation is the repetition of something done intentionally and continuously. Good habits will result in positive effects for those who practice them. The habit of shaking hands with a teacher has a positive impact on strengthening the sense of closeness between the teacher and the student. Because this habit will shape the character and personality that will be ingrained in every student. This is in line with the statement made by Is, who stated that:

*"Here, there are habituation activities, and habituation is very important to do. It is very beneficial in strengthening the bond between teachers and students, especially for children who are still in the learning stage. This is because it helps shape the personality and character of the child and reinforces what they have experienced so that it becomes ingrained in them. This will have an impact on the child's behavior, which they will then apply in their daily life to get used to shaking hands."*

"The habituation activities are further emphasized by Wr, who states that:"

*"For the habit of shaking hands here, it is held every morning from 06:30 to 06:45. The teacher on duty for welcoming the students when they arrive at school is scheduled for that day. This is done continuously and repeatedly every day."*



Unlike the research conducted by Maghfiroh, in which the habituation method includes students reading the Qur'an (reciting) before the first class starts. In practice, students recite the Qur'an in groups according to their levels. This habituation is expected to enable students to apply it whenever and wherever they are to continue reading the Divine Word (Maghfiroh, 2020). In the research conducted by Murzal, the habituation method includes memorizing short verses at the end of the learning sessions and developing a habit of living cleanly and frugally (Murzal, 2022). In instilling the habit of students shaking hands consistently, both at home and at school, teachers also play a role in motivating students to ensure that the habit of shaking hands continues.

This is in line with the statement made by Sk.

*"Here, children are accustomed to shaking hands, especially when meeting their teachers, wherever they may be."*

In implementing the habit of shaking hands, it doesn't always go smoothly; there can be challenges in its execution. This aligns with the statement made by Is, who said that:

*"Children, when asked to shake hands, sometimes just exchange greetings without bowing their heads or kissing the hands of the teachers on duty. In terms of etiquette, it's not quite perfect, and the children are informed, but they continue to do it the same way every day."*

Furthermore, the statement is reinforced by Wr, who said that:

*"When it comes to the habit of shaking hands with teachers, usually the children are quite 'religiously' inclined, sir. For example, when I'm around, they shake hands by kissing the hand and bowing their heads. But if I'm not there, they don't do that, especially with younger teachers or those who are not much older than the students."*

### **3.1.3. Providing Advice method**

Advice is a directive that aims to prevent mistakes. Teachers, in this case, as the second parents to students, also have a responsibility to advise students to always be humble towards those who have taught them knowledge. Through this advice, students are directed on the manners and etiquette of being humble towards their teachers. For example, obeying the teacher's instructions, not skipping classes, and not being disruptive during lessons. This is in line with the statement made by Is, who stated that:

*"Every day, we have a morning Kuliah Tujuh Menit session after the Dhuha prayer. I always remind the students to respect and be humble towards their teachers during classroom lessons. For example, paying attention to the teacher when they are explaining the material."*

It is also reinforced by Wr's statement, he said that:

*"Tawadhu' towards teachers is similar to showing respect to them, in my opinion. I often tell the students, 'You should respect your teachers and not argue when they give you advice'."*

In the learning process, teachers also give advice to their students. This is in line with the statement made by Sk, who stated that:

*"I myself, when teaching, often find that many students do not pay attention. When I'm explaining the material and some students are being noisy and not paying attention, I will pause for a moment and advise them not to be disruptive and to respect the teacher who is speaking."*

Unlike in the research conducted by Maghfiroh, where the method of advice involves using soft and polite words when advising anyone encountered, and spreading peace among siblings

and friends (Maghfiroh, 2020). and in the research by Murzal, where the method of advice includes giving advice gently without resorting to violence (Murzal, 2022).

In providing advice, students may not always follow what their teachers have conveyed, and there may be obstacles in its implementation. This is consistent with the opinion of Is, who stated that:

*"Besides the school environment, children's social interactions also take place in the community. Many children interact with friends who are older, even much older than them. Moreover, in this era of globalization, there is no social control. With such external influences, it can sometimes be difficult to advise children to be humble towards their teachers."*

Furthermore, Wr emphasized this point by stating:

*"Of course, in this regard, external influences such as the social environment or their place of residence are factors that make it difficult for students to accept advice from a teacher."*

### **3.2. Factors Supporting and Hindering the Formation of Tawadhu' Attitude at MTs Muhammadiyah Kasihan**

The inclusion of family, school, and community environments in the study of Tawadhu' (humility) formation at MTs Muhammadiyah Kasihan is pivotal. The family environment is foundational in instilling values and behaviors, significantly impacting a child's development of humility. The school environment further shapes this trait, as the educational setting provides a critical platform for teaching, modeling, and reinforcing humility. Additionally, the broader community environment influences a student's understanding and practice of humility through cultural norms and social interactions. These three environments collectively contribute to the holistic development of humility in students.

#### **3.2.1. Family Environment**

Family plays a crucial role in instilling the fundamental principles of morality in children, which are often reflected in the attitudes and behaviors of parents as role models that children can emulate. Therefore, in the moral development of a child, the family must set examples and provide role models that children can accept. As stated by Is:

*"That the role of parents must actively contribute to the moral development of students."*

Furthermore, this statement is reinforced by Wr, who states:

*"The role of parents in the moral development of students is very important and good. Parents are very good, both in advising and in guiding moral behavior."*

This sentiment is echoed by Sk, who adds:

*"I can say that the role of parents is paramount in shaping the character of students."*

In contrast, in the study conducted by Rodiatul Maghfiroh on "Planting Religious Values in Students at SDIT KH. Abdurahman Mahmud Cirebon," it is emphasized that the family is a crucial factor in shaping the character of students (Maghfiroh, 2020). Additionally, the research by Murzal on "Efforts of Teachers in Instilling Religious Values in Children at TPQ Sapul Aziz Assuja Nwi Perempung" highlights the family as the child's first environment, where children receive their initial education. The family plays a vital role in the development of a child's moral values (Murzal, 2022).

#### **3.2.2. School Environment**

The role of the school in shaping character is very influential on the outcomes that students will achieve, such as grades, behavior, and knowledge. Therefore, in the educational

process, the school plays a crucial role in shaping the character of students so that they will become knowledgeable, have good character, be competent, and be pious. The school's role is essential and impactful in forming the character of students, aiming to produce a generation with strong character. Schools have a significant responsibility, which is to guide, set an example, and provide guidance to students in accordance with Islamic teachings so that they can practice them in their daily lives. This sentiment is echoed by Is, who stated that:

*"School is a place for students to acquire knowledge. Besides being a place for acquiring knowledge, school is also a place for improving character, morals, and ethics through the learning experiences it provides."*

This is also reinforced by Wr, who said:

*"In this regard, yes, because the school itself can be considered as the second education after parents. It's clear that the school needs to be able to provide the best education for students in various aspects, and also how the school can shape the students into individuals with good character."*

Sk expressed a similar sentiment, stating:

*"The school environment simply continues the education provided by parents, especially in shaping the students' character."*

In contrast, in the research conducted by Rodiatul Maghfiroh titled "The Inculcation of Religious Values in Students of SDIT KH. Abdurahman Mahmud Cirebon," it is stated that the school is the second education after parents. In this context, teachers should educate and guide students by closely monitoring and supervising their development in various aspects to ensure that they become genuine individuals and build a strong foundation in Islam (Maghfiroh, 2020).

### **3.2.3. Community environment**

The community environment, in this case, can be said to significantly influence the behavior of students or children, especially in their interactions with peers and those around them. Interactions that occur will shape the behavior of students or children, whether it is good or bad behavior. A supportive community environment or social environment will facilitate the process of forming good character, while an unsupportive environment can hinder students or children in their character development.

The same sentiment is expressed by Is, who states:

*"The immediate environment is clear. We may not know who they socialize with outside, but if in school, we can still break off their friendships if we feel that the friend is negatively influencing the student."*

This viewpoint is reinforced by Wr, who mentions:

*"When things are good at school or at home but not in the surrounding community or society, then that should be reconsidered."*

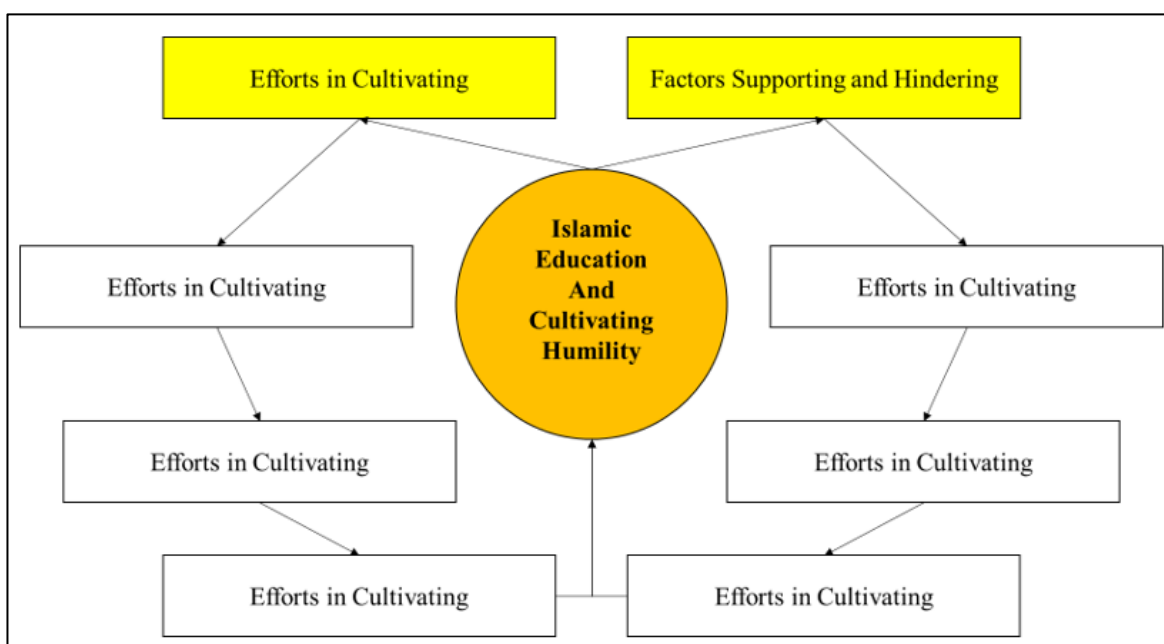
Sk shares a similar perspective, stating:

*"Certainly, in this regard, what needs more attention is the nature of the environment."*

In contrast to the research conducted by Rodiatul Maghfiroh on the inculcation of religious values in students, it has been stated that the influence of the community has a significant impact on students, especially in their character and behavior (Maghfiroh, 2020). In Murzal's research on the efforts of teachers to instill religious values in children, it is emphasized that the community environment is where adolescents, as social beings, anchor themselves. Humans, as social beings, cannot be separated from society. Children are shaped by the



community environment, and they are also members of the community. If the community environment outside of school is not supportive or if it is unfavorable, it will negatively affect a child's social behavior. Therefore, the environment has a significant influence on the inculcation of religious values in children (Murzal, 2022). On other hands, framework the role of islamic education to address antisocial behaviors in students explained in Fig. 1. From the description, it can be understood that the challenges faced in instilling exemplification in children are quite diverse due to various factors, both internal and external to the students themselves. It can be concluded that instilling the attitude of humility through exemplification should start with the teacher themselves, becoming a good role model both inside and outside the classroom (Vesely et al., 2017). Additionally, it can also be achieved through exemplary stories from the past . Because when grounded in real stories, most students are more likely to believe and easily apply these lessons (Koedinger & Nathan, 2004)



**Fig. 1.** Framework the role of islamic education and cultivating humanity of students

Furthermore, the challenges faced in establishing the habit of shaking hands are due to several factors. One of them is that sometimes the students are not fully committed to practicing it. From the above explanation, it can be concluded that continuous and consistent efforts are needed in implementing this habit. Additionally, in instilling the habit of shaking hands, teachers should not only observe the activity but also take action when there are students who are resistant to it (Wilson, 2006). Then, it can be concluded that MTs Muhammadiyah Kasihan's efforts to instill the attitude of tawadhu' include setting an example through role modeling (Mahfudz, 2022), both in terms of respecting authority figures like the school principal and through direct practical applications in teaching (Yoon, 2016), such as using videos or stories from the past to make the lessons more relatable and believable. Additionally, the school emphasizes the importance of habituation, such as handshaking, and provides guidance and advice during and outside of classroom hours, hoping that students will understand and apply the advice given (Maarif et al., 2020; Mulyadi, 2018). The active involvement of parents is crucial in instilling the value of tawadhu' in children (Dasopang et al., 2022; Ikhwan et al., 2019). The role of parents is pivotal in shaping a child's character (Adililham, 2023; Grossmann et al., 2002). If parents provide proper guidance and instill good moral values, it will have a positive impact on the child's behavior and development. However, if parents fail to provide adequate moral guidance, it may lead to negative or deviant behavior

in children (Grusec, 2009; Hoffman & Saltzstein, 1967). In the study conducted by Murzal is stated that schools should contribute more to the formation of students' character (Murzal, 2022). In summary, it can be concluded that the factors that support and hinder the formation of humility (tawadhu) include the family, school, and the community environment.

The family, fundamentally, serves as the first source of education. Therefore, parents should provide the best education for their children, especially in terms of Islamic education. Giving appropriate and good education will inevitably lead to positive behavior and conduct in children. Conversely, if parents fall short in providing education, it can result in negative behavior. Schools play a significant role as the second source of education after parents. It is essential for schools to provide the best education for students, particularly concerning character and morality. Schools should contribute positively to shaping students' character. The community or social environment can also influence a student's behavior. Positive interactions within a supportive community can facilitate the development of good character. Conversely, an unsupportive or problematic community environment can negatively affect a student's behavior. Therefore, students need to filter and discern which aspects of their community or social interactions are positive and which are detrimental

4. Conclusion

The study conducted at MTs Muhammadiyah Kasihan highlights the critical role of Islamic education in cultivating humility (*Tawadhu'*) among students to counteract antisocial behaviors. This educational institution implements various methods such as exemplification, habituation, and providing advice to foster humility. The effectiveness of these methods is evident in the improved behavior and attitudes of the students towards their teachers and peers. The study also identifies key factors that influence the development of humility, including the family environment, school setting, and community influences. These findings underscore the importance of a holistic approach in education, where character building and moral values are integrated into the learning process. By focusing on nurturing positive traits like humility, schools can significantly contribute to the overall development of students, preparing them for responsible citizenship and ethical conduct in society. This research offers valuable insights for educational institutions and policymakers, emphasizing the need for a balanced educational approach that combines academic excellence with moral and character education.

Acknowledgment

The authors would like to thank the Department of Islamic Education, Universitas Ahmad Dahlan, Indonesia, for their support of this research. This study is part of the undergraduate thesis output (Skripsi) of students from the Islamic Education program, which has been adapted into an article format.

Declarations

Author contribution	: AF; Designed and performed the experiments and wrote the article; ZN helped supervised the project and wrote the article
Funding statement	: This article was supported by ASCEE Education Society [N0. ASCEE-IJELE/2023-12-11]
Conflict of interest	: The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.
Ethics Approval	: This study was reviewed and approved by the Department of Islamic Education, Universitas Ahmad Dahlan, Indonesia. All research procedures followed institutional ethical guidelines. Written informed consent was obtained from all participants, and confidentiality and anonymity were strictly maintained throughout the research process.
Additional information	: No additional information is available for this paper.

---

## References

- Abu Faqih, K. (n.d.). *Tangga Kemuliaan Menuju Tawadhu*. Al-Itishom.
- Adhimah, S. (2020). Peran orang tua dalam menghilangkan rasa canggung anak usia dini (studi kasus di desa karangbong rt. 06 rw. 02 Gedangan-Sidoarjo). *Jurnal Pendidikan Anak*, 9(1), 57–62. <https://doi.org/10.21831/jpa.v9i1.31618>
- Adililham, A. (2023). The Role of Parents in Shaping a Child's Personality in Islam. *International Journal of Education, Vocational and Social Science*, 2(03), 229–241.
- Ajhuri, K. F. (2019). *Psikologi Perkembangan Pendekatan Sepanjang Rentang Kehidupan* (Lukman (ed.)). Penebar Media Pustaka.
- Ardiansyah, A., & Cahyanto, B. (n.d.). Generative Learning Strategies To Improve Students' Cognitive Engagement In Online Classes At Islamic School: A Systematic Review. *Jurnal Pendidikan Agama Islam*, 20(1), 74–89.
- As'ad, A. (2007). *Terjemah Ta'limul Muta'aliim, Bimbingan Bagi Penuntut Ilmu Pengetahuan*. Menara Kudus.
- Bachri, B. S. (2010). Meyakinkan Validitas Data Melalui Triangulasi Pada Penelitian Kualitatif. *Teknologi Pendidikan*, 10, 46–62.
- Bahri Djamarah, S. (2000). *Guru Dan Anak Didik Dalam Interaksi Edukatif*. Rineka Cipta.
- Bakah, W. R. (2020). Etika Murid Kepada Guru Dalam Surah Al-Kahfi Ayat 65-70 Dan Implementasinya Pada Pendidikan Modern. *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 9(1), 93–108. <https://doi.org/10.24090/jimrf.v9i1.4136>
- Dasopang, M. D., Lubis, A. H., & Dasopang, H. R. (2022). How do Millennial Parents Internalize Islamic Values in Their Early Childhood in the Digital Era? *AL-ISHLAH: Jurnal Pendidikan*. <https://doi.org/10.35445/alishlah.v14i1.1062>
- Fadillah, D., Atmantika, Z. H., & Nuryana, Z. (2023). Strengthening spiritual and cultural approaches in managing mental health during the COVID-19 pandemic. *Mental Health, Religion & Culture*, 26(7), 721–723. <https://doi.org/10.1080/13674676.2023.2252348>
- Fatimah, N. (2015). *Konsep Pendidikan Dalam Al-Qur'an Menurut H. M. Quraish Shihab*.
- Fletcher, S. K. (2004). Religion and life meaning: Differentiating between religious beliefs and religious community in constructing life meaning. *Journal of Aging Studies*. <https://doi.org/10.1016/j.jaging.2004.01.005>
- Grossmann, K., Grossmann, K. E., Fremmer-Bombik, E., Kindler, H., Scheuerer-Englisch, H., & Zimmermann, P. (2002). The uniqueness of the child-father attachment relationship: Fathers' sensitive and challenging play as a pivotal variable in a 16-year longitudinal study. *Social Development*. <https://doi.org/10.1111/1467-9507.00202>
- Grusec. (2009). The development of moral behavior and conscience from a socialization perspective. In M. Killen & J. Smetana (Eds.), *Handbook of moral development*. Hillsdale, NJ: Erlbaum (pp. 241-265), 2005.
- Hidayati, R., Rahman, A., & Zalik Nuryana, Y. (2022). Character education and the rise of mental health in Muhammadiyah Boarding School. *International Journal of Public Health*, 11(1), 170–178.
- Hoffman, M. L., & Saltzstein, H. D. (1967). Parent discipline and the child's moral development. *Journal of Personality and Social Psychology*, 5(1), 45–57. <https://doi.org/10.1037/h0024189>
- Ikhwan, A., Biantoro, O. F., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *Dinamika Ilmu*. <https://doi.org/10.21093/di.v19i2.1746>

- Koedinger, K. R., & Nathan, M. J. (2004). The Real Story behind Story Problems: Effects of Representations on Quantitative Reasoning. *Journal of the Learning Sciences*. [https://doi.org/10.1207/s15327809jls1302\\_1](https://doi.org/10.1207/s15327809jls1302_1)
- Maarif, M. A., Wardi, M., & Amartika, S. (2020). The Implementation Strategy of Religious Culture in Madrasah. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*. <https://doi.org/10.32678/tarbawi.v6i02.2962>
- Maghfiroh, R. (2020). Penanaman Nilai-Nilai Keagamaan Siswa SDIT KH. Abdurahman Mahmud Cirebon. *Tsaqafatuna*, 2, 19–7.
- Mahfud, C., Rohani, I., Nuryana, Z., Baihaqi, M., & Munawir, M. (2023). Islamic education for disabilities: new model for developing Islamic parenting in Integrated Blind Orphanage of Aisyiyah. *Indonesian Journal of Islam and Muslim Societies*, 13(1), 115–142. <https://doi.org/10.18326/ijims.v13i1.115-142>
- Mahfudz, M. (2022). The Role of PAI Teachers in Instilling the Spiritual Attitude of Students at SMP Ikhlasiah Palembang. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(02).
- Malang, T. dosen F.-I. (1988). *Pengantar Dasar-dasar Kependidikan*. Usaha Nasional.
- Malik, A. (2009). *Tata Cara Merawat Balita*. Gara Ilmu.
- Mulyadi, E. (2018). Strategi Pengembangan Budaya Religius di Madrasah. *Jurnal Kependidikan*, 6(1), 1–14. <https://doi.org/10.24090/jk.v6i1.1688>
- Murzal. (2022). Upaya Guru Dalam Penanaman Nilai Keagamaan Pada Anak di TPQ Sapriul Aziz Assuja Nwi Perempung. *El-Midad: Jurnal PGMI*, 14, 70–79.
- Nandya, A. (2010). Etika Murid Terhadap Guru (Analisa Kitab Ta'lim Muta'allim Karangan Syaikh Az-Zarnuji. *Mudarrisa*, 11.
- Nisa, C. (2019). *Implementasi Budaya Religius Dalam Meningkatkan Kedisiplinan Siswa di MA Miftahussalam Kambeng, Slahung, Ponorogo*.
- Sahlan, A. (2010). *Mewujudkan Budaya Religius di Sekolah*. UIN-MALIKI PRESS.
- Suyadi, Nuryana, Z., Sutrisno, & Baidi. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. *International Journal of Educational Development*, 89, 102534. <https://doi.org/10.1016/j.ijedudev.2021.102534>
- Tan, C., & Ibrahim, A. (2017). Humanism, Islamic Education, and Confucian Education. *Religious Education*. <https://doi.org/10.1080/00344087.2016.1225247>
- Turkkahraman, M. (2015). Education, Teaching and School as A Social Organization. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2015.04.044>
- Utomo, K. B. (2018). Strategi Dan Metode Pembelajaran Pendidikan Agama Islam MI. *MODELING: Jurnal Program Studi PGMI*, 5(2), 145–156.
- UU RI, NO.20, 2003. (2003). Undang-Undang Republik Indonesia No 20 Tentang Sistem Pendidikan Nasional. *Jakarta: Direktorat Pendidikan Menengah Umum*, 6.
- Vesely, C. K., Brown, E. L., & Mehta, S. (2017). Developing cultural humility through experiential learning: How home visits transform early childhood preservice educators' attitudes for engaging families. *Journal of Early Childhood Teacher Education*. <https://doi.org/10.1080/10901027.2017.1345805>
- Wilson, S. M. (2006). Inside teaching: How classroom life undermines reform. *Science Education*, 90(2), 376–378. <https://doi.org/10.1002/sce.20136>
- Yoon, S. Y. (2016). Principals' Data-Driven Practice and Its Influences on Teacher Buy-in and Student Achievement in Comprehensive School Reform Models. *Leadership and Policy in Schools*. <https://doi.org/10.1080/15700763.2016.1181187>