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Islamic Religious Education Teacher's Efforts In Forming Humble Behavior

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Abstract

This research aims to determine PAI teachers' efforts in forming humble behavior towards students at school. Then this article also aims to identify and analyze supporting and inhibiting factors during the formation of this attitude. The focus of the research was carried out at Qur'ani Islamic Middle School, Batanghari, East Lampung. This research is field research; the type used is a case study with a qualitative approach. Data was obtained through "Focus Group Discussions" (FGD) of 20 students, PAI teachers, and school principals. Discussion findings in this article. First, the teacher's efforts to form humble behavior are carried out by providing education to students with an attitude of being open-minded or accepting criticism, building an attitude of generosity for students, avoiding arrogance or arrogance, building commitment and a sense of togetherness between students, and instilling an attitude of mutual respect. Second, several supporting factors have been found, namely forming a humble attitude in students through example, creating a conducive

school environment, and building religious activities. Then, there are inhibiting factors in developing this attitude, including limited time, less varied learning strategies, and the influence of a negative social environment.

Keywords: teacher effort, humble behavior, Islamic religious education.

Introduction

In this modern era, students are faced with various challenges, such as individualism and fierce competition, where this can lead to arrogant and selfish attitudes that occur in them.¹ Seeing these problems, the role of PAI teachers is urgently needed to instill the values of humility through learning and example implemented through the school environment. Furthermore, PAI teachers are not only tasked with providing religious material theoretically but must also be a real example for students to apply humility in daily life.² Through a personal approach, habituation of worship, and the strengthening of positive social interactions in the school environment, teachers can encourage students to develop behaviors to respect each other, such as being humble in success and not putting others down. The importance of forming students who are not only intellectually intelligent, but also have good character. With humble behavior, students can

¹ Bima Fandi Asy'arie and Mulyadi Mulyadi, "Analisis Problematika PAI Dan Solusinya Dalam Menghadapi Era Globalisasi Dan Era Industri 4.0," *Irsyaduna: Jurnal Studi Kemahasiswaan* 3, no. 3 (January 4, 2024): 361–77, <https://doi.org/10.54437/irsyaduna.v3i3.1310>.

² Zaini Zaini and Roni Ramlan, "Penguatan Pendidikan Aqidah Anak Dari Penyimpangan Budaya Online," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (December 26, 2019): 201, <https://doi.org/10.19105/tjpi.v14i2.2736>.

learn to be empathetic, cooperate, and bring peace to their social environment.³

Problems forming students' humble behavior in education often arise from various internal and external factors. One of the main problems is learning strategies that emphasize academic achievement over students, so teachers usually ignore character development, including humility.⁴ On the other hand, curriculum development that focuses on cognitive outcomes makes students more focused on individual achievement and competition, as a result of which humble behavior is difficult to develop optimally in the school environment.⁵ In addition, the role of teachers as role models in shaping humble character is also a challenge. Because not all teachers pay enough attention to character cultivation through real actions in front of students. When students do not get concrete examples from teachers, they find it difficult to apply these values in their daily lives. Another factor is the influence of social media, which often promotes a culture of show-off and social competition.⁶ This can affect students' attitudes and weaken the value of humility taught in schools.

Some relevant research that has been discussed to shape students' humble behavior tends to lead to three main focuses. *First*, the study of value-based learning. This discussion

³ Abdul Jalil and Achmad Abdul Munif, "Strategi Pembelajaran PAI Dalam Penerapan Pendidikan Multikultural Di SMP Negeri 1 Gudo," *Irsyaduna: Jurnal Studi Kemahasiswaan* 2, no. 2 (August 1, 2022): 140–49, <https://doi.org/10.54437/irsyaduna.v2i2.571>.

⁴ (Susanti et al., 2024)

⁵ Apdoludin et al., *Desain Pembelajaran Agama Islam* (Pasaman Barat: CV.Azka Pustaka, 2024).

⁶ Agung Heru Setiadi et al., "Implementation of a Flagship Program in Instilling Religious Values in Students: Case Study at MTs Muhammadiyah," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 3 (August 30, 2024), <https://doi.org/10.35445/alishlah.v16i3.5718>.

highlighted the importance of integrating humble character into the learning process. It emphasizes PAI teachers using teaching methods that focus on religious material and relate them to a humble attitude in students' daily lives.⁷ *Second*, the role of teacher role models shows that PAI teachers have a significant role as *role models* in shaping students' character. Especially in humility, it is easier to instill if teachers consistently exhibit good behavior in daily interactions to provide concrete examples to influence student behavior.⁸ *Third*, Environmental influences and technology that note external factors are also a concern in how this humble attitude is optimally applied outside the school environment.⁹ All previous studies have their own goals and characteristics, so there are differences in the study of this research topic.

⁷ Siti Nurhasanah, "Integrasi Pendidikan Multikultural Dalam Pembelajaran Pendidikan Agama Islam (PAI) Untuk Membentuk Karakter Toleran," *Al-Hasanah: Islamic Religious Education Journal* 6, no. 1 (June 26, 2021): 133–51, <https://doi.org/10.51729/6135>; Irfan Ismail and Muh. Hasan Marwiji, "Nilai-Nilai Sosiokultural Di Era Revolusi Industri 4.0 Sebagai Landasan Kurikulum Pendidikan Agama Islam," *Epistemic: Jurnal Ilmiah Pendidikan* 2, no. 2 (May 30, 2023): 183–98, <https://doi.org/10.70287/epistemic.v2i2.185>.

⁸ Kandiri Arfandi, "Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa," *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 6, no. 1 (July 21, 2021): 1–8, <https://doi.org/10.35316/edupedia.v6i1.1258>; Maida Tranggano, "Peran Guru PAI Dalam Membentuk Karakter Peserta Didik Kelas VII Di SMP Muhammadiyah Ambon," *Kuttab: Jurnal Ilmiah Mahasiswa* 1, no. 2 (September 10, 2021): 41–65, <https://doi.org/10.33477/kjim.v1i2.2057>.

⁹ Sitti Romlah and Rusdi Rusdi, "Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika," *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam* 8, no. 1 (June 29, 2023): 67–85, <https://doi.org/10.61815/alibrah.v8i1.249>; Salahudin Salahudin, "Personal Education through Islamic Religious Education in the Generation Zet," *Council: Education Journal of Social Studies* 2, no. 1 (January 31, 2024): 47–53, <https://doi.org/10.59923/council.v2i1.62>.

The purpose of this study is to determine the efforts of PAI teachers in forming humble behavior toward students in school. Then, this article also to identify and analyzes supporting and inhibiting factors as long as teachers integrate humble values in PAI learning. The research was focused at Qur'ani Islamic Junior High School, Batanghari, East Lampung. Through this article, it is hoped that it can provide recommendations to improve teachers' efforts through learning that PAI can instill humble values, so that students can apply this attitude in their daily lives, both at school and in their social environment.

Islamic Religious Education

Education is a conscious and structured action to activate the learning process that aims to develop individual potential regarding religious spiritual dimensions, self-control, personality, intelligence, good morals, and skills.¹⁰ Education should encourage the creation of many critical individuals with greater creativity and higher thinking skills.¹¹ In public schools and madrasas, Islamic religious education subjects are of compulsory subjects because these lessons have been designed in the curriculum policy.¹² Islamic religious education (PAI) subjects at various levels and types of education as a whole, the PAI family in madrassas includes: “(*al-Qur'an Hadis, Akidah*

¹⁰ Rohidin, *Pendidikan Agama Islam: Sebuah Pengantar* (Yogyakarta: FH UII Press, 2020).

¹¹ Radino Radino and Lia Fatika Yiyi Permatasari, “PAI Teacher Strategy in Improving Learning Effectiveness in Limited Face-to-Face Learning,” *Jurnal Pendidikan Agama Islam* 19, no. 2 (December 31, 2022): 249–62, <https://doi.org/10.14421/jpai.2022.192-06>.

¹² Evi Susilowati, “Implementasi Kurikulum Merdeka Belajar Pada Mata Pelajaran Pendidikan Agama Islam,” *Al-Miskawaih: Journal of Science Education* 1, no. 1 (September 8, 2022): 115–32, <https://doi.org/10.56436/mijose.v1i1.85>.

Akhlak, Fiqih, and Sejarah Kebudayaan Islam)”.¹³ The PAI curriculum is designed to direct students to increase faith and devotion to Allah SWT., and form good morals. Then, students are also expected to have knowledge and appreciation for implementing the values of Islamic religious teachings. Thus, teachers must be able to give birth to the next generation who are ready to live with various challenges by the development of the times.¹⁴

Humble Behavior

Humility is the belief that there is something bigger than oneself.¹⁵ Furthermore, humble behavior is a social behavior that shows respect for others, is not proud of itself, and is ready to help others.¹⁶ A humble person can certainly be aware of his limitations and inabilities so that he is not arrogant or arrogant.¹⁷ Humble behavior is also relevant in nursing, social

¹³ Nazula Indana Maulidah et al., “Analisis Kebijakan Pendidikan Agama Islam Di Sekolah Dan Madrasah: Dampaknya Terhadap Pemahaman Agama, Nilai Moral, Psikologi Dan Sosial,” *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (January 2, 2024): 264–77, <https://doi.org/10.54371/jiip.v7i1.3215>.

¹⁴ Muhammad Sulaiman et al., “Analysis of Islamic Religious Education (PAI) Problems and Solutions in Facing the Development of the 21st Century,” *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 4 (April 21, 2024): 4256–67, <https://doi.org/10.54371/jiip.v7i4.3998>.

¹⁵ Jeffrey A. Chandler et al., “A Meta-Analysis of Humble Leadership: Reviewing Individual, Team, and Organizational Outcomes of Leader Humility,” *The Leadership Quarterly* 34, no. 1 (February 2023): 101660, <https://doi.org/10.1016/j.leaqua.2022.101660>.

¹⁶ (Panjalu, et al., 2022; Juanda, 2019)

¹⁷ Nuroini Najmiya Nafisa, Mohammad Kanzunnudin, and Mila Roysa, “Nilai-Nilai Pendidikan Dalam Novel Cinta Suci Zahrana Karya Habiburrahman El Shirazy,” *GHANCARAN: Jurnal Pendidikan Bahasa*

work, and education. Because this requires continuous and continuous learning efforts.¹⁸ These various forms of humility are interconnected and have a distinctive value in influencing behavior in multiple situations. Factors contributing to humility generally include high self-esteem, a friendly attitude, openness to experiences, and gratitude.¹⁹ Additionally, a humble person means having a realistic view of themselves and others, which allows individuals to recognize personal strengths and weaknesses without feeling superior or inferior.²⁰

Method

This research is field research; the type used is a case study with a qualitative approach. In this study, it is a research that requires research with real conditions to find out the source of data in the field. Therefore, the field method is used in this study, whose object is the symptoms or events that occur among students. To obtain in-depth data on the formation of social care character and humble behavior in PAI learning at Batanghari Qur'ani Islamic Junior High School, East Lampung. This research is designed qualitatively to obtain data in the field according to existing conditions objectively.

Dan Sastra Indonesia 2, no. 2 (January 18, 2021): 111–24, <https://doi.org/10.19105/ghancaran.v2i2.3705>.

¹⁸ Patricia I. Wright, “Cultural Humility in the Practice of Applied Behavior Analysis,” *Behavior Analysis in Practice* 12, no. 4 (December 18, 2019): 805–9, <https://doi.org/10.1007/s40617-019-00343-8>.

¹⁹ Justin M. Ludwig, Karina Schumann, and Tenelle Porter, “Humble and Apologetic? Predicting Apology Quality with Intellectual and General Humility,” *Personality and Individual Differences* 188 (April 2022): 111477, <https://doi.org/10.1016/j.paid.2021.111477>.

²⁰ Arménio Rego et al., “How Leader Humility Helps Teams to Be Humbler, Psychologically Stronger, and More Effective: A Moderated Mediation Model,” *The Leadership Quarterly* 28, no. 5 (October 2017): 639–58, <https://doi.org/10.1016/j.leaqua.2017.02.002>.

The primary data obtained in this study are from observations, interviews, and documentation at Qur'ani Islamic Junior High School. Meanwhile, secondary data is obtained from various literature, scientific articles, books, school regulations, and the like that discuss related research topics. Then, the main data in this study was obtained through “Focus Group Discussions” (FGD), which were carried out twice. The participants of the FGD are 20 students. In addition, this study also conducted separate interviews with teachers and school principals. This is done to find out the efforts made by PAI teachers in fostering humble behavior, the following is the distribution of informants.

Table 1. Distribution of Informant Identity

No	Initials	Position	Educational level	Gender
1	BPL	Islamic Religious Education Teacher	S1	Woman
2	NNS	Headmaster	S2	Man
3	X1	Senior Student	MTs	Woman
4	X2	Junior Students	MTs	Man
Number: 22 Informants				
Source: processed by researchers (2024).				

Each participant's selection is based on their understanding of life around the school. However, specifically, the researchers have asked in detail about the criteria for FGD participants from schools. The informants consisted of 8 male students and 12 female students; these included 5 students with good academic performance, 8 students with good non-academic performance, 4 students who have committed violations more than twice, and 3 students who have received high punishments. Before the interview begins, the researcher gives them a brief briefing about the questions. Where,

important information about the achievements and/or offenses they have received or committed gives them the same opportunity to answer all questions in turn regarding the formation of humility towards students.

This research was conducted for three months. At the first FGD held in the first week of January 2024, the question was more directed to how close students are to each other in school. Furthermore, the second FGD, which was held in the last week of March 2024, was more directed at how to form the character of social care and humble behavior at Qur'ani Islamic Junior High School. The researchers also interviewed teachers and principals separately on the same day. Each FGD lasts approximately 1-2 hours, and participants can express their opinions. Not only that, the researcher also made observations in the school environment. This is done both during the learning process in the classroom, outside the school, and student activity activities.

Then, this study uses a data analysis model (Miles & Huberman).²¹ The data analysis of this model is carried out through three stages: data reduction, data presentation, and conclusion drawing. *First*, data reduction. This stage is carried out by reducing the selection process and concentrating on simplifying and transforming coarse data derived from written records in the field. The data collected from observations and interviews were reduced in this study to ensure findings in the field. *Second*, data presentation. This process is carried out at the data synchronization stage, consisting of observation and interviews with research informants. These results produce conclusions as data findings are obtained. *Third*, conclude. In the last step, the author briefly summarizes the findings of the

²¹ A. Michael Huberman B. Miles, *Qualitative Data Analysis: An Expanded Sourcebook* (Sage Publications, 1994).

field notes, which are used as answers to the problems of the research topic.

Research Result

Formation of Humble Behavior towards Students

The learning process of PAI at SMP Islam Qur'ani is seen to be very influential in creating students' humble behavior at school. Students are taught to appreciate the diversity and uniqueness of each person; teachers also make an effective learning atmosphere about the importance of tolerance. The following is the statement of the PAI teacher.

“...We build this character by instilling humble behavior in students through an attitude to accept criticism well. For example, a student does not feel insulted when receiving criticism from the teacher about the quality of the work of the assignment they have done. Through the criticism given, this is an opportunity for students to study harder and improve their work in the future. In addition, we have also helped students develop humble behavior by providing a supportive environment to give constructive feedback to each other so that they can learn to accept criticism with an open mind.” (BPL, 2024)

So far, PAI teachers have become an important factor in forming humility in students; this aims to create student identities to recognize the strengths and weaknesses of each individual. The following is the exposure that has been obtained.

“...Because we have the main role in providing lessons to students, our attitude must also be an example. For example, some students are high achievers; how do they not be proud of themselves or feel superior to other friends. You do this so that students don't feel pressured

to help each other with difficulties or don't understand the subject matter. We also teach students to respect each other and respect the differences in the characteristics of each student so that students can learn to grow into more generous people.” (BPL, 2024)

Then, the statement was also corroborated by the school. The contribution of PAI teachers when building students' personalities to respect each other is a form of positive thing to avoid arrogance or arrogance. The following is the exposure that has been obtained.

“...When we observe PAI teachers build this character, many efforts have been made. For example, it can be seen that when students who have strengths do not show their skills or look down on their less talented peers, they still respect each individual. Of course, this is the success of the learning carried out so far. PAI teachers help students develop better, students can also grow into someone who has a caring attitude, and students can learn to appreciate each individual's contribution in creating a peaceful school environment and not to be degrading to peers.” (NNS, 2024)

The efforts of PAI teachers in forming humble student behavior have been carried out by cooperation; this step is important to create cohesiveness and a sense of togetherness between students. The following are the arguments that have been submitted.

“...We as teachers have done various ways to continue improving students' character to make them better. Various efforts have been made such as, when students are establishing a cooperative relationship in completing school assignments, they have their respective roles and

duties to accelerate the time to complete the responsibilities of what is being done. In addition, we also always communicate with parents who participate in supervision when students get assignments that must be done at home, of course, this requires active collaboration directly with parents to obtain optimal results.” (BPL, 2024)

An important step for a PAI teacher in building the character of each student is to instill behaviors such as appreciating the contributions of others. The following is the explanation obtained by the student's statement.

“...The efforts of PAI teachers to instill good character in our students have been applied, such as, when students do the group assignments that we give, students must exchange ideas and input between students openly. In addition, the teacher also taught us to respect each other's contributions as a form of supportive feedback from the group discussion process. We are happy because we have learned lessons that can be a positive example for students to respect each other in achieving success together in the school environment.” (XI & X2, 2024)

The data above underline that PAI teachers at Qur'ani Islamic Middle School have taught students to accept criticism well in the process of forming socially caring characters. This attitude is important for self-development so students can listen well, understand, and learn from input. Acknowledging each person's strengths and weaknesses is an important step in building a good relationship because each person has strengths and weaknesses. Teachers often maintain good relationships with their students so as not to act arrogant or haughty. Because

effective communication can produce humanistic social interactions, PAI teachers can also be seen teaching their students by working together. Everyone can contribute substantially through collaboration and support of each other.

Supporting and Inhibiting Factors

First, supporting factors. So far, PAI teachers have provided an example for students to show a humble attitude. The contribution of teachers who are consistently polite, respectful of others, and not arrogant who are role models for students. This is evidenced by the statement of the PAI teacher that has been presented.

“...We as teachers show a humble attitude in examples such as when interacting with students and fellow teachers. Through the example we provide, students tend to understand the essence of this attitude more easily and apply it in their lives. In addition, in PAI learning, we teach students the importance of admitting mistakes, learning from mistakes, and appreciating the contributions of others. Even when students are at home or dorm. We educate them to help their friends, apologize often, and be grateful for what they have.” (BPL, 2024)

The importance of the school creating a supportive school environment, such as a culture of cooperation, cooperation, and mutual respect, plays an important role in forming a humble attitude among students. As the argument presented by the PAI teacher during the interview.

“...With this conducive environment, it helps students develop a low-key attitude such as a culture of cooperation (ro'an), cooperation, and mutual respect. This is because the Islamic boarding school built the culture; the students here are mostly students. Of course,

with these activities, we as teachers can easily instill a humble attitude in students.” (BPL, 2024)

Students' participation in religious activities at school plays an important role in internalizing religious values, including humility. Through this activity, students can delve into religious teachings that emphasize the importance of humility and concern for others. The following is reinforced by the statement to the school submitted.

“...Various forms of religious activities have been carried out in this school, such as congregational prayers, duha prayers, short lectures, reciting the Qur'an, reciting the yellow book, and others. In addition, PAI teachers also often provide exemplary examples from religious leaders who can inspire students to emulate humble behavior in students' daily lives. That way, students get a real example of what the teacher has given.” (NNS, 2024)

Second, Inhibiting Factors. Time limitations hinder PAI teachers from forming a humble attitude toward students. Where, the learning process that focuses on the achievement of academic material and the demands of a dense curriculum often leaves little space to teach these attitude values. As the argument presented by the PAI teacher through an interview.

“...In this situation, teachers often struggle to integrate humility into limited class hours. This causes these values, which should be their main foundation, not to receive enough attention. As a result, students may only receive instruction about humility in theory, with no practical application in everyday life, resulting in less than optimal.” (BPL, 2024)

Using less varied or monotonous learning strategies is a significant obstacle for PAI teachers to form a humble attitude in students. As a result, students only understand the concept theoretically, with no real application in everyday life. As an argument of PAI teachers.

“...So far, we have realized that some of the PAI learning methods and models that we carry out seem to be not innovative. Sometimes the use of the learning model we use during learning activities to teach students is just like in general. This results from teachers' difficulty in forming a humble attitude towards them.” (BPL, 2024)

In addition, a negative social environment is one of the main obstacles for PAI teachers in forming a humble attitude toward students. Such as the influence of peers, and social media that often promotes a culture of showing off can hinder the development of students' values of humility. The opinion of the principal reinforces this.

“...The current condition is indeed difficult for us as teachers to cultivate a humble attitude toward students. They are often exposed to an unsupportive environment, as a result of this is due to the school environment of many friends who are in boarding houses. They sometimes tend to be more arrogant and selfish, contrary to what we have been taught. Therefore, we strive to always involve families and the community in supporting the development of student's character so that the values of humility can be properly internalized.” (NNS, 2024)

Several factors support and hinder PAI teachers' efforts to instill a humble attitude in their students. The main supporting factor is the teacher's example; Students tend to imitate teacher behavior when behaving humbly in everyday life. Apart from

that, PAI teachers help students become more humble by instilling cooperation and mutual respect. Besides that, religious activities at school, such as congregational prayers, *dhuha* sunnah prayers, *tadarus*, reciting the Koran, and short lectures, provide opportunities for students to internalize the values of humility. On the other hand, the value of humility can also be influenced by negative social environments, such as the influence of technological advances and peers who adhere to a culture of showing off. With less varied learning strategies, students are not motivated to develop these characteristics.

Discussion

Formation of Students' Humble Behavior

During the learning process, PAI teachers at SMP Islam Qur'ani, teachers have made various efforts to teach students to be humble. Some of these findings are, marked by characteristics: **First**, teachers educate students with an open-minded attitude/accept criticism. According to Hidding et al., it is proposed that interpersonal experiences, moods, social environments, and biological elements are aspects of the emergence of criticism from an individual.²² A person who has an open heart, has no grudges towards others, always thinks positively, and can receive and understand religious teachings with an open heart and an open mind. The role of teachers who teach students to be open-minded can be proven by the ability

²² Marit Hidding et al., "A Single-Session VR Intervention Addressing Self-Compassion and Self-Criticism with and without Perspective Change: Results of a Randomized Controlled Experiment," *Behaviour Research and Therapy* 173 (February 2024): 104466, <https://doi.org/10.1016/j.brat.2023.104466>.

to respect each other so that students feel happy and willing to accept criticism from other people's opinions.²³

Second, building a generous attitude. A generous nature is a nature that loves to give to others. This trait will reap goodness in the perpetrator; a generous person will share with others and be useful in life.²⁴ Being a philanthropist is giving something materially and having a good feeling towards others. This viewpoint arises from external actions and comes from an inner state based on the heart's sincerity to give selflessly.²⁵ Teaching students the values of kindness and concern for others is very important to build good character. This can prepare them to be responsible and caring for the needs of others.²⁶

Third, prevent arrogance or haughtiness. Arrogance is a negative behavior that does not accept the truth, and does not obey the facts, likes to belittle, or likes to show superiority that others do not want. Arrogance is also a pressure on a person, it is difficult to change himself to be gentler, humble, and have a

²³ Findi Ariani, Muhammad Ali, and Bima Fandi Asy'arie, "Peran Orang Tua Dalam Memotivasi Belajar Shalat Anak Di Era Globalisasi (Studi Kasus Di Desa Untoro, Trimurjo Lampung Tengah)," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 8, no. 2 (December 21, 2023): 42, <https://doi.org/10.32332/riayah.v8i2.7591>.

²⁴ Nuroini Najmiya Nafisa, Mohammad Kanzunnudin, and Mila Roysa, "Nilai-Nilai Pendidikan Dalam Novel Cinta Suci Zahrana Karya Habiburrahman El Shirazy," *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 2, no. 2 (January 18, 2021): 111–24, <https://doi.org/10.19105/ghancaran.v2i2.3705>.

²⁵ Teng Lu, Dapeng Liang, and Mei Hong, "Shaping Future Generosity: The Role of Injunctive Social Norms in Intertemporal pro-Social Giving," *Journal of Economic Psychology* 102 (June 2024): 102717, <https://doi.org/10.1016/j.joep.2024.102717>.

²⁶ Muhammad Abrar Parinduri and Umi Kultsum, "Pendidikan Islam Di Tengah Pandemi Covid-19: Upaya Membangun Empati Warga Sekolah," *Ta'dib* 23, no. 2 (December 14, 2020): 133–44, <https://doi.org/10.31958/jt.v23i2.2263>.

violent nature.²⁷ So, teachers must teach students such as be able to understand their shortcomings, avoid the habit of judging others, and not compare others to their shortcomings so that this method can overcome the arrogant behavior that occurs toward students.²⁸

Fourth, building commitment and a sense of togetherness between students. A sense of community has been defined as a process of interconnectedness and belonging. This is important because it maintains one's well-being, mutual respect for social context awareness, and mutual help to its members.²⁹ By instilling the values of togetherness in students, this element can increase the view of members of their community as social entities, overall, students will support each other and work together towards the goal of common unity.³⁰

Fifth, instilling mutual respect. The next generation can change all aspects of life. According to Ramadhana et al., teachers can instill good character in students by inviting them to do good habits, such as reciting prayers together before class

²⁷ Famahato Lase and NoiBe Halawa, "Mendidik Peserta Didik Dengan Nilai Karakter Cerdas Jujur," *Educativo: Jurnal Pendidikan* 1, no. 1 (August 12, 2022): 190–206, <https://doi.org/10.56248/educativo.v1i1.28>.

²⁸ Haris Munandar, Safrina Junita Rina, and Jabit, "Upaya Pencegahan Tindakan Perundungan Melalui Penguatan Pendidikan Karakter Pada Siswa SD Negeri 19 Banda Aceh," *Jurnal Tunas Bangsa* 10, no. 1 (March 3, 2023): 34–47, <https://doi.org/10.46244/tunasbangsa.v10i1.2085>.

²⁹ Fortuna Procentese et al., "Academic Community in the Face of Emergency Situations: Sense of Responsible Togetherness and Sense of Belonging as Protective Factors against Academic Stress during COVID-19 Outbreak," *Sustainability* 12, no. 22 (November 21, 2020): 9718, <https://doi.org/10.3390/su12229718>.

³⁰ Akhmad Muadin and Zamroni Zamroni, "Strategi Komunikasi Kiai Dalam Membangun Komitmen Guru Di Pesantren Nabil Husein Samarinda," *Southeast Asian Journal of Islamic Education* 3, no. 1 (December 31, 2020): 23–39, <https://doi.org/10.21093/sajie.v3i1.2890>.

starts. Then it also teaches students to respect, remember, and tolerate differences between others.³¹ This concept of tolerance helps students practice their own beliefs and build good relationships to respect everyone's differences.³² It also includes democratic values to educate students about their rights and obligations so that they can resolve issues peacefully and respect each other.³³

Supporting and Inhibiting Factors

First, Supporting Factors. The contribution of PAI teachers at the Qur'ani Islamic Junior High School, in forming a humble attitude in students through example. When teachers consistently show politeness, respect others, and not be arrogant. Of course, this can educate students to be a real example. Students tend to imitate the behaviors they see, so the humble attitude shown by teachers can inspire students to adopt these values in their daily lives.³⁴ By paying attention to each student and showing empathy, teachers can instill a humble attitude that can be used as an example. In addition, good interaction between teachers and students creates a strong sense

³¹ Nurhikma Ramadhana, Mimien Henie Irawati Al Muhdhar, and Sulistijiono Sulistijiono, "The Existence of Malaqbiq Tau Mandar Local Culture to Empower Students' Educational Character of West Sulawesi University," *Jurnal Cakrawala Pendidikan* 42, no. 3 (September 29, 2023): 577–85, <https://doi.org/10.21831/cp.v42i3.56514>.

³² Ida Windi Wahyuni and Syaifuddin Azwar, "Fostering Tolerance in Early Childhood in Islamic Perspectives and Social Learning Theory," *JECED: Journal of Early Childhood Education and Development* 4, no. 1 (June 29, 2022): 1–24, <https://doi.org/10.15642/jeced.v4i1.1676>.

³³ Laros Tuhuteru, "The Role Of Citizenship Education In Efforts To Instill Democratic Values," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 2, no. 4 (February 7, 2023): 1251–63, <https://doi.org/10.55227/ijhess.v2i4.361>.

³⁴ Arfandi, "Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa."

of trust, so students are more open to receiving teachings on humility.³⁵ So, teachers as role models are very important, because they help shape the character of students who are not only good academically, but also morally and socially.

In creating a humble attitude in students, a conducive school environment is needed, where such as a culture of mutual cooperation, cooperation, and mutual respect are upheld. Schools that create an environment like this can provide space for students to develop positive values for students.³⁶ Through a culture of mutual cooperation, for example, teaching students to work together, help each other, and be selfless. In a supportive atmosphere, students learn to appreciate the roles and contributions of others, which reinforces humility in their social interactions.³⁷ Good cooperation also encourages students to share ideas, listen, and accept differences with an open heart. The attitude of mutual respect instilled in schools makes students more aware of the importance of respecting others, both friends and teachers.³⁸ The support from this environment makes it easier for teachers to instill humble values through daily activities.

In addition, student participation in religious activities at school, such as congregational prayers, duha prayers, reciting

³⁵ &Yus Mochamad Cholily. Prasetya, Benny, *Metode Pendidikan Karakter Religius Paling Efektif Di Sekolah* (Academia Publication, 2021).

³⁶ (Fandi & Aziz, 2023)

³⁷ Rachmad Arif Ma'ruf et al., "Islamic Boarding Schools and Technology: Efforts to Overcome Social Changes in Santri Misuse of Gadgets," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (June 20, 2024): 2472–84, <https://doi.org/10.35445/alishlah.v16i2.5338>.

³⁸ Nurul Habibatul Hidayah and Zulkipli Nasution, "Media Kerja Sama Guru Pendidikan Agama Islam (PAI) Dan Orang Tua Dalam Membentuk Tanggung Jawab Belajar Siswa," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 10, no. 1 (July 28, 2024): 473, <https://doi.org/10.29210/1202424445>.

the Qur'an, and others is an important support in forming a humble attitude. This activity gives students the opportunity to explore religious teachings and apply the values contained in them. Through duha prayer, students learn to be grateful and realize the importance of a relationship with Allah SWT., which forms the attitude of *tawadhu'*.³⁹ Then, the activity of reciting the Qur'an is a means to deepen students' understanding of Islamic teachings that prioritize noble values. This form of participation in religious activities also builds a sense of togetherness and mutual support among students, thereby creating a harmonious atmosphere in the process of learning better student character.⁴⁰

Second, Inhibiting Factors. Time limitation is one of the main inhibiting factors for PAI teachers in forming a humble attitude in students. Teachers are often forced to prioritize academic materials due to the dense subject matter that must be delivered. This results in very limited time available to teach humility.⁴¹ When teachers do not have enough time to instill humility through discussion, reflection, or practical activities, students only accept the teachings theoretically with no real application in daily life. As a result, students may find it difficult to internalize these values, reducing the effectiveness of character education efforts in schools. Therefore, it is important to find solutions to managing learning time so that

³⁹ Ma'ruf et al., "Islamic Boarding Schools and Technology: Efforts to Overcome Social Changes in Santri Misuse of Gadgets."

⁴⁰ Atika Fitriani and Eka Yanuarti, "Upaya Guru Pendidikan Agama Islam Dalam Menumbuhkan Kecerdasan Spiritual Siswa," *BELAJEA: Jurnal Pendidikan Islam* 3, no. 2 (December 31, 2018): 173, <https://doi.org/10.29240/belajea.v3i2.527>.

⁴¹ Prasetya, Benny, *Metode Pendidikan Karakter Religius Paling Efektif Di Sekolah*.

teachers can integrate humility into the learning process more effectively.⁴²

On the other hand, using less varied and monotonous learning strategies is an obstacle for PAI teachers to form a humble attitude. When the teaching method used is not interesting, it is difficult to provide active participation of students, resulting in a decrease in student interest and motivation. As a result, students may not absorb the concept of humility well, and it is difficult to apply it in everyday life.⁴³ Monotonous learning models can make it difficult for students to pick up important things, and this can have an impact on their lack of awareness of these values to be implemented. Therefore, teachers need to adopt more innovative and interactive learning strategies, so that students can actively engage and better understand the examples of humility values for them.⁴⁴

Finally, a negative social environment is one of the main obstacles for teachers in forming a humble attitude. When students are exposed to peer influence or social media that often promotes a show-off culture, they tend to imitate behaviors contrary to an attitude of humility.⁴⁵ Although PAI teachers try hard to instill this attitude in the classroom in PAI learning, of course, challenges from the outside environment can weaken what has been taught. Not only that, students who are used to being in negative social contexts have difficulty

⁴² Agus Pahrudin, *Strategi Belajar Mengajar Pendidikan Agama Islam Di Madrasah: Pendekatan Teoritis Dan Praktis* (Lampung: Pustaka Media, 2017).

⁴³ Siti Rukhayati, *Strategi Guru PAI Dalam Membina Karakter Peserta Didik SMK Al Falah Salatiga* (LP2m Press IAIN Salatiga, 2019).

⁴⁴ Tranggano, "Peran Guru PAI Dalam Membentuk Karakter Peserta Didik Kelas VII Di SMP Muhammadiyah Ambon."

⁴⁵ Muhammad, *Pengembangan Kurikulum Pendidikan Agama Islam* (Mataram: Sanabil Publishing, 2019).

internalizing humility because the behaviors around them influence them.⁴⁶ Thus, it is important to involve parents and the community in supporting the development of humble characters that can be well integrated into their lives.

Conclusion

In forming a humble attitude towards students, the efforts of PAI teachers that have been carried out at the Qur'ani Islamic Junior High School have been well implemented. Where teachers play the role of role models who show humility through concrete actions, such as manners and respect for others. In addition, a supportive school environment, such as a culture of cooperation (*ro'an*), and mutual respect, also greatly contributes to the formation of students' humble character. Students' participation in religious activities, such as congregational prayers, *duha* prayers, and reading the Qur'an, allows them to internalize humility in a deeper context to cultivate religious values in students. However, teachers are also faced with challenges, such as time constraints, the use of less varied learning strategies, and the influence of a negative social environment. To achieve this goal of character education, there needs to be collaboration between teachers, parents, and the community environment to effectively integrate humility into students' daily lives. Thus, a humble attitude in students can be achieved optimally if there is good cooperation from all schools and the community.

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⁴⁶ Titik Kristiyani, *Self-Regulated Learning: Konsep, Implikasi Dan Tantangannya Bagi Siswa Di Indonesia* (Sanata Dharma University Press, 2020).

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