

# **Moral Education Based on the Habituation of Sending Blessings Upon Prophet Muhammad as an Effort to Strengthen Students' Religious Character at the Al-Muhibbin Islamic Boarding School, Melaka, Malaysia**

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## **Abstract**

This study aims to analyze the implementation of moral education based on the habit of reciting the Prophet Muhammad's salawat as an effort to strengthen the religious character of students at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia. The study used a qualitative approach with a case study approach. The data sources consisted of primary and secondary data. Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation. Data analysis used an interactive model that included data reduction, data presentation, and drawing and verifying conclusions. Data validity was guaranteed through source triangulation, technical triangulation, observational persistence, and member checking. The results showed that the habit of reciting the Prophet Muhammad, implemented routinely and in a programmed manner, was able to internalize religious values, foster love for the Prophet, increase discipline in worship, foster respect for teachers, strengthen responsibility, and develop social awareness among students. Thus, the habit of reciting the salawat is an effective moral education strategy in strengthening the religious character of students through the inculcation of Islamic values in everyday life within the Islamic boarding school environment.

**Keywords:** Moral Education; Practicing Shalawat; Religious Character; Students; Islamic Boarding Schools.

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## Introduction

Moral education is the primary foundation of the Islamic education system, which is oriented towards developing individuals who are faithful, pious, and have noble personalities. In the context of Islamic boarding school education, moral formation is not only realized through classroom learning but also through the continuous practice of various religious activities in daily life. One form of practice that has both spiritual and educational value is reciting Shalawat to the Prophet Muhammad (peace be upon him). Shalawat is not only understood as a form of worship but also as a means of internalizing the Prophet's exemplary values, reflected in honesty, discipline, trustworthiness, courtesy, and concern for others. Therefore, practicing Shalawat has strategic potential in comprehensively building students' religious character (Muhammad, 2024).

With the rapid development of globalization, digital technology, and cultural change, education faces serious challenges in shaping the character of the younger generation. Ease of access to information, lifestyle changes, and the decreasing intensity of educational interactions have influenced the behavior of some students, characterized by diminished respect for teachers, low levels of religious discipline, weakened social awareness, and increased individualistic behavior. These conditions demonstrate that education cannot simply emphasize cognitive aspects; it must also strengthen the affective and spiritual dimensions through a continuous process of habituation so that religious values can be internalized and become ingrained in students' character (Hasanah et al., 2025).

The implementation of moral education in various Islamic educational institutions still faces various obstacles. Some institutions place more emphasis on theoretical delivery of religious material than on consistently developing religious habits. As a result, students' understanding of Islamic values is not fully reflected in their daily behavior. This situation indicates a gap between the goals of moral education and its implementation in practice, necessitating an educational model that integrates knowledge, habits, and role models in an integrated manner (Harahap, 2025).

Islamic boarding schools, as Islamic educational institutions, possess characteristics that enable intensive moral development through a religious culture embedded in daily life. One emerging practice is the practice of reciting the shalawat (prayer) on the Prophet Muhammad before lessons, after congregational prayers, and during various religious activities. This practice is believed to foster love for the Prophet Muhammad (peace be upon him) and also serve as a means of instilling moral values, manifested in discipline, responsibility, politeness, and Islamic brotherhood. However, the effectiveness of this practice as a moral education strategy still requires more in-depth empirical study (Jurnal et al., 2019).

Previous studies have generally addressed character education based on religious culture, the practice of worship, teacher role models, and moral development in Islamic boarding schools (pesantren). Research on the practice of shalawat (prayer chanting) has focused more on enhancing spirituality, love for the Prophet Muhammad (peace be upon him), or the community's religious traditions. Meanwhile, studies specifically examining the practice of shalawat as a moral education strategy for strengthening students' religious character, particularly in the context of Islamic boarding schools in Malaysia, are still relatively limited. Thus, there is a research gap as well as an empirical gap that needs to be addressed through this research (Aisah Azizah, Andi Warisno, Tamyis, 2022).

Based on these conditions, this study offers a novelty in the form of an analysis of moral education based on the habit of reciting the shalawat of the Prophet Muhammad as a model for building religious character integrated into Islamic boarding school culture. The

study not only describes the implementation of the habit of reciting the shalawat but also analyzes the process of internalizing moral values, the role of all members of the Islamic boarding school community, and its implications for the formation of the religious character of students at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia.

The research questions include: (1) how moral education based on the habit of reciting the shalawat of the Prophet Muhammad is implemented at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia; (2) how the process of internalizing moral values through the habit of reciting the shalawat is implemented in students' lives; and (3) how the habit of reciting the shalawat contributes to strengthening students' religious character within the Islamic boarding school environment.

This research is highly urgent because it provides a conceptual contribution to the development of a theory of religious culture-based moral education and provides a practical contribution to Islamic boarding schools and Islamic educational institutions in designing a sustainable model for religious character development. Furthermore, the research results are expected to serve as an academic reference for the development of character education policies that integrate the habituation of worship with the formation of noble morals, thereby producing a generation with religious character, integrity, and the ability to face the challenges of modern life without losing Islamic values.

## Literature Review

### 2.1 The Concept of Moral Education in Islamic Education

Moral education is the core of the Islamic education system, which focuses on the development of the complete human personality (*insan kamil*). Education is not only directed at the mastery of knowledge (transfer of knowledge), but also at the process of instilling values (transfer of values) and shaping behavior in accordance with Islamic teachings. From an Islamic perspective, morality is the primary indicator of the quality of one's faith because it reflects a harmonious relationship between humans and Allah SWT, fellow humans, and the environment. Therefore, moral education plays a strategic role in shaping a generation that is not only intellectually intelligent but also spiritually, emotionally, and socially mature (S. F. Siregar et al., 2018).

The urgency of moral education is emphasized in the Al-Qur'an. Allah SWT. Says (QS. Al-Ahzab [33]: 21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah often (Agama, 2019)."

This verse shows that the Prophet Muhammad (peace be upon him) is the primary role model in the formation of morals. All aspects of his life serve as ideal examples that must be instilled through the educational process. Therefore, moral education is essentially a process of guiding students to emulate the Prophet's character in their daily lives, such as honesty (*ṣidq*), trustworthiness (*amanah*), *tabligh* (prophetic), *fathanah* (compassion), compassion, patience, and responsibility. Furthermore, Allah SWT also affirms the noble character of the Prophet Muhammad in His words (QS. Al-Qalam [68]: 4):

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "And indeed you (Muhammad) truly have great character (Agama, 2019)."

This verse serves as a normative basis for Islamic education to be oriented toward the formation of noble morals (al-akhlāq al-karīmah). Educational success is measured not only by students' academic achievements but also by changes in attitudes, character, and behavior that reflect Islamic values. Islamic educational thinkers emphasize that morals are not formed instantly, but rather through a gradual, continuous educational process supported by a conducive environment. Moral education requires the integration of role models (uswah hasanah), habituation (ta'wīd), advice (mau'izhah), supervision (murāqabah), and the provision of reinforcement (targhīb) and warnings (tarhīb). The integration of these various methods allows students to experience a process of internalizing values so that Islamic teachings do not stop at the level of knowledge but become habits that are ingrained in their lives (S. Siregar et al., 2025).

Moral education becomes a living culture through the daily activities of students. Intensive interactions between teachers, mentors, and students create an environment that allows for a sustainable development process. Every activity, from congregational worship and religious study to social outreach, serves as a medium for moral education that shapes students' religious character. Therefore, Islamic boarding schools excel in integrating cognitive, affective, and psychomotor dimensions through a consistently implemented religious culture (Harahap et al., 2024).

## **2.2 Habituation of Reciting the Prophet Muhammad as a Medium for Internalizing Values**

Habituation is one of the most effective methods for character formation because it is done repeatedly until it becomes part of the student's personality. Consistent habits will develop relatively stable thought patterns, attitudes, and behaviors. Therefore, various Islamic worship activities not only have a ritual dimension but also contain an educational function aimed at shaping the character of a Muslim (Hidayat, 2025).

One form of religious habit that has educational value is reading prayers to the Prophet Muhammad. Shalawat is an expression of prayer, respect and love for the Messenger of Allah which was ordered directly by Allah SWT. God's Word in QS. Al-Ahzab [33]: 56 states:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning: "Indeed, Allah and His angels pray for the Prophet. O you who believe! Pray for the Prophet and say greetings of respect to him (Agama, 2019)."

This verse demonstrates that reciting the shalawat is not merely a verbal act, but rather a form of obedience to God and an expression of love for the Prophet Muhammad (peace be upon him). From an educational perspective, making the shalawat a habit is an effective way to instill love for the Prophet Muhammad (peace be upon him), encouraging students to emulate his morals in their daily lives. Thus, the shalawat serves not only as an act of worship but also as a medium for internalizing moral, spiritual, and social values that form the basis for developing a religious character (Manshuruddin et al., 2019).

The practice of reciting shalawat in Islamic boarding schools is not only understood as a ritual activity, but also as a systematic and ongoing educational process. In Islamic educational theory, a value is more easily internalized if it is consistently practiced in daily life. Through collective practice, students not only understand the conceptual meaning of shalawat but also experience a spiritual experience that strengthens their relationship with Allah SWT and the Prophet Muhammad (peace be upon him). This experience forms the foundation for the formation of a religious attitude, which is reflected in their actual behavior (Kartika, 2020).

According to Imam Al-Ghazali, moral formation occurs through a process of *riyadhah* (practice) and *mujahadah* (sincerity), which is carried out repeatedly until it becomes an ingrained character within a person. This view shows that morality is not formed instantly, but rather through consistent habituation. Therefore, regularly reciting the *shalawat* (prayer) can be understood as a form of spiritual practice that fosters love for the Prophet Muhammad (peace be upon him), while also encouraging students to emulate his qualities in their daily lives (Al-Ghazali, 2018).

Abdullah Nashih Ulwan also explained that habituation is an effective educational method because it can shape behavior without causing psychological stress. Children who are accustomed to religious activities from an early age will more easily develop an Islamic personality as they enter adolescence and adulthood. In the context of Islamic boarding schools, the habit of reciting *shalawat* (prayer) is part of the religious culture that strengthens discipline, patience, sincerity, and respect for teachers and fellow students (Abdullah Nashih Ulwan, 1981).

Zakiah Daradjat added that religious education will have a powerful impact when realized through direct experiences in students' lives. Repeated religious experiences will shape moral awareness, so that religious values don't stop at knowledge but develop into spiritual needs. Therefore, the habit of reciting *shalawat* has an educational function as a medium for internalizing the values of faith, piety, and noble morals, which occur naturally through daily activities in the Islamic boarding school environment (Daradjat, 1985).

The practice of reciting *shalawat* also strengthens the emotional bond between students and the Prophet Muhammad (peace be upon him). Love for the Prophet Muhammad (peace be upon him) fosters intrinsic motivation to follow the *Sunnah*, uphold good manners, and avoid behavior that contradicts Islamic teachings. Therefore, the practice of reciting *shalawat* is not merely a religious routine, but rather a moral education strategy that integrates spiritual, moral, social, and emotional dimensions in shaping students' character (Nurhayati, Sa'diyah, 2022).

### 2.3 Students' Religious Character from an Islamic Education Perspective

Religious character is a set of attitudes, values, and behaviors that reflect faith and devotion to God Almighty, manifested in relationships with God, fellow human beings, and the environment. From an Islamic educational perspective, religious character is the primary goal of education because educational success is measured not only by intellectual intelligence but also by the quality of students' morals and personalities. Religious character is reflected through devotion to worship, honesty, discipline, responsibility, social awareness, politeness, and the ability to control oneself based on Islamic values (Ismaraidha, 2024).

Allah Swt. menegaskan pentingnya pembentukan karakter melalui firman-Nya (QS. Ar-Ra'd [13]: 11):

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Meaning: "Indeed, Allah will not change the condition of a people until they change what is in themselves." (Agama, 2019)."

This verse implies that character change must begin with awareness and continuous practice. Education serves as a means to foster this change through a systematic development process, enabling students to develop behaviors consistent with Islamic teachings. Religious character is also closely related to the concept of *ihsan*, the awareness that every human activity is constantly under the supervision of Allah SWT. This awareness fosters attitudes of discipline, responsibility, trustworthiness, and honesty, which are the foundation of a Muslim's life. Therefore, religious character education is not simply delivered through

material delivery; it must be embodied in a school or Islamic boarding school culture that allows students to practice these values in real life (Panggabean et al., 2024).

Hasan Langgulang explained that the goal of Islamic education is to shape individuals with a balance between intellectual, spiritual, moral, and social aspects. Education that emphasizes only academic aspects will produce intelligent individuals, but not necessarily those with moral integrity. Conversely, education that integrates knowledge with moral development will produce individuals capable of fulfilling their roles as servants of Allah ('abdullah) and caliphs on earth.

In Islamic boarding schools (pesantren), religious character is developed through a culture of life that is integrated with educational activities. Congregational prayer, reading the Quran, reciting dhikr (remembrance of God), reciting blessings (shalawat), respecting teachers, maintaining cleanliness, and practicing a simple lifestyle are all forms of character education that are carried out continuously. Such an environment allows students to gain learning experiences that are not only theoretical but also applicable in everyday life (Manshuruddin et al., 2019).

Based on the above description, it can be understood that moral education based on the habit of reciting the Prophet Muhammad's salawat is a relevant strategy in strengthening students' religious character. This habit integrates spiritual, emotional, social, and moral aspects through consistent worship activities. Thus, salawat not only functions as a form of worship to Allah SWT, but also as an instrument of Islamic education that is able to internalize the moral values of the Prophet Muhammad SAW into students' behavior. This conceptual framework serves as a theoretical basis in analyzing the implementation of moral education based on the habit of salawat at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia.

## **METHOD**

This study employed field research with a qualitative approach and a case study design. The qualitative approach was chosen because the study aimed to deeply understand the implementation of moral education based on the habitual recitation of the Prophet Muhammad's salawat as an effort to strengthen the religious character of students at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia. Through this approach, the researcher sought to uncover the meaning, process, and experiences of the informants regarding the implementation of the habitual recitation of salawat in daily life within the Islamic boarding school environment (Moeleong, 2006).

The research data sources consist of primary and secondary data. Primary data were obtained from Islamic boarding school leaders, teachers, dormitory supervisors, and students selected using purposive sampling techniques based on their involvement in the implementation of the shalawat habituation program. Meanwhile, secondary data were obtained through institutional documents, the Islamic boarding school curriculum, activity schedules, regulations, guidance manuals, and documentation of religious activities related to the research. Data collection techniques were carried out through participatory observation to observe the implementation of the shalawat habituation program, in-depth interviews to obtain comprehensive information from informants, and documentation as supporting data to strengthen the research findings (Swendra, 2018).

Data analysis was conducted interactively, referring to the Miles, Huberman, and Saldaña model, which includes data condensation, data display, and drawing and verifying conclusions. The analysis was conducted from the beginning of data collection until the

research was completed, enabling researchers to gain a deep understanding of the phenomena being studied. Data validity was maintained through source triangulation, technical triangulation, member checking, increased observational diligence, and the provision of an audit trail to ensure that research findings have an adequate level of credibility, dependability, confirmability, and transferability (Matthew B. Miles, A. Michael Huberman, 2014).

## RESEARCH RESULTS

The results of this study are based on data obtained through participant observation, in-depth interviews with Islamic boarding school leaders, teachers, dormitory supervisors, and students, as well as a documentary study of various character development programs at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia.

### 4.1 Implementation of Moral Education Based on the Habituation of the Prophet Muhammad's Prayer at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia

Research results show that moral education at the Al-Muhibbin Islamic Boarding School is implemented through a habituation approach integrated into all activities of the school's life. The habituation of the Prophet Muhammad's prayer is not positioned as a mere ceremonial activity, but rather as a religious culture that serves as the institution's identity and a vehicle for character formation in students. Based on observations, the recitation of the prayer is carried out routinely at several times: before the start of lessons, after congregational prayers, during muhadharah activities, religious study groups, Friday nights, commemorations of Islamic holidays, and various social activities at the school. This routine is carried out consistently, making it an integral part of the students' daily lives.

**Table 1. Implementation of Moral Education Based on the Habituation of the Prophet Muhammad's Prayer at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia**

| Aspect                    | Research Findings                                                                                                                                                                                                                                                                                                                                              |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Moral Education Approach  | Moral education is implemented through a <b>habituation</b> approach that is systematically integrated into all aspects of pesantren life and daily activities.                                                                                                                                                                                                |
| Implementation of Salawat | <i>Salawat</i> upon Prophet Muhammad is recited regularly before classroom instruction, after congregational prayers, during <i>muhadharah</i> sessions, <i>majelis taklim</i> , Thursday night ( <i>Malam Jumat</i> ) gatherings, Islamic holiday commemorations ( <i>PHBI</i> ), and social activities, thereby becoming an institutional religious culture. |
| Objective of Habituation  | The habituation of <i>salawat</i> aims to cultivate students' love for Prophet Muhammad as the foundation for developing noble character and strengthening their religious character.                                                                                                                                                                          |
| Role of Teachers          | Teachers integrate the habituation of <i>salawat</i> with exemplary conduct, moral guidance, counseling, and continuous evaluation of students' behavior.                                                                                                                                                                                                      |

|                               |                                                                                                                                                                                    |
|-------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Role of Dormitory Supervisors | Dormitory supervisors ensure the consistency of the program while serving as role models in etiquette, discipline, and courteous behavior.                                         |
| Program Documentation         | The habituation of <i>shalawat</i> is formally incorporated into the academic calendar, institutional regulations, and the pesantren's character development programs.             |
| Program Outcomes              | The program enhances students' emotional calmness, learning readiness, a more conducive learning environment, and the development of stronger religious character.                 |
| Supporting Factors            | Synergistic collaboration among pesantren leaders, teachers, dormitory supervisors, and students has established <i>shalawat</i> as a sustainable institutional religious culture. |

The results of the study indicate that moral education at the Al-Muhibbin Islamic Boarding School (Pesantren Pertubuhan Kebajikan Al-Muhibbin) is implemented through a habituation approach integrated into all boarding school activities. Recitation of the Prophet Muhammad's blessings is routinely performed in various activities, thus becoming a religious culture as well as a medium for character building for students. Based on observations, interviews, and documentation, this habituation is reinforced through teacher role models, guidance in the dormitory, and continuous supervision. The research findings also indicate that the habituation of the blessings has a positive impact on the calmness, readiness to learn, and the formation of the religious character of students. The successful implementation of the program is supported by the synergy between the boarding school leadership, teachers, dormitory supervisors, and students so that moral education takes place systematically, consistently, and sustainably.

#### **4.2 The Process of Internalizing Moral Values Through the Habitualization of Shalawat in Students' Lives**

The research results show that the internalization of moral values through the habitual recitation of shalawat at the Al-Muhibbin Islamic Boarding School (Pesantren Pertubuhan Kebajikan Al-Muhibbin) occurs gradually, continuously, and is integrated with all educational activities. This process not only emphasizes the mastery of religious knowledge but also directs students to internalize, familiarize themselves with, and practice the moral values embodied in the exemplary life of the Prophet Muhammad (peace be upon him). Therefore, the habitual recitation of shalawat serves as an educational medium that connects the spiritual, affective, and behavioral dimensions in the formation of religious character.

The internalization process begins by providing an understanding of the meaning of shalawat, the virtue of reciting shalawat, and the relationship between love for the Prophet Muhammad (peace be upon him) and the obligation to emulate his morals. The teacher explains that the habitual recitation of shalawat will lose its meaning if it is not accompanied by an explanation of the moral values it embodies. Therefore, every prayer recitation is always followed by a brief message of advice regarding honesty, trustworthiness, patience, compassion, responsibility, and manners toward teachers and fellow students.

Internalization then occurs through repeated activities, so that values initially understood as knowledge develop into habits and ultimately become ingrained in the students' character. Daily prayer recitation creates a recurring spiritual experience, gradually shaping religious awareness and strengthening self-control in behavior. In addition to

habituation, the internalization process is also reinforced by the example of teachers and dormitory supervisors. Research has found that all educators strive to demonstrate behavior consistent with the values taught to students. Teachers make it a habit to greet others, speak politely, demonstrate humility, and show respect for others. This role model is crucial because students not only receive verbal explanations but also witness the direct implementation of moral values in their daily lives (Abdi Syahrial Harahap, 2020).

This study demonstrates that teachers' exemplary behavior has a stronger influence than classroom instruction. Most students stated that they were motivated to maintain good manners, improve their attitudes, and increase discipline because they observed the teachers' consistent behavior in practicing Islamic teachings. This situation indicates that the internalization process occurs through educational interactions that position teachers as role models and moral guides.

The study also found that the Islamic boarding school environment plays a significant role in strengthening the internalization of moral values. All daily activities, from congregational prayer, Quran recitation, salawat (recitation of blessings), group study, and environmental cleanliness activities, are carried out collectively. This environment creates a religious culture that allows students to receive continuous reinforcement of values from their surroundings. Thus, the process of character formation does not depend solely on formal learning but is also supported by a conducive institutional culture.

The dormitory supervisor explained that every disciplinary infraction is resolved through an educational approach. Students are encouraged to reflect on their behavior, recall the example of the Prophet Muhammad (peace be upon him), and are then guided to improve their behavior through habitual worship and increased discipline. This approach is considered more effective than giving repressive punishment because it is able to build intrinsic awareness in students.

#### **4.3 The Contribution of the Habit of Reciting Shalawat to Strengthening the Religious Character of Students in an Islamic Boarding School Environment**

The results of this study indicate that the habit of reciting the shalawat to the Prophet Muhammad significantly contributes to strengthening the religious character of students at the Pertubuhan Kebajikan Al-Muhibbin Islamic Boarding School in Melaka, Malaysia. This contribution is not only evident in the improved quality of worship but is also reflected in changes in the attitudes, behaviors, and social interaction patterns of students during their education at the Islamic boarding school. Based on observations, interviews, and documentation, the habit of reciting shalawat successfully shapes religious character through a consistent process of internalization of values supported by a religious institutional culture.

Observations indicate that students who regularly participate in shalawat recitation demonstrate greater levels of discipline in carrying out daily religious activities. Attendance at congregational prayers, Quran recitation, dhikr activities, and various other religious activities has increased compared to the initial period when some students still required intensive supervision from their mentors. As the habituation process progresses, students begin to develop an awareness of the need to perform their religious duties independently without constant reminders from teachers or dormitory supervisors. This finding suggests that the habituation of reciting shalawat serves as a spiritual motivation enhancer, fostering religious discipline within the students (Sub & Jamil, 2023).

Teachers revealed that the most obvious change was seen in the students' respect for teachers, mentors, and elders. Teachers explained that students became more polite in their speech, accustomed to greeting each other, asking permission before undertaking an activity, and demonstrating humility when receiving direction. According to the teachers, these

changes were closely related to the students' growing love for the Prophet Muhammad (peace be upon him) as the primary role model of noble morals. As students increasingly understood the meaning of shalawat, they were encouraged to emulate the Prophet's manners in their daily lives (Hidayat, 2025).

Research results show that practicing shalawat (prayer) positively contributes to the development of students' religious character. These contributions include:

- 1) Increasing discipline in performing worship.
- 2) Cultivating love for the Prophet Muhammad (peace be upon him) and a spirit of emulating his morals.
- 3) Developing respect for teachers and others.
- 4) Developing responsibility, honesty, and discipline.
- 5) Increasing social awareness, cooperation, and Islamic brotherhood.
- 6) Helping students control their emotions and resolve conflicts wisely.
- 7) Creating a religious culture that supports sustainable character development.

**Figure 1. Concept Map of Research Findings**



Figure 1 shows that moral education based on the habituation of reciting the Prophet Muhammad's salawat is implemented through three main components: program implementation, the process of internalizing values, and its contribution to students' religious character. Implementation is realized through the habituation of reciting the salawat, teacher role models, guidance, and the religious culture of Islamic boarding schools. This process internalizes moral values through introduction, understanding, habituation, and strengthening the educational environment. Furthermore, this process results in the strengthening of

religious character, reflected in increased discipline in worship, love for the Prophet Muhammad (peace be upon him), respect for teachers, responsibility, social awareness, and self-control. Thus, the habituation of reciting the salawat is an effective strategy in shaping students' religious character holistically and sustainably.

## CONCLUSION

Based on the research results, it can be concluded that moral education based on the habituation of reciting the Prophet Muhammad's salawat at the Al-Muhibbin Islamic Boarding School in Melaka, Malaysia, is systematically implemented through the integration of reciting the salawat into daily activities, the exemplary behavior of teachers and mentors, and the strengthening of the Islamic boarding school's religious culture. The program's implementation makes the salawat not only an act of worship but also a means of moral education that forms positive habits in students.

The process of internalizing moral values occurs through the stages of recognizing the meaning of the salawat, understanding the Prophet Muhammad's exemplary behavior, consistent practice, and reinforcement through a conducive Islamic boarding school environment. This process encourages students to internalize Islamic values, reflecting them in their daily behavior, such as politeness, discipline, responsibility, and concern for others.

The habit of reciting the shalawat (prayer) makes a real contribution to strengthening students' religious character, as indicated by increased discipline in worship, love for the Prophet Muhammad (peace be upon him), respect for teachers, self-control, and the development of social awareness and Islamic brotherhood. Thus, the habit of reciting the shalawat (prayer) on the Prophet Muhammad has proven to be an effective moral education strategy in shaping students' religious character in a holistic, sustainable, and relevant way as a model for strengthening character education in Islamic educational institutions.

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