

Developing a Madrasah Culture-Based Etiquette Education Model: A Case Study of Darut Tauhid Islamic Primary School, Jember, Indonesia

Sa'idah Karimah,^{1*} Erlin Indaya Ningsih²

*saidahkarimah8@gmail.com

^{1,2} Institut Agama Islam Miftahul Ulum Lumajang, Jawa Timur, Indonesia

Abstract

This study aims to develop a madrasah culture-based etiquette education model in strengthening students' character in Islamic primary education. The study is grounded in the concern that etiquette education in madrasahs is often implemented in a fragmented and unsystematic manner, limiting its effectiveness in fostering students' moral development. Therefore, this research seeks to analyze the existing practices of etiquette education and to formulate a more integrated and sustainable model based on madrasah culture. This study employs a qualitative approach using a case study design conducted at Darut Tauhid Islamic Primary School, Jember, Indonesia. Data were collected through observations, in-depth interviews, and document analysis involving school leaders, teachers, and educational staff. The data were analyzed using an interactive model consisting of data condensation, data display, and conclusion drawing, while ensuring trustworthiness through triangulation and validation techniques. The findings reveal that etiquette education has been implemented through habituation practices, religious activities, and teacher role modeling, supported by subjects such as *Akhlaqul Lil Banin* and *Aqidah Akhlak*. However, its implementation remains partially structured, lacking systematic integration across the curriculum and consistency in practice. Despite these limitations, the study shows that such practices have a significant positive impact on students' discipline, politeness, and social responsibility. Based on these findings, the study proposes an integrative model consisting of five key components: Islamic value foundation, teacher exemplarity, integrated habituation, supportive madrasah environment, and parental collaboration. The novelty of this study lies in its effort to conceptualize etiquette education not merely as a set of habitual practices, but as an integrated system embedded within madrasah culture. It also offers a contextual application of the concept of *adab* in Islamic primary education, bridging theoretical perspectives with practical implementation. This study contributes to the field of Islamic education by providing a conceptual framework that integrates character education theories with Islamic values, while also offering practical guidance for developing more structured and sustainable etiquette education programs in madrasahs. The findings are expected to support educators and policymakers in strengthening value-based education within Islamic schooling contexts.

Keywords: etiquette education, madrasah culture, Islamic character education, *adab*, primary education, character development

Introduction

Madrasah Ibtidaiyah as an Islamic primary education institution plays a strategic role in shaping students' moral and character development from an early age. In the context of Islamic education, character building is not limited to cognitive achievement but emphasizes the cultivation of *akhlaq al-karimah*, which includes politeness, respect, discipline, and social responsibility. One essential component of this process is etiquette education, often referred to as *tatakrama* or *adab*, which reflects ethical conduct in daily interactions. Mones and Laurensia (2021) and Bria (2004) argue that etiquette represents a set of moral values that must be learned, understood, and practiced in social life. Therefore, Madrasah Ibtidaiyah is expected to produce students who are not only academically competent but also demonstrate moral integrity and socially appropriate behavior.

From an institutional perspective, the success of character education is closely related to the development of madrasah culture. School culture is a system of shared values, beliefs, and practices that shape the behavior of individuals within an educational environment. Yulianto (2020) explains that madrasah culture is formed through continuous social interaction and collective agreement, which are reflected in daily routines, communication patterns, and religious traditions. Similarly, Sumarto (2020) emphasizes that educational culture consists of interconnected elements of ideas, actions, and artifacts that influence educational practices. Within Islamic epistemology, character is understood through concepts such as *al-din*, *al-thab'u*, and *al-sajiyah*, which refer to deeply internalized moral dispositions guiding human behavior (Wally, 2021). These perspectives indicate that character education in Islamic institutions must be holistic and embedded within a sustainable cultural system rather than delivered as fragmented instructional content.

However, in practice, etiquette education in madrasahs is often implemented in a fragmented and unsystematic manner. Teachers are expected to function not only as knowledge transmitters but also as moral exemplars (Aini & Ramadhan, 2024), yet the internalization of values frequently depends on incidental practices rather than structured programs. In addition, globalization and the influence of Western culture have contributed to the erosion of traditional values such as politeness and respect among students (Husna et al., 2022; Nafi'isah & Bahrodin, 2020). The rapid development of digital technology has also affected children's behavior, often reducing discipline and social sensitivity (Nurdin et al., 2024). Consequently, etiquette education tends to remain theoretical and is not systematically integrated into the broader culture of the madrasah.

Previous studies have highlighted the importance of integrating character education within school culture to achieve sustainable outcomes. Miskiyyah et al. (2025) show that integrating cultural values into the learning process enhances students' tolerance, cooperation, and moral awareness. Similarly, Putri et al. (2024) emphasize that habituation and role modeling are essential strategies in effective character education. In the broader theoretical

framework, Lickona (1991) explains that character education must integrate moral knowing, moral feeling, and moral action in a holistic manner. This perspective aligns with Islamic educational principles such as *uswah hasanah* and *ta'dib*, which emphasize continuous habituation and value internalization.

Recent international studies further strengthen this argument by emphasizing that effective character education requires a comprehensive approach that integrates curriculum, school culture, and community involvement. Berkowitz and Bier (2005) highlight that successful character education programs are those that embed moral values within the institutional environment. Nucci and Narvaez (2008) also argue that moral development is strongly influenced by social context and institutional culture. In addition, Arthur et al. (2017) explain that character education must be systematically designed and implemented across all aspects of schooling to ensure sustainability. These findings confirm that character education cannot rely solely on classroom instruction but must be integrated into the broader cultural system of the school.

In the context of Islamic education, Fauzi (2018) emphasizes that educational management based on prophetic values prioritizes moral leadership and exemplary behavior as the foundation of character formation. Furthermore, Fauzi (2020) explains that the integration of curriculum and learning in pesantren-based madrasahs strengthens the internalization of Islamic values through cultural practices. These perspectives indicate that the integration of values, leadership, and institutional culture is essential in building students' character within Islamic educational settings.

Despite these developments, there remains a significant gap in the literature regarding the development of a structured and integrative model of etiquette education based on madrasah culture, particularly at the primary education level. Existing studies tend to focus on descriptive practices or partial interventions without offering a comprehensive model that integrates Islamic values, teacher exemplarity, habituation processes, and institutional culture into a unified framework. Therefore, there is a need for a contextual and theoretically grounded model that bridges Islamic educational philosophy with practical implementation in madrasah settings.

Based on this gap, this study aims to develop a madrasah culture-based etiquette education model that integrates Islamic values, teacher role modeling, structured habituation, and community involvement in shaping students' character. Specifically, this research seeks to analyze the factual conditions of etiquette education practices at Darut Tauhid Islamic Primary School and to develop an integrative model of etiquette education based on madrasah culture. This study is expected to contribute theoretically to the development of Islamic character education and practically to improving value-based educational practices in madrasahs.

Method

This study employed a qualitative research approach using a case study design to explore and develop a madrasah culture-based etiquette education model in an Islamic primary education setting. Qualitative research was selected because it allows an in-depth understanding of social phenomena, particularly in interpreting meanings, values, and practices embedded in educational contexts (Fiantika et al., 2022). In line with Creswell and Poth (2018), a qualitative case study is appropriate for investigating contemporary phenomena within real-life settings, especially when the boundaries between phenomenon and context are not clearly evident. This approach enables the researcher to capture the complexity of etiquette education practices as part of the lived culture of the madrasah.

The research was conducted at MI Darut Tauhid Balung Lor, located in Balung District, Jember Regency, Indonesia. This site was purposively selected due to its implementation of religious habituation programs and character-based educational practices, which are relevant to the focus of this study. Data collection was carried out over a two-month period, from February to March, allowing sufficient time for in-depth engagement with participants and contextual observation. The participants were selected using purposive sampling, involving the head of the madrasah, teachers, and educational staff who are directly involved in implementing etiquette education. This sampling technique ensures that participants possess relevant knowledge and experience related to the research focus (Patton, 2015).

The data sources in this study consisted of primary and secondary data. Primary data were obtained through observations, in-depth interviews, and documentation. Observations were conducted to examine the implementation of etiquette education practices, including daily habituation activities such as greeting, respectful behavior toward teachers, classroom discipline, and religious practices such as recitation and congregational prayer. In addition, observations focused on the integration of etiquette values within subjects such as *Akhlaqul Lil Banin* for grades IV–VI and *Aqidah Akhlak* for grades I–III. Semi-structured interviews were conducted with key informants, including the head of the madrasah, teachers, and staff, to explore their perspectives on the implementation, challenges, and development of etiquette education. Documentation analysis was also carried out by reviewing institutional documents such as school regulations, vision and mission statements, and habituation programs to support data triangulation.

Data analysis was conducted using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of three main steps: data condensation, data display, and conclusion drawing or verification. Data condensation involved selecting, simplifying, and transforming raw data into meaningful categories related to etiquette education and madrasah culture. Data display was carried out by organizing the data into matrices and thematic narratives to facilitate interpretation. Finally, conclusions were drawn through an iterative process of verification to ensure the validity and consistency of the

findings. This analytical process enabled the identification of both the factual conditions and the conceptual development of the etiquette education model.

To ensure the trustworthiness of the research, several validation techniques were applied, including credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was achieved through prolonged engagement, triangulation of data sources and methods, and member checking with participants. Transferability was ensured by providing rich and detailed descriptions of the research context. Dependability was addressed through an audit trail documenting the research process, while confirmability was maintained by ensuring that findings were grounded in the data rather than researcher bias. These procedures enhance the rigor and reliability of qualitative research in line with international academic standards.

Furthermore, this study adopts a conceptual development approach in constructing the madrasah culture-based etiquette education model. The model was developed through iterative analysis of empirical findings and theoretical frameworks, integrating Islamic values, teacher role modeling, habituation practices, and institutional culture. This approach aligns with qualitative model development strategies, where theory building emerges from the interaction between data and conceptual interpretation (Maxwell, 2013).

Results and Discussion

Factual Conditions of Madrasah Culture-Based Etiquette Education

The findings of this study reveal that etiquette education at MI Darut Tauhid Balung Lor Jember is implemented through a combination of habituation practices, formal instructional processes, religious activities, and teacher role modeling. Daily habituation practices include greeting (salam), smiling, respectful communication, disciplined classroom behavior, and religious routines such as reciting short Qur'anic chapters, performing *shalat dhuha* and *dzuhur* in congregation, and practicing polite interaction with teachers. In addition, formal instruction is delivered through subjects such as *Akhlaqul Lil Banin* for upper grades (IV–VI) and *Aqidah Akhlak* for lower grades (I–III), which aim to strengthen students' cognitive understanding of moral values.

These findings indicate that the implementation of etiquette education already reflects three important dimensions of character formation, namely cognitive understanding, behavioral habituation, and affective internalization. However, further analysis shows that these dimensions are not yet systematically integrated into a cohesive educational framework. As expressed by one of the teachers, the implementation still faces several challenges, including the absence of a structured model, inconsistency in habituation practices, limited integration into classroom instruction, and weak collaboration between school and family. Consequently, etiquette education remains partial and has not yet evolved into a deeply rooted madrasah culture.

From a theoretical perspective, this condition reflects a partial implementation of character education as conceptualized by Lickona (1991), which emphasizes the integration of moral knowing, moral feeling, and moral action. In the context of this study, moral knowing is partially addressed through formal subjects, while moral action is evident in habituation practices. However, moral feeling, which involves emotional engagement and internalization of values, appears less systematically developed due to the lack of structured reflection and reinforcement mechanisms. This imbalance suggests that character education practices in the madrasah have not yet reached a holistic stage.

Furthermore, the study finds that the effectiveness of etiquette education is estimated at approximately 70–75 percent, supported by monitoring systems such as daily worship logs and teacher supervision. This indicates that although the system lacks formal structure, it has produced measurable improvements in students' discipline, politeness, and responsibility. These findings are consistent with previous research suggesting that repeated habituation within a supportive environment significantly contributes to character formation (Berkowitz & Bier, 2005; Nucci & Narvaez, 2008).

However, the absence of systematic planning, clearly defined indicators, and cross-curricular integration remains a critical limitation. Etiquette education is still largely dependent on individual teacher initiatives rather than institutional design. This finding supports Sukadari (2020), who argues that a strong school culture requires continuous reinforcement, consistency, and collective commitment among all stakeholders. Without these elements, character education risks becoming routine behavior without deep internalization.

In addition, the findings highlight that etiquette education in the madrasah is predominantly implemented through non-academic activities, while classroom learning has not been fully utilized as a medium for value internalization. This condition reflects a dichotomy between formal curriculum and hidden curriculum. While the hidden curriculum plays a significant role in shaping behavior, its impact may be limited if it is not supported by structured pedagogical integration (Arthur et al., 2017). Therefore, the findings suggest the need for a more integrative approach that combines formal instruction, habituation, and cultural reinforcement.

Development of a Madrasah Culture-Based Etiquette Education Model

Based on the empirical findings, this study proposes a comprehensive model of etiquette education grounded in madrasah culture. The model consists of five interconnected components: value foundation, role modeling, integrated habituation, supportive environment, and parental collaboration.

1. Value Foundation

The first component is the establishment of Islamic values as the foundation of etiquette education. The findings demonstrate that values such

as faith (*aqidah*), worship (*ibadah*), discipline, responsibility, honesty, and respect are embedded in daily religious and social practices. Activities such as congregational prayers, Qur'anic recitation, and daily supplications serve as practical manifestations of these values.

This finding aligns with Fauzi (2018), who emphasizes that Islamic educational management is fundamentally based on value internalization through daily practice and moral leadership. Similarly, Lickona (1991) argues that character education must be grounded in a clear moral framework that guides behavior consistently. In this context, Islamic values function not only as normative guidelines but also as a living culture that shapes students' attitudes and actions.

2. Role Modeling (*Uswah Hasanah*)

Teacher role modeling emerges as a central and influential component in the development of students' character. Teachers demonstrate discipline, respectful communication, patience, and empathy, which are directly observed and imitated by students.

This finding is strongly supported by Bandura's (1977) social learning theory, which posits that individuals learn behavior through observation and imitation of significant others. In Islamic education, this is reflected in the concept of *uswah hasanah*, where educators serve as moral exemplars. Ellysa et al. (2022) also highlight that teachers play a dual role as educators and role models, making their behavior a critical factor in shaping students' character.

3. Integrated Habituation

The third component is the integration of etiquette values into daily routines and learning activities. The findings show that habituation practices, such as greeting, respecting teachers, maintaining discipline, and participating in religious activities, are implemented consistently.

This supports the argument that repeated behavioral practice is essential for character formation. Berkowitz and Bier (2005) emphasize that effective character education involves consistent exposure to positive behaviors within a structured environment. However, the findings also reveal that habituation practices in this madrasah are not yet fully supported by systematic planning and evaluation. Therefore, there is a need to transform these practices into structured programs with clear objectives and indicators.

4. Madrasah Environment

The madrasah environment plays a crucial role in reinforcing etiquette education. The study shows that school regulations, religious atmosphere, and social interactions contribute significantly to shaping students' behavior.

This finding is consistent with Bronfenbrenner's (1979) ecological systems theory, which emphasizes that human development is influenced by interactions within multiple environmental systems. Lukman (2020) also underscores the importance of social environments in shaping individual

character. Therefore, a conducive and value-based environment is essential for the sustainability of character education.

5. Parental Collaboration

The final component is collaboration between the madrasah and parents. The use of daily monitoring tools, such as worship and behavior logs, reflects an effort to ensure continuity between school and home environments.

This finding aligns with Epstein's (2011) framework of school-family-community partnerships, which highlights the importance of parental involvement in supporting students' development. Mones and Laurensia (2021) also emphasize that character education requires collaboration among educational institutions, families, and communities. Without such collaboration, the internalization of values may be inconsistent across different environments.

Integrative Discussion and Theoretical Contribution

The integration of these five components demonstrates that etiquette education based on madrasah culture is a multidimensional process involving cognitive, affective, and behavioral domains. The findings confirm that character education cannot be effectively implemented through isolated activities but must be embedded within a comprehensive cultural system.

This study contributes to the literature by proposing a model that integrates Islamic values, teacher role modeling, habituation, environmental support, and parental involvement into a unified framework. Unlike previous studies that focus on specific aspects of character education, this model offers a holistic approach that bridges theory and practice in Islamic educational contexts.

Moreover, the findings highlight that the success of etiquette education depends not only on program implementation but also on institutional commitment, leadership, and cultural consistency. This reinforces the argument that madrasah culture serves as a critical medium for the internalization of Islamic values and the development of students' character.

This study introduces a different way of understanding etiquette education in madrasahs by placing it within the broader framework of institutional culture rather than treating it as a set of isolated habits. Earlier studies have mostly discussed teacher role modeling or student habituation separately, without offering a comprehensive structure that connects these elements in practice. This research brings them together into a unified model consisting of Islamic value foundations, teacher exemplarity, integrated habituation, the madrasah environment, and parental involvement. Another important aspect of its novelty lies in how the concept of *adab* is translated into everyday institutional practices at the primary level, so that values are not only delivered as knowledge but are consistently lived and reinforced through daily interactions.

In terms of contribution, this study adds to the development of Islamic education by providing a conceptual framework that can be used to strengthen character education in madrasahs. It shows that the integration of modern character education approaches with the Islamic concept of *adab* becomes more effective when supported by a consistent cultural system within the school. At the practical level, the model offers clear guidance for educators and school leaders in designing etiquette education that is more systematic and sustainable. In this way, the study contributes not only to theoretical discussions but also to improving how value-based education is implemented in real educational settings.

Conclusion

This study found that etiquette education based on madrasah culture at MI Darut Tauhid Balung Lor has a more significant impact on students' character development than initially expected. Daily practices such as congregational prayers, greeting habits, respectful behavior toward teachers, and structured moral instruction through *Akhlaqul Lil Banin* and *Aqidah Akhlak* contribute not only to students' behavioral discipline but also to their spiritual and social development. These findings challenge the common assumption that etiquette education is merely supplementary, showing instead that when embedded within institutional culture, it becomes a central mechanism for shaping students' character.

This study contributes to the field of Islamic education by reinforcing previous findings on the importance of habituation and role modeling, while also offering a more integrated perspective that connects values, culture, and educational practices. It introduces a conceptual model of etiquette education based on madrasah culture that enriches current discussions on character education, particularly by bridging modern character education theories with the Islamic concept of *adab*. In doing so, the study provides both theoretical insight and practical relevance for strengthening value-based education in Islamic primary schools.

However, this study is limited to a specific case within a single madrasah, with a relatively small and context-bound sample, which limits the generalizability of the findings. Future research is recommended to involve a broader range of madrasahs and more diverse contexts in order to validate and refine the proposed model. In addition, further studies could explore the integration of etiquette education into formal curricula and develop measurable indicators to ensure more consistent and sustainable implementation.

References

- Aini, F., & Ramadan, Z. H. (2024). Peran guru dalam mengembangkan nilai etika dan moral peserta didik sekolah dasar. *ELSE (Elementary School Education Journal)*, 8(2), 331–339.
- Arthur, J., Kristjánsson, K., Harrison, T., Sanderse, W., & Wright, D. (2017). *Teaching character and virtue in schools*. Routledge.
- Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- Berkowitz, M. W., & Bier, M. C. (2005). *What works in character education: A research-driven guide for educators*. Character Education Partnership.
- Bronfenbrenner, U. (1979). *The ecology of human development*. Harvard University Press.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Ellysa, H. R., & Karimah, S. (2022). Upaya guru dalam membangun tata krama bergaul siswa di lingkungan SDN Kebun Sari 1 Amuntai. *Jurnal Pendidikan Sosial dan Humaniora*, 1(2), 1–11.
- Epstein, J. L. (2011). *School, family, and community partnerships: Preparing educators and improving schools* (2nd ed.). Westview Press.
- Fauzi, I. (2018). *Manajemen pendidikan ala Rasulullah*. Ar-Ruzz Media.
- Fauzi, I. (2020). *Konvergensi kurikulum dan pembelajaran di madrasah berbasis pesantren*. Bitread.
- Fiantika, F. R., Wasil, M., Jumiyati, S. R. I., Honesti, L., Wahyuni, S. R. I., Mouw, E., Mashudi, I., et al. (2022). *Metodologi penelitian kualitatif*. PT Global Eksekutif Teknologi.
- Hafizallah, Y. (2020). Kritik terhadap pendidikan karakter Thomas Lickona: Perspektif psikologi Islam. *Psychosophia: Jurnal Psikologi, Agama, dan Kemanusiaan*, 2(2), 142–157.
- Husna, N. A., Santoso, S., & Ismaya, E. A. (2022). Penanaman budaya 5S (senyum, sapa, salam, sopan, santun) pada siswa sekolah dasar. *Jurnal Ilmiah Ilmu Pendidikan*, 5(2), 561–567.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Lukman, A. (2020). *Manajemen pendidikan madrasah: Dinamika dan studi*

perbandingan madrasah dari masa ke masa. Azyan Mitra Media.

Maxwell, J. A. (2013). *Qualitative research design: An interactive approach* (3rd ed.). SAGE Publications.

Mawardi, I., Shalikhah, N. D., & Baihaqi, A. (2020). Penguatan pendidikan karakter berbasis budaya Islami sekolah di MI Muhammadiyah Sidorejo Bandongan. *Jurnal Pengabdian dan Pemberdayaan Masyarakat*, 4(1), 81–87.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Miskiyyah, S. Z., Puspita, P. I., Dewi, T. B. T., Mu'izzah, R., Febriyanti, A. A., & Sutrisno. (2025). Integrasi pembelajaran berbasis budaya dan kearifan lokal dalam kurikulum madrasah ibtidaiyah: Analisis literatur tentang model dan implementasinya. *Jurnal Manajemen Pendidikan*, 10(2), 618–632.

Mones, A. Y., & Laurensia, T. (2021). Dampak efektivitas pendidikan tata krama dalam keluarga terhadap pertumbuhan karakter anak di SDK Naileku. *Jurnal Selidik*, 2(2), 64–79.

Nafi'isah, F., & Bahrodin, A. (2020). Penanaman nilai-nilai sopan santun terhadap pengembangan karakter generasi millennial. *Al-Adawat: Jurnal Pendidikan Madrasah Ibtidaiyah*.

Nurdin, M. I., Massikki, M., & Lamada, M. S. (2024). Pengembangan game edukasi pengenalan tata krama untuk membentuk perilaku pada anak berbasis Android. *Journal of Computers, Informatics, and Vocational Education*, 1(3), 12–19.

Nucci, L. P., & Narvaez, D. (2008). *Handbook of moral and character education*. Routledge.

Patton, M. Q. (2015). *Qualitative research and evaluation methods* (4th ed.). SAGE Publications.

Putri, W., Kurniawan, M. A., & Nuraini. (2024). Peran guru dalam membentuk karakter siswa (studi kasus di MI Al-Khoeriyah Bogor). *Jurnal Ilmu Multidisiplin*, 4(4), 1–14.

Republik Indonesia. (2003). *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*.

Sukadari. (2020). Peranan budaya sekolah dalam meningkatkan mutu pendidikan. *Jurnal Exponential: Jurnal Pendidikan Luar Biasa*, 1(1), 75–86.

- Sulhan, A. (2018). Manajemen pendidikan karakter berbasis budaya santri dalam mewujudkan mutu lulusan. *Jurnal Penelitian Keislaman*, 14(2), 108–135.
- Sumarto. (2020). Budaya madrasah dalam penerapan manajemen pendidikan Islam. *Jurnal Literasiologi*, 3(3), 88–99.
- Wally, M. (2021). Peran guru dalam pembentukan karakter siswa. *Jurnal Studi Islam*, 10(1), 70–81.
- Yulianto, R. (2020). Implementasi budaya madrasah dalam membangun sikap moderasi beragama. *Jurnal Pendidikan dan Pembelajaran*, 1(1), 111–123.