

## Efforts of Akidah Akhlak Teachers in Instilling the Values of Amar Ma'ruf Nahi Munkar at Assiham Quran School Bandar Lampung

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### Abstract

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#### Keywords:

Character Education;  
Amar Ma'ruf Nahi  
Munkar;  
Teachers;  
Quranic School,  
Islamic Learning.

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Character education is an important aspect in shaping an intelligent generation with integrity and moral values. From an Islamic perspective, character education is based on the values of amar ma'ruf nahi munkar, which teach the community to promote good and prevent evil. This study aims to identify the efforts of Akidah Akhlak teachers in instilling the values of amar ma'ruf nahi munkar in students at Sekolah Quran Assiham Bandar Lampung, as well as the factors influencing its success. The method used is a descriptive qualitative approach, with data collection techniques through semi-structured interviews and direct classroom observations. The results of the study indicate that teachers' efforts in instilling the values of amar ma'ruf nahi munkar include teaching, habituation, and role modeling. Influencing factors include the teacher's role, student character, facilities and infrastructure, and the surrounding environment. Although there are challenges, such as students' varied characteristics and environmental influences, the learning outcomes still show positive development in instilling these values. This study suggests the need for collaboration between teachers and parents, as well as the enhancement of supporting facilities to strengthen character education in schools.

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### Abstrak

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Kata kunci:  
Pendidikan Karakter;  
Amar Ma'ruf Nahi  
Munkar; Guru;  
Sekolah Quran;  
Pembelajaran Islami.

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Pendidikan karakter merupakan aspek penting dalam membentuk generasi yang cerdas, berintegritas, dan bermoral. Dalam perspektif Islam, pendidikan karakter berlandaskan pada nilai amar ma'ruf nahi munkar, yang mengajarkan umat untuk mengajak kepada kebaikan dan mencegah kemungkaran. Penelitian ini bertujuan untuk mengidentifikasi upaya guru Akidah Akhlak dalam menanamkan nilai amar ma'ruf nahi munkar pada siswa di Sekolah Quran Assiham Bandar Lampung serta faktor-faktor yang mempengaruhi keberhasilannya. Metode yang digunakan adalah pendekatan kualitatif deskriptif, dengan teknik pengumpulan data melalui wawancara semi-terstruktur dan observasi langsung di kelas. Hasil penelitian menunjukkan bahwa upaya guru dalam menanamkan nilai amar ma'ruf nahi munkar mencakup pengajaran, pembiasaan, dan keteladanan. Faktor-faktor yang mempengaruhi termasuk peran guru, karakter siswa, sarana prasarana, dan lingkungan sekitar. Meskipun ada tantangan, seperti karakter siswa yang bervariasi dan pengaruh lingkungan, hasil pembelajaran tetap menunjukkan perkembangan positif dalam menanamkan nilai-nilai tersebut. Penelitian ini menyarankan perlunya kolaborasi antara guru dan orang tua serta peningkatan fasilitas pendukung untuk memperkuat pembelajaran karakter di sekolah.

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## INTRODUCTION

Character education remains a crucial issue in Islamic education because it is not merely concerned with students' cognitive understanding of religious teachings, but also with the internalization of moral values in daily behavior (Cahyani et al., 2026; Dewi et al., 2025; Fajri et al., 2025; Febrianti et al., 2025; Muhalli, 2023; Sarbini et al., 2025). In Islamic moral education, the principle of *amar ma'ruf nahi munkar* occupies a central position because it teaches students to promote good conduct and prevent wrongdoing within their personal, social, and religious lives. However, preliminary findings at Assiham Qur'an School Bandar Lampung indicate that the implementation of these values has not been fully optimal. Interviews and classroom observations show that teachers have made several efforts through teaching, guidance, habituation, and exemplary behavior, yet the outcomes are still influenced by students' diverse characteristics, limited learning facilities, teaching methods that do not always match students' needs, and the influence of the social environment outside school. Therefore, this phenomenon needs to be examined qualitatively to understand how the values of *amar ma'ruf nahi munkar* are actually instilled in the school context.

Several previous studies have discussed character education and the internalization of Islamic values. Qomar (2013) emphasized the importance of teachers in instilling religious values, while Tafsir (1992) highlighted the role of environment in shaping students' character. More recent studies, such as Komalasari and Yakubu (2023), also show that a supportive school environment contributes significantly to the success of character education. In addition, Habibie et al. (2025), Ikhrum (2023), and Santika et al. (2025) indicate that Islamic Religious Education teachers play an important role in forming students' Islamic behavior through routine activities, guidance, and exemplary conduct. Meanwhile, Zarkasyi (2022) underlines the importance of collaboration between teachers and parents in strengthening religious and moral values. Nevertheless, these studies have not sufficiently explored the practical efforts of Akidah Akhlak teachers in instilling *amar ma'ruf nahi munkar* values within a Qur'anic school setting, particularly by linking teacher strategies, student characteristics, facilities, school environment, and parental cooperation in one integrated analysis.

Based on this research gap, this paper aims to examine the concrete efforts of Akidah Akhlak teachers in instilling the values of *amar ma'ruf nahi munkar* at Assiham Qur'an School Bandar Lampung. Specifically, this study seeks to identify how teachers educate, guide, habituate, and provide moral examples to students, as well as to analyze the supporting and inhibiting factors that influence the implementation of these values. Unlike previous studies that tend to discuss character education in general or focus mainly on theoretical aspects, this paper offers a contextual and empirical account of how *amar ma'ruf nahi munkar* values are practiced in daily learning activities at a Qur'anic school.

This paper argues that the internalization of *amar ma'ruf nahi munkar* values cannot be achieved only through classroom instruction, but requires the integration of teacher role modeling, personal guidance, religious habituation, adequate learning facilities, a supportive school environment, and cooperation between teachers and parents. Through a descriptive qualitative approach based on interviews, observations, and documentation, this study seeks to prove that the success of instilling *amar ma'ruf nahi munkar* values is shaped by the interaction between teacher competence, student character, facilities and infrastructure, and the surrounding social environment. Therefore, the findings are expected to contribute to the development of more effective Islamic character education practices, especially in Qur'anic school contexts.

## RESEARCH METHODS

This study uses a descriptive qualitative approach to explore in depth the efforts of teachers in instilling the values of amar ma'ruf nahi munkar and the factors that influence them at Sekolah Quran Assiham Bandar Lampung. The main focus of this research is to understand how these values are implemented in the school as well as the factors that affect their implementation. In this study, two main variables are identified: the efforts of teachers in educating and guiding students regarding the values of amar ma'ruf nahi munkar, and external factors that influence their application, such as teacher quality, student conditions, facilities and infrastructure, and the social environment around the school.

The subject of this study is Ustadz Muhammad Husen, a teacher of aqidah and akhlak who has direct experience in educating and guiding students in the application of the values of amar ma'ruf nahi munkar at Sekolah Quran Assiham Bandar Lampung. In addition to this teacher, additional informants in this study include the Principal, Administrative Staff, and several other teachers involved in shaping students' character. Other data sources used in this study include documentation related to the school's profile, the number of students, and the available facilities.

In collecting data, the researcher used several qualitative instruments: interviews, observations, and documentation. Interviews were conducted with teachers, the principal, and administrative staff to gather information on how the values of amar ma'ruf nahi munkar are instilled in daily learning as well as the challenges faced in the process. Observations were used to directly see the interactions between teachers and students in the learning context and to identify factors that influence the implementation of moral values. Documentation was used to obtain additional information about the school's history, the number of teachers and students, as well as the conditions of the available facilities and infrastructure.

The data analysis process in this study used qualitative descriptive techniques. After the data were collected through interviews, observations, and documentation, the data were analyzed by grouping and classifying them into relevant themes. Editing was carried out to ensure that the collected data were complete and clear, while classification was done to facilitate a better understanding of more specific data. The analysis was conducted deductively, where the researchers started with a general understanding of character education in schools and then related it to the findings observed in the field. This study did not use statistical analysis techniques because it focused on gaining a deep understanding of the phenomena being studied through a qualitative approach.

## RESEARCH RESULT AND DISCUSSION

### Result

The results of this study are presented based on data obtained through interviews, classroom observations, and documentation at Assiham Qur'an School Bandar Lampung. The data were classified into four main themes: the efforts of Akidah Akhlak teachers in instilling the values of *amar ma'ruf nahi munkar*, the forms of guidance and habituation applied in the learning process, the supporting and inhibiting factors influencing the internalization of these values, and the solutions implemented or recommended by the school. The use of interview excerpts, observation notes, and documentary evidence is intended to show that the findings are grounded in field data rather than merely conceptual explanation.

### **Akidah Akhlak Teacher's Efforts in Instilling the Values of *Amar Ma'ruf Nahi Munkar***

The findings show that the Akidah Akhlak teacher's efforts in instilling the values of *amar ma'ruf nahi munkar* were carried out through teaching, moral guidance, habituation, storytelling, direct practice, and exemplary behavior. The teacher did not only explain the concept of *amar ma'ruf nahi munkar* theoretically, but also connected it with students' daily behavior, such as speaking politely, obeying school rules, performing worship, respecting teachers and friends, and avoiding improper conduct. In an interview, the Akidah Akhlak teacher explained:

"The teacher's task in instilling the values of *amar ma'ruf nahi munkar* begins by explaining its meaning to students from the beginning. The teacher must educate patiently and should not complain, even when students ask the same questions repeatedly. To make the learning atmosphere more refreshing and varied, the process can also be carried out outside the classroom, such as in an open space or in the library." (*Interview with Akidah Akhlak Teacher, T1*)

This statement indicates that the process of instilling moral values requires patience, repetition, and contextual learning. Based on classroom observations, the teacher repeatedly gave examples of good and bad behavior in simple language so that students could understand the difference between actions that should be encouraged and actions that should be avoided. The teacher also used stories of the prophets, companions, and previous Muslim communities as moral illustrations. These stories were used to help students understand religious values through concrete examples rather than abstract explanation.

The interview data also show that the teacher used lecture, advice, personal guidance, storytelling, and direct practice as learning strategies. The teacher stated:

"The material is delivered through lectures, personal guidance, and lessons from the history of previous Muslim communities and the companions of the Prophet. This is strengthened through direct practice in daily routines, such as guidance on ablution and congregational Zuhur prayer, to reinforce the values of enjoining good and forbidding wrong." (*Interview with Akidah Akhlak Teacher, T1*)

Observation data support this statement. The researcher found that the internalization of *amar ma'ruf nahi munkar* values was not limited to classroom instruction. The teacher also guided students during worship activities, reminded them about discipline, and encouraged them to apply moral values in school interactions. For example, students were directed to perform ablution properly, join congregational prayer, and behave respectfully during religious activities. Documentation of school activities also shows that religious habituation was part of the school's character-building program, including Qur'an reading, religious learning, and moral guidance activities.

In addition to verbal explanation, the teacher used exemplary behavior as an important method. The teacher explained:

"To instill these values, the media used are not only audiovisual media, but also exemplary behavior. Teachers and mentors provide direct examples of actions so that students can see and imitate them. This method makes it easier for children to understand which actions are right and which are wrong." (*Interview with Akidah Akhlak Teacher, T1*)

This finding confirms that role modeling became one of the central strategies in moral education. During observations, students tended to respond more easily when teachers demonstrated the expected behavior directly. Therefore, the teacher's

consistency in speech, attitude, discipline, and worship practice became an important part of the learning process.

### **Guidance, Habituation, and Educational Discipline**

The second finding shows that the internalization of *amar ma'ruf nahi munkar* values was strengthened through guidance and habituation. The teacher acted not only as an instructor but also as a mentor who directed students when they made mistakes. Guidance was given through advice, correction, personal approach, and educational punishment when students violated school rules.

The teacher explained that students need to be guided continuously because they have different levels of understanding and different family or social backgrounds. Some students easily understand moral messages, while others need repeated explanation and closer mentoring. In classroom observations, the teacher often reminded students about appropriate behavior, such as listening when others speak, avoiding harsh words, respecting friends, and maintaining discipline during learning activities.

The habituation process was also visible in daily religious activities. Students were encouraged to practice Islamic values through worship routines, Qur'an reading, congregational prayer, and moral discussions. These activities functioned as practical media for instilling *amar ma'ruf nahi munkar*. The values were not only introduced as religious concepts but also practiced in repeated activities so that students gradually developed moral awareness.

Documentary evidence from the school shows that Akidah Akhlak is positioned as one of the subjects that supports character formation. The availability of moral education materials, religious storybooks, and books related to commendable and reprehensible morals helped the teacher connect the values of *amar ma'ruf nahi munkar* with students' everyday experiences. This documentation strengthens the finding that the school has attempted to support character education through both curriculum and religious activities.

### **Supporting and Inhibiting Factors in the Internalization of *Amar Ma'ruf Nahi Munkar***

The findings reveal four main factors that influenced the internalization of *amar ma'ruf nahi munkar* values: teacher factors, student factors, facilities and infrastructure, and environmental factors.

First, the teacher factor had a strong influence on the success of moral education. The Akidah Akhlak teacher had an educational background in Islamic Religious Education, which supported his ability to teach religious and moral values. The teacher's experience in handling students with different characters also became an important factor. However, the teacher still faced obstacles, especially when the number of students was large and when learning methods needed more innovation.

Second, student factors also influenced the learning process. Observation data show that students had different personalities and learning conditions. Some students were enthusiastic and obedient, while others were less focused, passive, or difficult to manage. This diversity required the teacher to use flexible approaches. Students' understanding also varied; therefore, some students were able to apply the values more quickly, while others still needed continuous guidance.

Third, facilities and infrastructure played a supporting role in the learning process. Documentation and observation show that the school had several facilities that supported moral and religious learning, such as classrooms, a library, religious books, moral storybooks, and facilities for religious activities. These facilities helped teachers

explain the material more effectively. However, the use of facilities still needed to be improved so that learning would not depend only on lectures. More varied learning media and more innovative methods were needed to strengthen students' understanding.

Fourth, the social environment became both a supporting and inhibiting factor. A conducive school environment supported the internalization of religious values because students were guided through structured learning and religious activities. However, the environment outside school sometimes influenced students' behavior negatively. The teacher explained that students could receive good moral teaching at school, but their behavior might change when they interacted with a less supportive social environment outside school. This shows that the success of *amar ma'ruf nahi munkar* education depends not only on school instruction but also on the continuity of values in the family and community environment.

**Table 1.** The relationship between these findings can be seen in the following matrix:

Main Theme	Interview Evidence	Observation Evidence	Documentary Evidence	Meaning of Finding
<b>Teaching the values of <i>amar ma'ruf nahi munkar</i></b>	The teacher explained the meaning of <i>amar ma'ruf nahi munkar</i> patiently and repeatedly.	The teacher explained examples of good and bad behavior in classroom activities.	Akidah Akhlak subject materials and moral education references were available.	The values were introduced through direct teaching and moral explanation.
<b>Guidance and habituation</b>	The teacher guided students through advice, personal mentoring, and correction.	Students were guided in worship routines, discipline, and moral behavior.	Religious activity documentation showed Qur'an reading, prayer, and moral learning activities.	The values were strengthened through repeated practice and daily religious activities.
<b>Teacher role modeling</b>	The teacher emphasized the importance of direct example from teachers and mentors.	Students observed and imitated the teacher's behavior in worship and discipline.	School programs supported teachers' role in character formation.	Exemplary behavior became an important medium for moral internalization.
<b>Supporting factors</b>	Teacher competence, religious activities, and learning materials supported the process.	Students could follow learning better when the environment was conducive.	Library facilities, moral books, and religious programs were available.	The school had several resources that supported character education.
<b>Inhibiting factors</b>	The teacher faced challenges from diverse student	Some students were less focused and had different levels	Facilities existed but needed more optimal use.	The internalization process was not fully optimal because students

	characters and limited learning innovation.	of understanding.		and learning conditions varied.
<b>Environmental influence</b>	The teacher stated that students' social environment outside school affected their behavior.	Students' behavior at school was more controlled than outside school.	School documentation showed efforts to build a religious environment.	The success of moral education required support from school, family, and society.

### Solutions Implemented and Recommended by the School

The findings also show several solutions that were implemented or recommended to strengthen the internalization of *amar ma'ruf nahi munkar* values. First, teachers were expected to maintain consistency as role models. The Akidah Akhlak teacher was not only responsible for delivering material but also for demonstrating Islamic morals in daily school life. This was important because students tended to understand moral values more easily when they saw real examples.

Second, student mentoring needed to be strengthened through personal guidance. Students with different characters required different approaches. Therefore, teachers needed to identify students' difficulties, give personal advice, and provide educational correction when students violated moral or disciplinary norms. This personal approach helped students understand that moral education was not only about knowing what is right and wrong, but also about improving behavior.

Third, collaboration between teachers and parents became an important solution. The values taught at school would be more effective if they were supported by the home environment. Therefore, communication between teachers and parents needed to be strengthened so that students received consistent moral guidance at school and at home. Without parental involvement, the values of *amar ma'ruf nahi munkar* might not be fully internalized because students spend much of their time outside school.

Fourth, the school needed to improve the use of learning facilities and teaching media. Although several facilities were available, the findings show that learning would be more effective if teachers used more varied and innovative methods, such as audiovisual media, storytelling, group discussion, direct practice, and reflective activities. These methods could help students understand moral values more concretely and apply them in daily life.

Overall, the findings indicate that the efforts of Akidah Akhlak teachers in instilling the values of *amar ma'ruf nahi munkar* at Assiham Qur'an School Bandarlampung were carried out through teaching, guidance, habituation, direct practice, and exemplary behavior. However, the success of these efforts was influenced by teacher competence, student characteristics, facilities and infrastructure, and the social environment. Therefore, the internalization of *amar ma'ruf nahi munkar* values requires an integrated approach involving teachers, students, school facilities, parents, and the surrounding environment.



Figure 1. Morning Assembly Figure

## Discussion

### The Role of Akidah Akhlak Teachers in Internalizing the Values of *Amar Ma'ruf Nahi Munkar*

The findings of this study indicate that the efforts of Akidah Akhlak teachers in instilling the values of *amar ma'ruf nahi munkar* at Assiham Qur'an School Bandarlampung are carried out through teaching, guidance, habituation, direct practice, storytelling, and exemplary behavior. These findings show that the internalization of Islamic moral values does not occur only through the transfer of religious knowledge, but also through continuous moral interaction between teachers and students. In this context, the teacher functions not merely as an instructor who explains the concept of *amar ma'ruf nahi munkar*, but also as a moral guide who helps students distinguish between good and bad behavior in daily life.

This finding is in line with Qomar's view that Islamic character education emphasizes the formation of morality through learning processes that connect knowledge, attitude, and behavior. The role of the teacher is therefore central because moral education requires direct guidance, emotional closeness, and consistency in providing examples. Similarly, Abdul Majid explains that Islamic education is directed toward shaping human beings who understand religious values and are able to practice them in social life (Aziz et al., 2025; Fanani & Ma'arif, 2025; Pambayun et al., 2025; Tanjung et al., 2023). The findings of this study strengthen this theoretical position because the Akidah Akhlak teacher at Assiham Qur'an School does not only teach moral concepts verbally, but also connects them with students' daily practices, such as discipline, politeness, worship, and respect for others.

The use of storytelling about the prophets, companions, and previous Muslim communities also confirms that moral education in Islamic learning requires exemplary models. This is consistent with the perspective of Abdullah Nashih Ulwan, who emphasizes that example, habituation, advice, supervision, and educational correction are important methods in Islamic moral education. In this study, the teacher's strategy of using stories and direct examples makes the values of *amar ma'ruf nahi munkar* easier for students to understand because the values are presented through concrete moral illustrations rather than abstract doctrine. This also supports Khalimi's view that Akidah Akhlak learning should guide students to understand commendable and reprehensible behavior and encourage them to apply noble morals in everyday life.

The findings also correspond with recent studies on the role of Islamic Religious Education teachers in character formation. Habibie, Chotib, and Mustajab found that teachers play an important role in instilling Islamic character values through routine

school activities. Ikhtaram also showed that teachers contribute to improving students' Islamic behavior through guidance, habituation, and moral supervision. In addition, Santika et al. reported that Islamic Religious Education teachers contribute to students' moral development through learning, advice, and exemplary conduct. The present study confirms these findings, but it adds a more specific contribution by showing how the values of *amar ma'ruf nahi munkar* are internalized in the context of a Qur'anic school through the role of Akidah Akhlak teachers.

However, the findings also show that the teacher's efforts still face challenges, especially due to the diverse character of students, differences in understanding, and limited innovation in learning methods. This indicates that moral education cannot rely only on lectures or verbal advice. It requires varied pedagogical strategies that combine explanation, habituation, personal mentoring, direct practice, and reflective learning. This finding is relevant to Sukmadinata's view that students' psychological development and learning readiness influence the success of educational processes. Therefore, the teacher's ability to understand students' characteristics becomes an important factor in determining the success of moral internalization.

### **Supporting and Inhibiting Factors in the Internalization of *Amar Ma'ruf Nahi Munkar* Values**

The findings of this study also reveal that the internalization of *amar ma'ruf nahi munkar* values is influenced by supporting and inhibiting factors related to students, facilities, school culture, and the social environment. A conducive school environment, religious activities, the availability of moral learning materials, and the existence of library facilities support the process of value internalization. These findings indicate that character education requires an educational ecosystem that enables students to repeatedly encounter, observe, and practice moral values in school life.

This finding is consistent with Tafsir's view that environment has an important role in character formation. A supportive environment can strengthen students' moral awareness, while an unsupportive environment can weaken the values taught at school. In the context of this study, the school environment supports the internalization of *amar ma'ruf nahi munkar* through religious activities, Akidah Akhlak learning, moral guidance, and worship habituation. However, students' behavior is not shaped only by the school. The influence of peers, family habits, and the wider social environment also affects whether students are able to practice the values they learn. This explains why some students may behave well at school but still face difficulties in maintaining the same behavior outside school.

The importance of facilities and infrastructure in this study also supports Mulyasa's argument that the quality of learning is influenced by teacher competence, school resources, and the availability of supporting facilities. Religious books, moral storybooks, learning media, and spaces for religious activities help teachers explain moral values more effectively. However, facilities alone are not sufficient if they are not supported by creative learning strategies. The findings show that the school already has supporting facilities, but the use of these facilities still needs to be optimized so that students do not only receive moral knowledge, but also experience moral learning through discussion, reflection, practice, and direct example.

The role of parents also becomes an important issue in the discussion of these findings. The study indicates that the values taught by teachers at school need to be strengthened at home through parental involvement. This finding is in line with Zarkasyi's research, which emphasizes that collaboration between teachers and parents

is necessary in instilling Islamic and moral values in school-age children. Without continuity between school and family, the internalization of religious values may become fragmented. Students may understand moral values in the classroom, but they may not consistently practice them if the family and social environment do not provide similar reinforcement.

These findings also correspond with Komalasari and Yakubu's study, which emphasizes that a supportive educational environment is a determining factor in the success of character education. In this study, the success of *amar ma'ruf nahi munkar* education depends on the interaction between teacher role modeling, student readiness, religious habituation, school facilities, and environmental support. Thus, the internalization of *amar ma'ruf nahi munkar* values should be understood as an integrative process, not as the responsibility of the Akidah Akhlak teacher alone (Ismawati, 2023; Maarif et al., 2025; Muksin & Mudlofir, 2024; Tsani & Ali, 2024). The teacher remains the main actor in the classroom, but the effectiveness of moral education depends on the synergy between the teacher, students, school culture, parents, and the wider social environment.

Therefore, this study strengthens previous theories and research by showing that the implementation of *amar ma'ruf nahi munkar* values in a Qur'anic school requires two essential dimensions: the moral-pedagogical role of the teacher and the support of the educational environment. The novelty of this study lies in its contextual explanation of how Akidah Akhlak teachers translate the concept of *amar ma'ruf nahi munkar* into teaching, guidance, habituation, and exemplary conduct at Assiham Qur'an School Bandar Lampung. At the same time, this study shows that the success of moral internalization is strongly determined by the continuity between classroom learning, school religious culture, family involvement, and students' social environment.

## CONCLUSION

This study reveals a noteworthy finding that could only be identified through qualitative field research: the internalization of *amar ma'ruf nahi munkar* values at Assiham Qur'an School Bandar Lampung does not depend solely on classroom instruction, but on the interaction between teacher role modeling, personal guidance, religious habituation, student character, school facilities, and the social environment. This finding challenges the assumption that the teaching of Akidah Akhlak is sufficient when it is delivered only through verbal explanation or formal lessons. The study shows that students understand and practice *amar ma'ruf nahi munkar* more effectively when teachers consistently demonstrate Islamic behavior, guide students personally, and connect moral values with daily religious practices.

The scientific contribution of this study lies in its confirmation of previous research on the central role of teachers in Islamic character education, while also providing new field-based evidence from a Qur'anic school context. This study strengthens earlier findings that teacher exemplary conduct, habituation, and school environment are crucial in shaping students' Islamic behavior. At the same time, this study enriches the discussion by introducing the idea of an integrated moral-pedagogical ecosystem, namely the relationship between teacher competence, student readiness, learning facilities, school religious culture, parental involvement, and the wider social environment in supporting the internalization of *amar ma'ruf nahi munkar* values. Thus, this research contributes to a more contextual understanding of Islamic character education, especially in Qur'anic school settings.

This study has several limitations. It was conducted in one specific school, involved a limited number of informants, and focused on a particular case at Assiham Qur'an School Bandarlampung. The study also has limited variation in terms of educational level, gender, age, and wider institutional context. In addition, the qualitative descriptive method used in this research provides deep contextual understanding, but it does not allow broad generalization to all Islamic schools or Qur'anic schools. Therefore, future research should involve larger samples, more diverse school contexts, different levels of education, and broader variations of student and teacher backgrounds. Further studies may also combine qualitative and quantitative approaches to produce a more comprehensive understanding that can support the formulation of more effective policies for Islamic character education.

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