

## Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an

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### ABSTRACT

Islamic education is a strategic vehicle and an urgent variable for preparing excellent and high-quality human resources. However, it is currently experiencing weakening due to the storms and waves of globalization. Accordingly, it requires effective and sustainable handling.

**Purpose** – This article is one of the creative efforts that aims to build the attitudes of students in elementary schools with religious character through the implementation of Islamic education values with an affectionate approach that is polite, gentle, caring, and compassionate based on the Qur'an.

**Design/method/approach** – This research method was descriptive qualitative, as library research. Data sources were books, teaching materials, journals, and other relevant information. The data was analyzed using critical text analysis techniques. The data collection technique was documentation.

**Findings** – The research has shown that implementing the Islamic education values of affection approach can build students' religious character through 1) the use of learning methods of affection, tenderness, and attention inherent in educators. 2) the use of learning styles of affectionate Islamic education values reflected in attitudes, interests, morals, values, and self-concepts that are passionate, enthusiastic, and fun. 3) the application of learning Islamic education values through habituation, imitation, and appreciation patterns embodied by educators.

**Research Implications/limitations** – This research can have implications for teachers' teaching methods in instilling the values of compassion, care, and gentleness in face-to-face learning in the classroom.

**Originality/value** – Integrating the three elements of affective value reconstruction simultaneously in the learning process can improve students' academic achievement, religious awareness, and good behavior.

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## Introduction

The era of globalization has triggered the acceleration of science, technology, and information that has impacted various facilities, efficiency, and effectiveness. Especially in the field of education (Heflin, 2017), which requires strengthening the reconstruction of positive values concretely in the souls of individual students continuously touching various aspects (Rembangy, 2010), to continue to exist amid a storm of complex waves of change. Utilizing the opportunities of the era of openness prospectively and productively (Nata, 2013) rather than hedonistically, permissively, and secularly. Simultaneously, the positive aspects of the era of globalization are also directly proportional to the emergence of various negative and destructive actions that require the anticipation of stakeholders (Siddiqui, 2016) on varied behaviors of individuals (students) and society to think, behave, and behave religiously (Anwar, 2018). The rampant acts of corruption, drugs, demonstrations, rampant acts of bullying, rape, acts of radicalism, extremism, and intolerance (Bali, 2019). Abandoning religious norms and eliminating the nation's cultural identity (Kalidjernih, 2007) is far from the concept of increasing the competence and personality of students. Therefore, the values of affectional education have not become an inherent character in the behavior of students who are learning (Abdillah, 2020) according to the will and purpose of the teachings of the Qur'an to become pious and noble moral people.

Akhlak, in the perspective of the Qur'an, is inseparable from faith that settles on attitudes and actions without planning, pressure, and engineering (Nata, 2014). Both when communicating with the Creator, among fellow humans, or with other creatures of Allah (Daulay, 2012). Attached to his soul is the treatise of the Apostle SAW as the bearer of the mission of the essence of tawhid (Suhid, 2006) to improve human moral decadence [Ibrahim/14: 34] as well as the parameters of strong (good) or weak (bad) and vile faith in a belief system that requires continuous maintenance. Accordingly, the character of Godhead (Bachtiar, 2006) can be attached to the behavior of the individual soul of learners. The proof for the truth of faith, theoretically, can be observed through its actions in knowing, loving, and doing good as a standard of positive character according to Lickona's recommendations, which offer 11 principles of Character Education Quality as a guide for the world community in the process of effective Qur'anic moral education (Lickona, 2013).

These principles, in the view of the Qur'an, are related to the attitude of openness, supervision, and self-approach through proof of speech and deeds (Taqi, 2010) towards the main goal of the essence of the formation of excellent and intelligent human beings (J. Power, 1982), which can be formally practiced in the education system that has been institutionalized as a vehicle for the formation and preparation of excellent human resources, achievers, and humanists.

Education is one of the most important factors in success (Lau, 2017) and the main variable in preparing human excellence, dignity, and integrity. However, so far education has not been able to position itself as a vehicle for preparing cadres of reliable leaders (Syafei, 2018), more particularly when viewed from the aspect of morality (character) of students who are prepared to become future leaders (Supranoto, 2015). The substance of

education has shifted to teaching with the aim of mastering technology (Ibrahim, 2007) to solely achieve material gain. However, the progress of a nation is not merely seen from its status that has been freed from the shackles of colonial rule, or the factor of large population and even abundant natural wealth, but rather due to the religious behavior (morality) of the community entity (Cahyono, 2015). Therefore, the morality aspect becomes essential in the life of an individual in the nation's community. Morality is a style of personality behavior that embodies a peaceful, calm, and cool life among others in diversity as a form of good manners (Panggabean, 2007) and at the same time becomes an obsession to form the militancy of the nation's children morality as the goal of a national education program that cannot longer be delayed.

Observing the role, function, and position of education, which is considered an agent of change, is currently more projected only on the development of cognitive potential, without giving the same portion to the optimization of the realm of affective intelligence (Lickona, 2013). The excessive moral degradation and low values, manners, and etiquettes; the spread of crime, rampant fanatical attitudes full of hatred and cruelty, quantity of free sex, drinking, taking narcotics, and suicide are increasing (Parji, 2008) and evenly occurring in various regions. Even the habit of cheating, skipping class, and not doing homework has been cultivated among students. The attitude of irresponsibility as a citizen and the loss of humanity has led to, for example, the will to throw away the baby from their affair (Koesoema, 2011). Cases of violence, such as bullying and harassment committed by school-age children or adolescents in Indonesia, continue to increase (Nauli, 2019). There are even cases of violence related to religious issues in Indonesia (Zulkifli, 2016) with three major dimensions, which include conflicts between religious adherents with groups of different beliefs, between communities labeled as heretical, and conflicts between religious adherents with different understandings.

Acts of violence also occur between groups of students in the school or community environment, as well as by other community members (Hamidi, 2020). In addition, cases triggered by a factor of differences in beliefs or worldviews were also found to be very high, even though religion is expected to ensure mutual respect and love between people within and outside their religious communities (Schiesser, 2020). The triggering factor for various moral (akhlak) degradation is the axiom of an education system that focuses on optimizing the intelligence of the academic domain of cognition, counting numbers, and logical formulas but pays less attention to the problem of affection (heart) as the spirit (soul) of the core of education, which makes the life of each individual valuable. In fact, the formation of morality lies in the learning process, which does not only pursue knowledge targets but also pays attention to the attitude/affection aspects (Nata, 2013). It should teach cognitive, affective, and psychomotor values integratively (Lubis, 2015).

The context of affection, which means being touched or moved, is more inclined to be interpreted in the atmosphere of the soul (Daulay, 2010). From a psychological perspective, affection means the condition of the soul or object as an effect (influence) of a person when his emotions begin to react, which has a strong influence on him in the form of attitudes or values (Kunandar, 2013) which are dynamic, always changing, without

certainty of criteria, making it difficult to determine the standard benchmark value as a parameter. As a result, theories or views related to the meaning of this affection have emerged, namely individual views, inner calm, self quality, manners of behavior, dignity, group dynamics, and personality development such as conscience, desire, movement, and mind (Reigeluth, 2016). These aspects of affection do not stand alone but are a whole and solid integration in forming individuals or groups of people with mature character (Ackerson, 1992), integrity, and dignity. Individual (learner) maturity, as the goal of the process of developing their ways of thinking, is more concentrated on efforts to change internally than to increase competence. Moreover, its role and function are a form of actualization of affection-based Islamic education values that correlate with the curriculum structure (Mufidah, 2009).

The key dimension of applying affective learning values in the concept of Qur'an-based education, of course, involves the topics of antonyms between feelings of pleasure or sadness represented on the students' faces and spiritual atmosphere (Schaber, 2009). As a strengthening of information data for educational practitioners in responding to the system of attitude changes that arise from learners psychologically. Educators are important actors who can determine the success of students in achieving their learning goals (Sulistiono, 2019) which can be monitored through their habits in learning activities, thus acquiring special characteristics (Aunurrahman, 2012). Thanks to the support of educators' ability to manage students from various disturbances and obstacles in their implementation (Kasmawati, 2017). Learning behavior is an effort to change one's behavior positively. Meanwhile, educated participants can be in formal and informal institutions (Sriyana, 2018). As a result, it is determined that the purpose of student learning behavior is to modify the behavior and insight of individuals based on affectionate values.

Educational experts argue that affection-oriented Islamic education is an important part related to the condition of the soul, values, inner atmosphere, peace of mind, behavior, and emotional stability of students (Sin-yee, 1999). This information has significant value, especially for educators to make it a basic capital they must prepare and possess in an effort to actualize the values of affection education in the behavior of learners, when the learning process takes place. It is because the substance of educators' position and role is a determining factor in the color, shape, and style of future generations of moral and spiritual development models of learners (Hsu, tt.). This factor is a strong reason why primary and secondary schools in Hong Kong implement the model of applying values in the context of affection since it has been proven to provide convincing evidence of nurturing students' social morals and self-confidence along with the availability of supporting facilities and guidance (Sanjaya, 2010). In the process of actualizing Islamic education values with this affection dimension, an educator acts as a role model who transforms positive values to students based on their level of ability, potential, and level of reasoning, which is carried out regularly.

This affection factor also received serious attention from Peter Lang, who emphasized the role and function of educators. He argues that educators have a central role in the application of affection Islamic education values as a model of ideal human

growth that gets the students' attention, allowing them to learn and imitate the way the educators behave. For this reason, an educator has a pivotal position as an idol and, at the same time, acts as a sympathetic inspirer and counselor with love in guiding, encouraging, and delivering students to a mature position. In particular, Hsu reinforces the above reason that the application of Islamic education values of the Quran-based affection model aims to investigate the nature and development of affection education in the reality of life. Where the term actualization of affection education values is an important point that must be contained in the planned and hidden curriculum for the development of quranic and humanist learner behavior. Therefore, an educator can strive to increase his capacity as an educated person to understand didactic methods, teaching materials, and educational administration, supported by good reasoning contextually the content of the verses of the Qur'an and al-Hadith as the foundation for the integration of the main elements of brain, heart, and physical intelligence towards a perfect person or *insan al-kamil*.

Implementing affectionate values in Quran-based Islamic education in schools requires creative and innovative strategies, making competitive and increasing educational goals can be realized as a result of educators' creativity in delivering material to students (Lestyanawati, 2020). Moreover, the approach applied is certainly in line with the needs of students so that the optimization of learning objectives can be achieved (Nor, 2019).

Also, learning difficulties will be easier to overcome, either through individual approaches or even groups, if necessary (Mila Candra, 2019). This is because the teaching strategy of a professional educator (Aisyah, 2022) is carried out imaginatively, creatively, and innovatively. Therefore, this article presents how to build the students' attitudes with religious, humanist, and populist characters through implementing Islamic education values with an affectionate approach based on the Qur'an in the form of compassion, gentleness, and attention. Implementing Islamic education values of affection approach integratively in teaching and learning activities can improve students' academic achievement, grow religious awareness, and lead to praiseworthy and polite behavior.

## Methods

The research method is qualitative of a library research type category (Hamzah, 2019). Data sources use library materials to obtain data, such as book documents, teaching materials, journals, and internet-based information, which are further classified into main and supporting data obtained through observation and documentation as a data collection tool (Sugiyono, 2014), which is carried out in three stages. First is searching for curriculum documents on the concept of affection education, such as books and teaching materials for students and educators; second, the search for literature related to the implementation of Islamic education values of the Qur'an-based affection approach in madrasah, including the results of several studies; and third is data processing (Creswell, 2016).

Data analysis is a critical analysis of the text (Hamzah, 2019) and is implemented through four steps. First, collecting library materials; second, reading and examining documents to make codes; third, collecting and connecting the codes into descriptions and interpretations in notes; and fourth, validation of all information collected using source

triangulation (Moleong, 2007), namely by checking data from one source with other sources. Reflection was also conducted on all processes up to the interpretation stage to ensure the analysis was methodologically correct and accurate (Creswell, 2016).

## Results and Discussion

The implementation of Islamic education values based on the Qur'an-based affection approach in madrasas can develop the behavior of students positively, significantly, and naturally, which is applied through an approach of affection, tenderness, and attention and is elaborated using patterns of habituation, exemplary, appreciation of educators in the form of creative, innovative and meaningful learning processes that are explored in populist, modernist, and religious types of activities, which are reflected in attitudes, interests, self-concept, values, and morals.

### 1. Strategic Approach to the Implementation of Affection-Based Islamic Education Values in Learning

The process of human life is always related to love (affection). Humans are created with love and their existence in this world depends on these values. Love is life and has become part of the reason humans live, without which humans would be destroyed (Suprpto, 2016). The creation of humans as caliphs or representatives of God is to produce love or compassion (Reyaan, 2019) and they are expected to fulfill that role sincerely (Sukiman, 2021). In the beginning, humans are under the peace and love of the Most Compassionate and Merciful, obliged to pursue true love, which is God's affection, and love Him wholeheartedly (Baqir, 2012) as a basic belief that must be developed by every human being (Kaltsum, 2017). Through the actualization of the development of affection education values, it is possible for each individual to get God's love, and this will then have an impact on their attitude of affection toward one another (Baqir, 2012). These two concepts of affection-based education are also used in the context of relationships between individuals and groups as a foundation for harmony (Zinnira, 2016).

Teachings on the values of affective education are universal to all official religions in Indonesia (Zulkifli, 2016) and to all believers to demonstrate the qualities of love for God, each other, and the environment. It is essential for religious people to live together with mutual respect and harmony (Gani 2018). Unfortunately, this message has not been fully realized in people's daily lives as there are many cases of violence committed by a person or group, both young people and adults (Kholil, 2016) and reported by various print and electronic media. Even more tragic is that many of these acts of thuggery are in the name of religion (Isnaeni, 2014), showing that the values of Islamic education based on affection have not been well patterned, implemented, and practiced in society (Reyaan, 2019).

This affective domain area covers aspects of conscience, interest, behavior, and adherence to ethics that can be developed through the process of instilling the quality of behavior that is applied to each learner or community according to local norms and wisdom. The values of affective education, of course, are implemented through the learning process using a Quranic approach that is calm (refreshing), peaceful, serene,

prosperous, and pleasant, such as attention, compassion, and gentleness, as described below.

*First*, the application of affection education values in the teaching and learning process actually seeks to revive the aura of learning that is fun, organized, and engaging, which is shown in the mystical activities of educators who are fully concentrated on the mood of students who need guidance and direction to encourage and develop their competence optimally. In this context, educator attitudes will reflect his actions to always be honest in speaking, sincere in doing, and have dialog freely with students, while still being polite and controlled. Helping students resolve learning difficulties and understanding their physical and spiritual condition based on the criteria of clean, fresh, and healthy. Positioning themselves as educators, guardians, or peers; making learners' strengths an entry point as motivation to be nurtured and developed, as well as providing solutions to various learning difficulties. The affectionate learning values recorded in the educator's attentive attitude are essentially a reactualization of the Qur'anic values contained in Surah al-Taubah verse 128 and al-Maidah verse 117, which hint at the dynamics and nuances of intuition full of hope for the achievement of goodness and success. It is believed that the attention approach can form responsible human behavior for its obligations as a whole and perfect, which is the basis for the formation of true Muslims as the foundation for building the basic principles of solid Islamic teachings (Harpansyah, 2017).

*Second*, the implementation of affection education values in the learning process carried out by educators aims to create learning conditions that are warm, comfortable, and harmonious in interacting naturally, politely, and friendly. This affection factor is a reconstruction of an educator's soul who is respectful, and happy and recognizes and appreciates the presence of students proportionally. The educator's attitude of compassion can be reflected in his behavior and actions that are polite and affectionate, like parents to their children. Being humble, fostering sincerity, and being a role model in carrying out various activities as an actualization of the value of the affection domain contained in surat al-'An'am / 6: 12 and 54 in the form of embodiment of affection full of love.

This second topic focuses on affirming Allah Ta'ala's love for His creation of caring for fellow living beings such as humans, plants, animals, and the environment, where learners are led to discuss this topic under the guidance of their educators. These varied contents have pictures designed to represent the values of attitude towards friends at school and plants, such as illustrated by a child watering a plant (Hasim, 2017). Implementing affection values in students is part of character education since it comprises character values (Supendi, 2020). In general, it has been considered unsuccessful enough, such as the preparation of supporting facilities, learning processes, assessments, and support from the government, as well as synergy between education in schools and families (Darmayanti, 2014), 2014). Even more, nationalism education cannot be carried out optimally by educators (Tarmizi, 2017), including affection education (character) implemented in five cities in Indonesia that have not been successful and only in the aspect

of knowledge or cognition (Barus, 2015). Learning the values of affection model Islamic education in schools is only limited to the introduction of values. Thus, the inclusion of these qualities in the curriculum is only targeted at the knowledge/cognitive area, without touching the attitude/affection aspects.

*Third*, the implementation of Islamic education values in the form of a gentle approach in teaching and learning activities intends to create a learning aura that feels comfortable, happy, fresh, and cool, like dripping ice water that is soothing and refreshing in the midst of an atmosphere of wear and thirst, allowing the growth of enthusiasm full of motivation. This gentle aspect is a manifestation of the soul of educators who are gentle, open, authoritative, and honest. The form of the educator's gentle actions is deconstructed in polite, courteous, and gentle attitudes and speech. Simple, neat, and attractive appearance, when speaking articulation, and rhythm are very clear, or not to be arrogant, big-headed, and haughty. Educators must maintain the right attitude and follow the expectations of their professional duties (Shahmohammadi, 2014) to provide assistance and inclusion of students, facilitate and motivate them to find solutions to problems of religious belief and their psychology as people entering adolescence which are faced actively and creatively (Royhatudin, 2018). The behavioral aspects of this approach are substantively a form of manifestation of affection-oriented Islamic education values represented in the word gentle as a reflection of peaceful and cheerful nuances in line with the contents contained in Surah Ali Imran / 3: 159.

## 2. Patterns of Implementation of Affective Approach Islamic Education Values in Learning

The realization of applying the three aspects of the affective approach of Islamic education values in the implementation process, of course, demands and requires a pre-condition for the ability of educators to understand and reconstruct five types of affection areas as derivatives, namely:

*First*, attitude is a form of response to the existence of an object, situation, concept, or person that is studied to answer a tendency positively and negatively (Fishbein, 1975). Or actions in reaction to stimuli in the form of other expectations that are always dynamic in the individual's soul, in the form of attention and legal stipulations as the basis of a closed attitude, but at the maximum threshold can also be the opposite. It is the attitude or behavior of individuals in fulfilling their roles and functions, especially as individuals, communities, the environment, citizens, and, of course, to the Supreme Creator (Midun, 2017). This aspect of attitude is actually a reaction to stimuli expressed in the form of equality or inequality, pleasant or sad, and ultimately crystallized in the form of potential. This area of attitude is crucial to be improved by anyone, including students, such as their attitudes towards subjects, for example, mathematics.

If after following the mathematics subject matter, students seem happier, more enthusiastic, and more understanding, that is an indicator of the success of the teaching and learning process. There are three components of attitudes that should be considered, studied, and understood by educators, namely 1). Cognitive is related to beliefs, ideas, and concepts that describe a person's belief in the object of an attitude that is considered valid



or true (Rokeach, 1968). 2). The concept of affection is related to a person's emotional state as an expression of the impulse of an object of attitude in the form of acceptance or rejection, pleasure or sadness, and the like. 3). The conation component (willpower) is a form of the tendency of each person to behave or behave towards the situation they are facing, and of course, will be greatly influenced by the motivation or object of attitude that they believe and feel.

*Second*, Interest is the feeling of being more attracted to one object that drives the relationship between individuals and existing objects, so that the relationship is stronger and closer. Interest also means a feeling of pleasure or dislike for an object. For example, if a student is interested in Islamic religious subjects, then he will study hard and earnestly so that it can have positive implications on the results obtained (Tohirin, 2005). Therefore, cultivating interest is very important as a main aspect that affects the improvement of learning optimization. The design of the teaching materials presented must, of course, be varied, flexible, and have high attractiveness. Indeed, if there is no attractiveness, you will not learn as well as possible.

These factors require every educator to make efforts to reconstruct the design of teaching materials that are contextual, flexible, and elastic according to the demands of the development of the globalization era so that they can be in accordance with the interests and needs of students. There are several conditions for building interest in learning, namely the relationship between lessons and real life and the existence of a prospective guarantee that they can achieve the targeted goals, namely being able to work immediately after graduation. So, the growth of interest in a student will be good, when outside influences can inspire him to have and feel benefits practically and pragmatically.

*Third*, self-concept is a total introspection of the capacity or potential possessed by the individual (Darmadji, 2011) whose targets, directions, and intensity can be positive or negative in assessing a case. The urgency of this self-concept can develop individuals with superior character and personality and foster awareness of introspection and optimism while still acknowledging their weaknesses or shortcomings. For individuals who are used to working in the social field, for example, the understanding of the meaning of this self-concept becomes very clear as a medium to inspire interlocutors effectively and inspiringly.

Self-concept indicators can be seen and known through several aspects, namely simple subjects and more specific and clear measurement standards - i.e. strong or weak that the individual has. Of course, it is intended so that it can be optimally improved, weaknesses can be reduced, and then improvements and services are carried out optimally. These factors should be an important program for educators in bridging and facilitating students to excel, be creative, productive, and successful.

*Fourth*, Value can mean the determination of the existing positive or negative behavior as a system of truth to beliefs within the scope of the human life order that can be considered appropriate or not to be done. The substance of value is abstract and ideal, not only speaking in the context of right or wrong that requires empirical proof but an attitude in the form of acceptance or rejection naturally without any element of deliberate reasoning. Factually, global values are formed from two sources of truth, namely divine

values derived from religion (Allah's revelation) and human values in the form of human brain engineering based on certain criteria. The scope of values is universal and local. The relationship between values and the learning process is that educators must strive to provide reasoning and enlightenment carefully and holistically so that students are able to understand and appreciate the phenomenon of value substance that can distinguish between right and wrong and good and bad in their lives. Therefore, educators should be able to implement the values of Islamic education, an affective approach in the learning process that encourages students to be able to find meaningful and significant learning in order to achieve personal success and contribute positively to the wider community.

*Fifth*, Moral means values or norms that can be in the form of local wisdom, customs, or procedures for living. The essence of positive values is as a standard, norm, and ethics for each individual or social behavior in a cooperative community. Basically, the measure of moral effectiveness can be seen from the full acceptance of a group of communities to a teaching, regulation, value system, or various policies orally or in writing within a community entity. In another context, morality means belief in religious teachings that are faiths such as sinful deeds and rewards as the price of death in life. Thus, educators should provide advice, guidance, and supervision to students through the implementation of Islamic education values of the affection model in their daily activities that have the value of benefits and advantages based on moral values.

### 3. Implementation Patterns of Islamic Educational Values of Affective Approach in Learning

A set of concepts of applying the values of affection types in learning will be complemented by a concrete, measurable, simple, and natural action that is summarized in the patterns of action.

*First*, Habituation patterns are a process of positive activities carried out by educators constantly and consistently over time without experiencing shifts or changes. For example, it often occurs when students slightly dislike or even detest a particular educator's treatment, resulting in a hatred in the hearts of the students for that subject, maybe even towards the educator, and vice versa. Therefore, educators should be good at engineering, planning, building, and designing creative, innovative, and meaningful learning activities through habitual activities that are sympathetic, interesting, kind, and unpretentious so that they can be accepted, remembered, and attractive to their students.

The realm of affection, which encompasses various positive values and is the parent of habituation character, is highly possible to be implemented in students through their daily life behavior, making its cultivation essential (Muhlisin, 2020). With this habitual pattern, students are expected to get used to behaving well, such as when eating, drinking, having guests, hanging out with educators or fellow friends, and so on. The application of habituation patterns should be strengthened by reflective methods that involve intensive learning activities commonly referred to as deep learning with its two main elements, namely experience and reflective activities produced (Saptono, 2011), in the context of implementing Islamic educational values that breathe affection. Therefore, applying the

habituation factor is considered necessary in teaching and learning activities carried out by educators continuously, allowing a relatively established attitude pattern to be formed (Hasanah). And, of course, the purpose of forming religious character can be recorded objectively which is reflected in the behavior of commendable students in their daily interactions.

*Second*, the modeling pattern is a pattern of attitude shaping that results from the learning process through observation, imitation, and modeling of behavior changes that occur due to imitation, making the reason the modeling activity is carried out understandable and conceivable. For example, when an educator explains that students need to be clean and neatly dressed, the meaning is to provide a stimulus to the students (people) around him to be encouraged and in him a sense of desire to imitate, which is truly born from a deep belief in the truth as a value system (Sanjaya, 2010).

This aspect of affective education value must undoubtedly be the concentration of educators as a pilot project for applying modeling patterns in the teaching and learning process. This pilot or modeling is a form of educator activity in transferring positive behavior to learning, both attitudes, words, and deeds that can be imitated by students consistently, accompanied by a sense of comfort and pleasure in following the learning process, thus making the figure of the educator in their eyes a professional and trusted figure (Ki Unja, 2015). Of course, a professional educator will always speak the truth, be ethical, and avoid various actions that are not in accordance with religious teachings. This exemplary factor is the core of character education (affective), which contributes greatly to the application of affective values. The example of educators in their various activities will unquestionably be a positive example (Marzuki, 2015) and a reflection of life as an educator who is highly respected, missed, and taken as a role model by their students.

From a religious empirical perspective, the exemplary learning model is considered quite effective (Vos, 2018) in building character (morals) since it is related to the practices of the prophets who use examples as the key to the success of conveying a variety of knowledge and making people really able to understand, implement, and practice these values. An example of this method in Islamic education can be seen from the actions of the Prophet Muhammad PBUH, who did something before instructing others to do it. It is necessary so that others can see and follow how he can do it. Several renowned figures in modern education have also recognized and recommended the importance of exemplary methods in instilling values (Watson, 2019) and making giving role models an effective way to build relationships and understand others, having the ability to add strength to the learning activities carried out by an educator (DePorter, 2014). The frequency of giving many examples will make students more interested in following the learning process of educators who always implement an exemplary approach in their learning process. Even in developed countries, it is required that all academics and all administrative staff in schools be good role models or *uswah hasanah* for students (Samani, 2011).

*Third*, the pattern of appreciation is a regulation or decision whether the meaning of an object is significant or not. In its application, the term appreciation is often interpreted as an assessment given to an abstract or concrete object or an object

considered to have noble value. The purpose of giving appreciation or awards in the context of learning is to make the students motivated and encouraged to understand and conclude correctly about the values contained in certain regulations or policies. That factor inspires educators to always provide appreciation for the slightest work of students, encouraging their enthusiasm to understand and apply the values of the realm of affection in their learning activities with passion and excellent spirit.

Educators need to design activities as a model for implementing attitude values that can be applied to the situation and environmental conditions of diverse students (Jasinski, 2016). The educational environment needs to be filled with the value of attitudes (affection) between each other (Lanas, 2015) and this can be achieved by designing activities that occasionally involve students who have different beliefs working together in a learning activity so that they can know, understand, respect, love and appreciate each other. This concept shows the capacity of a creative, innovative, and visionary educator who always shows a sense of empathy to provide solutions to students who are looking for their identity (Muhammadi, 2019).

*Fourth*, the adaptation pattern is a skill in designing, building, and managing responses neatly and beautifully to control, manage, master, and overcome all kinds of crisis or conflict atmospheres effectively and efficiently, allowing it to achieve success as a manifestation of the meaning of the affection value. Controlling various social problems, including believing that learning can run according to the rhythm of the times and the demands of life in the modernist era based on sharia and local culture. In line with this, the cultivation process also needs to be based on the value of affection (a soft, delicate, and loving soul) for using violence actually harms students (Wardhani, 2017). According to Peter Mcphail, implementing learning activities based on affection can help transmit educators' spirit of tenderness and affection to their students. It is because students love to be treated with warmth and affection as the main source of happiness so they do the same to fellow humans and other creatures of God (Lickona, 2013).

The strategy of applying affective values in the learning process carried out through this adaptation pattern reflects the nature of educators who are full of affection, tenderness, and care, collaborating with affective behavior patterns in the form of attitudes, interests, self-concepts, values, and norms which are technically operationally represented in the affective behavior model in the form of habituation, modeling, appreciation, and adjustment. The implementation of Islamic educational values of an affective approach in the learning process of madrassas can significantly affect students' academic achievement, as long as being carried out in the right way (Supranoto, 2015). Moreover, learning motivation will also increase and get better (Dalimunthe, 2016) which is decorated with a comfortable, fresh, happy, and passionate mood of students.

## Conclusion

The application of Islamic educational values based on affection, which is manifested in a humanist approach, learning patterns, and styles, can increase religious awareness and commendable behavior of students to become accustomed to carrying out

worship constantly according to their provisions and conditions, communicate with others politely, be polite, humble and generous, have an honest attitude, trust, responsibility and grow awareness to study hard, tenacious, diligent and earnest, and have broad insights, bright foresight, and prospects, be tolerant, accept, acknowledge, respect differences of opinion or beliefs and are not easily discouraged.

This study focuses on the aspect of building learners' religious and noble moral awareness that has not touched on academic aspects and other supporting factors in a comprehensive learning process. Therefore, it necessarily requires further studies on 1) the correlation between Islamic education values of affection realm and academic achievement improvement, 2) the variety of evaluations on the implementation of Islamic educational values of affection model in increasing learners' academic achievement, and 3) the relationship between the implementation of Islamic educational values, the affective approach, and technological advances to students' academic achievement.

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