

# Implementing the SKUA Program (Ubudiyah and Akhlakul Karimah Proficiency Standards) in Developing Students' Religious Competence in Madrasah Ibtidaiyah

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SKUA, Religious Competence, Moral Education.

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## Abstract

Implementing the SKUA Program (Ubudiyah and Akhlakul Karimah Proficiency Standards) at MI Nurul Huda 1 Miji, Kranggan District, Mojokerto City, aims to develop students' religious competencies. This program focuses on strengthening worship skills, understanding religious values, and shaping moral character as part of efforts to form a generation of noble character. This study uses a qualitative descriptive method with a case study approach. Data was collected through interviews, observations, and documentation involving madrasah heads, teachers, students, and parents. The focus of the research is the process of planning, implementing, and evaluating the program. The study results show that the SKUA program is implemented through habituation of worship, integrating religious values in learning, and moral mentoring activities. Program evaluation includes direct observation and assessment of changes in student attitudes. This program has improved students' worship skills, religious understanding, and character building. Supporting factors include teacher commitment, parental support, and a conducive environment, while the main challenges are consistency of implementation and time constraints. This program has proven effective in improving students' religious competence and can be used as a model for other madrasas.

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## Kata kunci:

SKUA, Kompetensi Keagamaan, Pendidikan Akhlakul Karimah.

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## Abstrak

Implementasi Program SKUA (Standar Kecakapan Ubudiyah dan Akhlakul Karimah) di MI Nurul Huda 1 Miji, Kecamatan Kranggan, Kota Mojokerto, bertujuan untuk mengembangkan kompetensi keagamaan siswa secara menyeluruh. Program ini berfokus pada penguatan keterampilan ibadah, pemahaman nilai-nilai agama, dan pembentukan karakter akhlakul karimah sebagai bagian dari upaya membentuk generasi berakhlak mulia. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan kepala madrasah, guru, peserta didik, dan orang tua. Fokus penelitian adalah proses perencanaan, pelaksanaan, dan evaluasi program. Hasil penelitian menunjukkan bahwa pelaksanaan program SKUA dilakukan melalui pembiasaan ibadah, pengintegrasian nilai agama dalam pembelajaran, serta kegiatan mentoring akhlak. Evaluasi program mencakup pengamatan langsung dan penilaian terhadap perubahan sikap siswa. Program ini berhasil meningkatkan keterampilan ibadah, pemahaman keagamaan, dan pembentukan karakter siswa. Faktor pendukung meliputi komitmen guru, dukungan orang tua, dan lingkungan yang kondusif, sedangkan tantangan utama adalah konsistensi pelaksanaan dan keterbatasan waktu. Program ini terbukti efektif dalam meningkatkan kompetensi keagamaan siswa dan dapat dijadikan model bagi madrasah lainnya.

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## **INTRODUCTION**

Globalization significantly impacts society, especially in advancing science and technology. This progress has made a great contribution to the world of education. According to Ahmadi, education is a process of guidance and assistance that educators consciously carry out to students, adjusted to their physical and mental development toward adulthood (Hakim & Fitrayansyah, 2024; Sodikin, 2024). A person's physical and psychological development is closely related to the advancement of science and technology. The advancement of science and technology significantly influences physical and mental aspects, including shaping lifestyles and individual perspectives (Adela & Ritonga, 2023; Chande, 2023).

Seeing this phenomenon, efforts are needed to build students' religious character and protect them from the influence of rapid information flows and globalization. One of the steps the government takes is to create a program called SKUA (Ubudiyah and Akhlakul Karimah Proficiency Standards), which aims to help students apply the religious education they have learned well (Apologia, Mas'od, Masykuri, Hidayati, & Putra, 2024; Liizzah, Priyono, & Masitah, 2023).

According to Ahmad Tafsir in his book *Philosophy of Islamic Education*, the weakness of religious education in schools lies in the aspect of practice. This problem is not at the stage of *knowing* or *doing* but at the stage of *being* (making religious values part of personality). (Ahmad Tafsir: 2006) In line with Suprapno's view, the results of education should not only increase social intelligence and sensitivity but also strengthen piety. However, in practice, many educational institutions, including madrasas, still tend to focus on cognitive aspects, so they pay less attention to efforts to internalize and practice religious values (Fatah, Syukur, Ihsan, & Saadah, 2023; Mu'min, 2023).

In this study, the researcher analyzed madrasas' strategies using behavioristic theory's perspective to change student behavior, especially related to worship practices. Several kinds of literature that discuss strengthening religious character through programs designed by the government or educational institutions are also reviewed from a behavioristic point of view. This theory explains that learning is a process of changing student behavior that occurs as a result of the interaction between stimulus and response (Adimsyah, Fauzi, & Rofiq, 2023; Amirudin, Supiana, Zaqiah, & Rohimah, 2024). Thus, it is hoped that participants in the education will be able to follow the Ubudiyahl and Akhlakull Karimahl (SKUA) proficiency standards programs to be able to master the materials in the SKUA program which include the Qur'an, fiqh, and morals and can practice them in daily life, in this case, it is hoped that the SKUA program can increase students in obedience to worship (Nisa' & Sholihah, n.d.).

The phenomenon is that there are problems that arise in the case of madrasah students, namely the ability of students to worship, morality, and write the Qur'an. This is because students lack practice and apply what they have learned. Just like students at MI Nurul Huda 1 Miji Mojokerto City, it is increasingly difficult to get used to maintaining cleanliness as well as throwing garbage in its place, even though in the subject matter it has often been said that cleanliness is part of faith.

Socially, in the reality that they exist, they do not pay attention to the environment and as a result of individualist life, not many students can pay attention to the needs of their friends.

Previously, the researcher had made initial observations at MI Nurul Huda I Miji, Mojokerto City, the results of the observations obtained by the researcher at the madrasah were that students still did not have spiritual intelligence, one of the examples was that students were still not able to implement worship such as prayer even though there was already a congregational dzuhur prayer but many students still did not carry it out. Not a matter of worship but also a problem of cleanliness, students are not aware of the importance of cleanliness even though it has been explained in fiqh subjects.

## **RESEARCH METHODS**

This research uses a qualitative approach as explained by Nana Syaodih Sukmadinata, which is a research that aims to describe and analyze various phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts, both individually and in groups (Syaodih Sukmadinata: 2007). Qualitative research produces descriptive data in the form of written or oral information obtained from behavioral observations and interviews with research subjects (Moleong: 2002). This study uses a type of case study with a qualitative approach that relies on human observation to explain (Moleong: 2002) and analyze phenomena, events, social activities, as well as attitudes, beliefs, perceptions, and thoughts of individuals or groups (SyaodihSukmadinata: 2007).

This research was conducted at MI Nurul Huda 1 Miji, Mojokerto City, East Java. Its strategic location and close to the city make it easy to access from various directions, so many students in this madrasah come from various surrounding areas.

The main data sources were obtained from interviews with student affairs teachers, Islamic Education teachers, BK teachers, and students, while secondary data was collected from documents and photos related to Islamic education management and the formation of student discipline. Data collection was carried out through three techniques: interviews, observations, and documentation. Interviews were conducted informally, purposefully, and openly to obtain in-depth information from respondents (Sugiono: 2005) Observation was used to record behaviors and activities relevant to the research, supplemented by a checklist sheet as an instrument. (Emzir: 2011) Documentation involves collecting data in the form of written notes, official documents, and photos that support the analysis. These techniques are designed to provide a comprehensive overview of Islamic education management efforts in improving student discipline (Sugiono: 2005)

Qualitative data analysis in this study follows the concept of Miles and Huberman which includes three stages: data reduction, data presentation, and conclusion drawn. Data reduction is carried out by summarizing, selecting important things, and looking for themes and patterns to facilitate analysis. The reduced data is then presented narratively to improve understanding and support further analysis. The last stage is the drawing of conclusions that aim to answer the focus of the research based on the results

of the analysis (Hammarberg, Kirkman, & De Lacey, 2016). This process is carried out simultaneously with data collection, including the systematic arrangement of interview transcripts, field notes, and other documents to obtain relevant findings.

## **RESEARCH RESULTS AND DISCUSSION**

### **Result**

#### **Strategies of Religious Teachers in Achieving Ubudiyah Proficiency Standards and Morals Through Memorization**

Memorization is the process of repeating a material, either through reading or listening. At Madrasah Ibtidaiyah Nurul Huda 1 Miji, memorization strategies are applied to help students achieve the Ubudiyah and Akhlakul Karimah Proficiency Standards (SKUA), especially in memorizing short letters and related materials. This strategy encourages students to memorize more optimally, supported by mentoring and motivation from teachers.

The results of an interview with Mr. Farid Jamaluddin, a teacher of Akidah Akhlak, show that tahfidz (memorization) is an effective method to achieve SKUA. Students are encouraged to read short letters repeatedly until they memorize them. Teachers also play an active role in accompanying, motivating, and directing students in the memorization process according to their level of difficulty.

According to Mrs. Solihah, a Fiqh teacher, the memorization approach is used for the material of the Qur'an, Hadith, prayer, and dhikr, while the oral test is applied to the Moral Creed, and practice is used for Fiqh. The level of material is adjusted to the student's class and semester, starting from the basic to the complex level gradually. This allows the achievement of SKUA according to the student's ability (Nisa' & Sholihah, n.d.).

Mrs. Luluk, a Qur'an Hadith teacher, emphasized that memorization is a mandatory part of fulfilling the SKUA because the score is listed in the report card and is a requirement for graduation. To make memorization easier, the madrasah provides a SKUA guidebook that is adjusted every semester, containing short letter materials and Ubudiyah and Akhlakul Karimah themes. This strategy makes it easier for students to follow the memorization process in a structured manner (Hamid, 2019).

Observations in class V show that teachers accompany students in the memorization process through the method of repeated reading and memorization deposit. Each student carries a grade card to monitor their achievements. Memorization is done both in the classroom and independently outside of SKUA hours for students who need extra time (Kholid, n.d.). This process ensures that the memorization target is achieved before the class is promoted.

Although this strategy works well, some obstacles are still found, such as students having trouble memorizing long letters or being less motivated. Teachers, such as Mrs. Solihah and Mrs. Luluk, provide alternative memorization, such as daily prayers or adab, to maintain the spirit of learning. They also provide motivation and adjust the approach so that students stay focused on achieving SKUA scores (Maarif, Wardi, & Amartika, 2020).

Based on interviews, observations, and documentation, efforts to achieve SKUA through memorization strategies have been carried out well although evaluation is still needed for improvement. Teachers play an important role in guiding students consistently, while madrasahs provide supporting facilities such as guidebooks. Thus, it is hoped that SKUA can be achieved to the maximum, providing a strong foundation for learning Islam and noble morals (Hamid, 2019).

### **Strategies of Religious Teachers in Achieving Ubudiyah Proficiency Standards and Morals Through Habituation**

Habituation is an action that is carried out repeatedly with the aim that the behavior becomes an inherent habit. Habituation is centered on experiences that continue to be practiced. This process allows a habit to become part of a person's character and attitude. Thus, habituation can be an effective means of forming positive behaviors.

Teachers at Madrasah Ibtidaiyah Nurul Huda 1 Miji apply a habituation strategy to achieve the Ubudiyah and Akhlakul Karimah Proficiency Standards (SKUA) of students. This strategy is considered effective in building positive habits, as expressed by Mr. Farid Jamaluddin. According to him, positive habits can be created through a consistent repetition process. Therefore, the madrasah strives to make all activities carried out part of the daily routine of students.

The application of habituation was also conveyed by Mrs. Solihah. He emphasized that the main purpose of habituation is for good behavior to be spontaneous without the need for commands. This includes the habit of praying, reciting asmaul husna, and maintaining manners in daily life. With this habit, students are expected to be able to internalize positive values that are consciously applied in their lives.

According to Mrs. Luluk, habituation is carried out through various religious activities such as praying before starting and ending learning, reading asmaul husna, and carrying out dhuha and dhuhur prayers in the congregation. In addition, students are also taught manners that are relevant to daily life, such as greeting teachers with greetings, maintaining environmental cleanliness, and applying eating and drinking etiquette. This activity aims to form the character of discipline, manners, and concern for the environment.

Dhuha and Dhuhur prayer activities in the congregation are one of the habituation strategies applied in this madrasah. Mr. Farid Jamaluddin explained that the dhuha prayer is carried out after the bell rings, while the dhuhur prayer is carried out during the second break. Even though there are students who are sometimes reluctant to follow, teachers continue to motivate them to participate. This activity aims to build discipline, increase faith, and train togetherness in worship.

The results of observations on August 1-2, 2022 showed that the habit of praying and reciting asmaul husna was carried out before learning began. Furthermore, the dhuha and dhuhur prayers in the congregation took place solemnly in the madrasah

prayer room. Teachers ensure that all students participate, both by leading prayers and reminding students who have not participated in activities.

Based on interviews, observations, and documentation, it can be concluded that the habits carried out by teachers at Madrasah Ibtidaiyah Nurul Huda 1 Miji include praying, reading asmaul husna, and carrying out congregational prayers. This strategy not only forms humility and discipline but also increases students' faith in Allah SWT. This consistent habit is expected to be able to provide noble morals for students in the future.

### **Strategies of Religious Teachers in Achieving Ubudiyah Proficiency Standards and Morals Through Example**

Teachers are a central element in the world of education that has a great influence on the success of education. Teachers not only carry out their role as educators but also accept some of the responsibilities that previously had on the shoulders of parents. When parents send their children to school, indirectly, they also entrust some of the educational responsibility to the teacher. Therefore, it is natural for parents to check the background of teachers before enrolling their children in a particular school, to ensure that their children receive guidance from the right person.

As a figure who is admired and imitated, a teacher should have an Islamic personality and noble morals. It is unfortunate that teachers, who have the main task of educating and guiding students, do not reflect behavior that is by these values. The inconsistency between what the teacher teaches and his daily behavior can cause inner conflict in students. Therefore, teachers need to be a real example of the positive values they teach.

The awareness of the importance of this example is well understood by the teachers at Madrasah Ibtidaiyah Nurul Huda 1 Miji. Mr. Farid Jamaluddin, one of the teachers of Akidah Akhlak at the madrasah, explained that every teacher tries to be an example for students. According to him, teacher behavior is observed by students, so it is very important for teachers to always behave nobly. Teachers who do not show examples can lose their influence in shaping the character of future generations.

In addition, Mrs. Solihah, one of the teachers at the madrasah, emphasized that she tried her best to be an example for her students. In every action, speech, and attitude, he always considers the impact on students. For him, being a teacher means being ready to set a good example in all aspects of life, both in speaking, doing, and worshiping. Even though each child has a different background and way of acceptance, he still tries to set an example consistently.

In line with this, Mrs. Luluk, an eye teacher of Qur'an Hadith lessons, said that discipline is an important aspect of a teacher's example. Teachers must be able to show discipline in time, rules, and attitudes. In addition, teachers are also expected to be figures who not only educate at school but also be able to be friends and parents for students. With a good approach, teachers can understand the problems faced by students and provide appropriate solutions.

According to the Head of the Madrasah, Mrs. Anik Rodhiani, teachers' efforts in setting an example have a great influence on the formation of students' morals. He gave examples of some good habits that have been instilled, such as the manners of eating, drinking, and dressing. Students are also taught to respect others, which can be seen from their habit of greeting and shaking hands with teachers. The example of teachers is considered to be able to encourage students to adopt positive values in daily life.

Another strategy implemented by teachers in this madrasah is direct involvement in students' religious activities. Activities such as congregational prayers, prayer readings, and istighosah are not only attended by students but also by teachers. This assistance is carried out to show that teachers also practice what is taught so that students feel motivated to participate in activities with enthusiasm.

Based on the results of interviews, observations, and documentation, the exemplary strategies carried out by teachers at Madrasah Ibtidaiyah Nurul Huda 1 Miji include coming on time, dressing neatly, and accompanying students in every activity. This example aims to instill discipline, manners, and noble morals in students. This effort is expected to create a generation that is not only intelligent but also has a good and dignified character.

## **Discussion**

### **Teachers' Strategies in Achieving Ubudiyah Proficiency Standards and Morals of Karimah Students Through Memorization at Madrasah Ibtidaiyah Nurul Huda 1 Miji, Mojokerto City.**

The memorization strategy applied by teachers at Madrasah Ibtidaiyah Nurul Huda 1 Miji aims to help students achieve the standard of ubudiyah proficiency and karimah morals. Teachers require students to memorize materials and short letters that must be completed each semester. This coaching not only motivates students to memorize but also delves into material related to ubudiyah standards and karimah morals so that teachers can guide students well in achieving this goal.

According to Jamili Suprii in his book "Professional Teachers," a teacher is known as al-mu'alimi or al-ustadzi in Arabic, who provides knowledge in the taklim assembly. Teachers not only teach one side but also involve an ever-evolving role as educators and coaches. Teachers are expected to be professional educators who accept responsibility from parents to educate children with dedication.

Memorization is the process of repeating a material, either by reading or listening. Activities that are often repeated will be easy to memorize. Students at Madrasah Ibtidaiyah Nurul Huda 1 Miji are expected to be able to memorize short letters connected to ubudiyah standards and karimah morals every semester. This memorization strategy motivates students to complete memorization and master the material well (Abdullah, Rahim, & Omar, 2021; Hasanah, 2021).

According to the Great Dictionary of Indonesian Language quoted by Primai Timi Penai, memorization is the process of immersing something in the mind so that it is always remembered. In this context, memorization is an effective tool in exploring the

religion of Islam, where students are taught to memorize material relevant to the standards of ubudiyah proficiency and moral character.

Quoting Nori Muhammadi Ichwani in his book "Entering the World of the Qur'an," A person who has memorized the Qur'an is referred to as a huffazh. This method of memorization has existed since the early days of Islamic religious broadcasting, which was done through hearing. The Prophet PBUH, even though he could not read and write, was very fond of revelation and memorized it. This shows how important memorization is in the Islamic tradition, especially in the preservation of the Qur'an.

As explained by Yusufi Al-Qaradhawi in his book "Interacting with the Qur'an," memorization has a very high virtue, even more appreciated than writing. Memorizing the Qur'an, which is done by the companions, is a good example for Muslims. Memorization not only provides light in the world but also benefits in the hereafter, as a form of blessing obtained through religious knowledge conveyed through memorization.

The strategy applied in the SKUA memorization activity at Madrasah Ibtidaiyah Nurul Huda 1 Miji uses various methods, one of which is the memorization method with a deposit system. Students are required to memorize and deposit their memorization to the supervisor. Each student must meet certain criteria, such as proper tajweed, fluent memorization, and good recitation. In addition, teachers act as motivators to encourage students to be more enthusiastic and achieve the memorization targets that have been set.

### **Teachers' Strategies in Achieving Ubudiyah Proficiency Standards and Morals of Students Through Habituation at Madrasah Ibtidaiyah Nurul Huda 1 Miji, Mojokerto City**

Teachers' strategies in achieving ubudiyah standards and students' morals through habituation serve as a guideline for teachers to make it easier in the process of achieving SKUA. Through habituation, students will instill good habits necessary to form and develop good morals (Ihsan & Wardi, 2023). This habit also serves as a means to help students maintain their moral character or improve their quality.

In achieving the standard of ubudiyah proficiency and karimah morals, teachers play a role in avoiding the saturation of students who only receive learning materials without any habituation activities. With regular habituation, students will get used to various activities that help them achieve ubudiyah standards and karimah morals. This will eventually become a habit that is inherent in students.

Habituation is an action that is carried out repeatedly to form a habit. Effective habituation is rooted in experience, where the things that are habituated are practices carried out by students. This habit will then stick and eventually become an automatic behavior and attitude in a person (Light & Alexakos, 2015; Nadlifah, Siregar, Ismayiah, & Maulidah, 2023).

As revealed by the Drafting Team of the Center for Language Development and Development in his book Kamus Besar Indonesian, habituation is something that is done

repeatedly so that something becomes a habit. Habituation focuses on repetition so that what is done becomes a stable habit in a person.

As explained by Abdullah Nashihi Ulwani in his book *Tarbiyatul Auladi*, education through the process of habituation has proven to be effective in forming faith, noble morals, and the virtues of the soul as well as true Islamic ethics. The habituation process focuses on repetition, where students are invited to practice repeated practices until they become permanent habits.

According to the view of Muhammadi Sayyidi Muhammad Az-Za'ba in his book *Youth Educator Between Islam and Soul Science*, habits are actions that are carried out repeatedly over a long period of time to achieve something desired. The habituation process is very necessary for teachers in fostering and improving students' behavior, as well as in teaching their religious teachings.

Finally, habituation is also an effective method according to Abudin Nata in his book *Philosophy of Islamic Education*. Familiarity with the Qur'an helps in delivering educational material in a structured way, including changing bad habits for the better. Habits that have been embedded will save human energy and automatically help in various activities and work.

### **Teachers' Strategies in Achieving Ubudiyah Proficiency Standards and Morals of Students Through Example at Madrasah Ibtidaiyah Nurul Huda 1 Miji, Mojokerto City**

Teachers play an important role in achieving the Moral Examination Competency Standards (SKUA) of students. One effective strategy to achieve this goal is through example. Teachers are expected to provide direct examples in various aspects of life, such as speaking, behaving, dressing, and carrying out worship. The example provided by teachers will affect the attitudes and behaviors of students, forming good character and morals, both in the school environment and in the community.

Role models also serve as a way to shape the character of students, especially in the context of Islam. Through good daily actions, teachers show how to live a life with noble Islamic values. This is important to instill good morals in students. A good example will help students have a commendable attitude in interacting with others, as well as maintain religious and social norms in daily life (Helwah, Arisati, & Mufidah, 2023; Qutsiyah, Asy'ari, Fadhillah, Sirojuddin, & Nasucha, 2022; Wardany & Rigianti, 2023).

According to some experts, humans tend to imitate the people they admire. Therefore, when teachers are good examples, it will be easier for students to imitate the positive attitudes and behaviors shown. For example, Prophet Ibrahim in his teachings is an example for his people, who teach sincerity in religion and sacrifice for good. Teachers who emulate noble qualities such as patience and sincerity will more easily influence students in forming positive characters (Sitepu, Maarif, Basir, Aslan, & Pranata, 2022).

Teachers have a central role in the educational process because they are considered figures who have a great influence on the success of students. As educators, teachers not

only teach material but also guide and set an example in various aspects of life. When parents hand over their children to teachers at school, they also hand over a great responsibility in the formation of their children's character and morals. Therefore, teachers must show a good personality and be an example that is worthy of imitation by students.

To be able to be a good example, teachers must have noble morals and acceptable behavior in society. Teachers who do not reflect a good attitude will make their teachings less effective. Therefore, it is important for teachers to not only teach theory but also provide real examples in everyday life. A good attitude and action from teachers will guide students in living a life full of positive values and good morals (Rohmah, Rena, Pahrurraji, & Syarif, 2023).

Role models are not only given in formal situations but also everyday life. Teachers must set an example in terms of discipline, such as arriving on time and dressing neatly, which is a good habit for students. In addition, a friendly, polite, and respectful attitude must also be shown by teachers. This example will help students cultivate good habits in their lives, which is then reflected in their attitude toward teachers, friends, and the surrounding community.

Teachers must also be directly involved in religious activities with students, such as congregational prayers and other religious activities. By being directly involved, teachers not only teach religious values but also provide a real example in carrying out worship. Students who see their teachers active in religious activities will be encouraged to follow in their footsteps. This will strengthen the influence of teachers in the formation of students' morals, which is the main goal of character education.

Through this example, students not only gain knowledge but also gain real examples of how to live a life in accordance with religious and moral teachings. The example given by teachers will affect the attitude and behavior of students, making them more disciplined, polite, and noble in character.

## **CONCLUSION**

The form of achievement of students' SKUA through memorization can take place well even though there are some limitations. Students generally memorize the verses they want to memorize one by one. To achieve initial memorization, each verse is usually read 10 times. When memorizing in front of the teacher, students not only listen but also correct if there are errors in the length and tajwid. After that, the teacher assessed the achievement sheet held by the students. In addition, while waiting for their turn to advance, students try to maintain order and respect friends who are performing.

The achievement of students' SKUA through habituation begins with the teacher's habit of inviting students to pray and read *asmaul husna*. This strategy is carried out so that students have an attitude of *tawadhu'* and faith in Allah SWT, and avoid the attitude of *takabur*. Furthermore, the teacher accustomed the students to carry out the *dhuha* and *dhuhur* prayers in the congregation. The purpose of this habit is for students to have a

disciplined attitude, both in prayer time and movement, increase faith in Allah SWT, and build ukhuwah and patience.

The achievement of Ubudiyah Standards and Akhlakul Karimah for students through example was carried out by teachers at MI Nurul Huda 1 Miji Kotamojokerto. First, teachers set an example by coming to school on time to foster discipline in students and greeting and shaking hands so that students have a polite attitude and respect others. Second, teachers should always dress neatly and politely to demonstrate discipline, politeness, and caution when acting. Third, teachers accompany students in every religious activity to form good morals in students and establish friendships between teachers and students.

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