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MANAGEMENT OF THE PROGRAM FOR CULTIVATING GOOD MORALS THROUGH THE GOOD MORALS BOX

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ABSTRAK

Penelitian ini bertujuan untuk mengkaji manajemen program pembiasaan akhlakul karimah melalui Kotak Akhlak Baik di MI Nurud Dzolam Alas Sumur Kraksaan Probolinggo. Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk memahami secara mendalam proses perencanaan, pengorganisasian, pelaksanaan, serta evaluasi program pembiasaan akhlak di lingkungan Madrasah Ibtidaiyah. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi dengan melibatkan kepala madrasah, guru Pendidikan Agama Islam, wali kelas, serta peserta didik. Hasil penelitian menunjukkan bahwa perencanaan program diarahkan pada pembentukan karakter jangka panjang dengan menekankan nilai-nilai utama akhlakul karimah, seperti kejujuran, kedisiplinan, tanggung jawab, dan kepedulian sosial. Pengorganisasian program dilakukan secara kolaboratif dengan melibatkan seluruh unsur madrasah, sehingga menumbuhkan rasa tanggung jawab bersama. Pelaksanaan program Kotak Akhlak Baik mendorong refleksi diri dan motivasi intrinsik peserta didik melalui penguatan positif tanpa pendekatan hukuman. Evaluasi program dilaksanakan secara berkelanjutan dan reflektif dengan menitikberatkan pada perubahan perilaku siswa. Meskipun menghadapi kendala berupa perbedaan karakter peserta didik dan keterbatasan waktu guru, dukungan pimpinan madrasah, komitmen guru, dan budaya religius madrasah menjadi faktor penting dalam keberlanjutan program. Penelitian ini memberikan kontribusi teoretis terhadap pengembangan kajian manajemen pendidikan karakter Islam melalui pembiasaan nilai moral, serta kontribusi praktis berupa model pembiasaan akhlakul karimah yang dapat direplikasi oleh madrasah atau sekolah dasar lainnya.

Kata Kunci: Pembiasaan Akhlak, Manajemen Pendidikan Karakter, Madrasah Ibtidaiyah.



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ABSTRACT

This study aims to examine the management of a character-building program—specifically the Good Character Box initiative—at MI Nurud Dzolam Alas Sumur, Kraksaan, Probolinggo. A descriptive qualitative approach was employed to gain an in-depth understanding of the planning, organizing, implementation, and evaluation processes of this character-building program within the Madrasah Ibtidaiyah (Islamic elementary school) setting. Data were gathered through in-depth interviews, observations, and document analysis, involving the madrasa principal, Islamic Religious Education teachers, homeroom teachers, and students. The findings indicate that program planning focuses on long-term character formation by emphasizing core values of noble character (akhlakul karimah), such as honesty, discipline, responsibility, and social concern. Program organization is conducted collaboratively, involving all stakeholders within the madrasa, thereby fostering a shared sense of responsibility. The implementation of the "Good Character Box" program encourages student self-reflection and intrinsic motivation through positive reinforcement rather than punitive measures. Program evaluation is carried out continuously and reflectively, with a primary focus on changes in student behavior. Despite facing challenges such as diverse student personalities and teachers' time constraints, factors such as leadership support, teacher commitment, and the madrasa's religious culture have proven crucial to the program's sustainability. This study offers a theoretical contribution to the development of Islamic character education management through the habituation of moral values, as well as a practical contribution in the form of a noble character habituation model that can be replicated by other madrasas or elementary schools.

Keywords: Moral Habituation; Character Education Management; Islamic Primary School

INTRODUCTION

Islamic education holds a strategic position in shaping students' personalities grounded in the values of *akhlakul karimah* (noble character). At the primary education level, moral habituation constitutes a fundamental process because it directly influences character formation during early childhood. Madrasah Ibtidaiyah, as an Islamic educational institution, is not solely oriented toward cognitive achievement but is also responsible for instilling moral values, ethical behavior, and religious attitudes in students' daily lives. Consequently, character



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education must be implemented through well-planned and systematically managed habituation programs to ensure the effective internalization of moral values.¹

The urgency of strengthening moral education is further reinforced by the increasing phenomenon of moral degradation among students. Rapid social and cultural changes, globalization, and technological development have contributed to the erosion of ethical awareness and moral discipline among young learners.² Without adequate moral guidance, students are vulnerable to negative influences that conflict with religious teachings and local cultural values. This condition highlights the importance of value-based education that integrates moral aspirations into daily learning experiences.³

In this context, the cultivation of akhlakul karimah at the Madrasah Ibtidaiyah level requires appropriate educational strategies, professional teachers, and collaborative support from families and communities. Teachers, particularly those teaching Islamic Religious Education, play a central role not only as knowledge transmitters but also as moral role models who influence students' attitudes and behavior.⁴ However, studies indicate that character education often encounters obstacles such as conventional teaching methods, limited integration of character values into the curriculum, and weak coordination among educational stakeholders.⁵

¹ Nur Amalia and Dewi H. Zuhro, "Analisis Manajemen Pendidikan Karakter Madrasah Ibtidaiyah Dalam Mewujudkan Generasi Berakhlakul Karimah," *Jurnal Basicedu* 6, no. 2 (2022): 2370–79, <https://doi.org/10.31004/basicedu.v6i2.2450>; Ratna Pangastuti et al., "Education Management Strategies for Internalizing Moderate Religious Values in Learning Quran, Hadith, and Aqeedah Akhlaq in Madrasah Ibtidaiyah," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2025): 1–12, <https://doi.org/10.31538/munaddhomah.v6i1.1544>.

² Mohamad Fahmi et al., "Building Resilient Communities: Rapid Response to a Crisis through Nusantara Module's Character Education and Social Contribution Initiative," *Sustainability* 15, no. 18 (2023): 13300, <https://doi.org/10.3390/su151813300>; Muhammad Ghazali et al., "Kompetensi Kepribadian Guru Mata Pelajaran Pendidikan Agama Islam Di Indonesia: Sebuah Kajian Literatur," *JISRev: Journal of Islamic Studies Review* 1, no. 1 (2025); Dedi Wahyudi et al., "Sosial Media Dan Pembelajaran Kolaboratif Dalam Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 8, no. 1 (2024): 70, <https://doi.org/10.32332/tarbawiyah.v8i1.8084>.

³ Rejokirono Rejokirono et al., "Management of Early Childhood Leadership Character Education through Leadership Soul for Kids Program," *Acta Scientiarum. Education* 47 (September 2025): e71157, <https://doi.org/10.4025/actascieduc.v47i1.71157>.

⁴ Rika Sartika et al., "Strengthening Students' Responsible Character through Civic Education Learning: An Action Research in Indonesia," *International Journal of Learning, Teaching and Educational Research* 23, no. 3 (2024): 428–47, <https://doi.org/10.26803/ijlter.23.3.21>.

⁵ Aep Saepudin et al., "Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education," *International Journal of Learning, Teaching and Educational Research* 22, no. 12 (2023): 84–105, <https://doi.org/10.26803/ijlter.22.12.5>.



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One effective approach to strengthening character education is the implementation of habituation programs. Habituation programs emphasize repeated practice of positive behavior, enabling students to transform moral knowledge into consistent actions.⁶ Previous studies have demonstrated that well-designed habituation programs can foster honesty, discipline, responsibility, and social awareness when integrated into school routines.⁷ Such programs contribute to the development of a moral school culture that supports sustainable character formation.

Alongside habituation, educational innovation plays a crucial role in enhancing students' engagement and motivation in moral learning. Innovative and interactive media can make character education more concrete and meaningful for students. One such innovation is the Good Character Box, which functions as a medium for recording and reflecting on students' positive behaviors. Through this medium, students are encouraged to recognize, report, and internalize good deeds, such as honesty, discipline, responsibility, and social care, as part of their daily habits.

Nevertheless, the effectiveness of habituation programs is not determined solely by their activities or media, but also by how they are managed. Educational management functions—planning, organizing, implementing, and evaluating—are essential to ensure that character education programs operate systematically and sustainably. A number of previous studies have examined character education programs from a management perspective. For instance, Rejokiriono et al. examined the management of leadership character education through the Leadership Soul for Kids program in early childhood education.⁸ Naufal & Maksum analyzed the management of character education strengthening in junior high schools.⁹ Amalia & Zuhro studied the character education management of Madrasah Ibtidaiyah in

⁶ Rejokiriono et al., "Management of Early Childhood Leadership Character Education through Leadership Soul for Kids Program."

⁷ Ikin Asikin and Nadri Taja, "Implementasi Pendidikan Agama Islam Dan Budi Pekerti Berbasis Nilai Profetik Terhadap Pembentukan Profil Pelajar Pancasila Di SMAN 1 Katapang," *Bandung Conference Series Islamic Education* 5, no. 2 (2025), <https://doi.org/10.29313/bcsied.v5i2.19842>.

⁸ Rejokiriono et al., "Management of Early Childhood Leadership Character Education through Leadership Soul for Kids Program," *Acta Scientiarum. Education* 47 (2025): e71157, doi:10.4025/actascieduc.v47i1.71157.

⁹ Nizar Naufal and Muh. Nur Rochm Maksum, "Management of Strengthening Character Education in Junior High School," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (2024): 126–35, doi:10.31538/munaddhomah.v5i2.778.



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realizing a generation with *akhlakul karimah*.¹⁰ However, these studies predominantly focused on leadership-based programs, secondary education contexts, or the general management of character education, rather than examining how a specific habituation-based innovation such as the Good Morals Box is planned, organized, implemented, and evaluated at the Madrasah Ibtidaiyah level. Most previous research also emphasized program outcomes rather than exploring the management processes that support program effectiveness and continuity.

The urgency of this study lies in the increasing moral degradation among young learners and the scarcity of empirical studies on the management of habituation-based character programs using innovative media in Islamic primary education. Understanding the management processes behind such programs is essential to ensure that moral habituation is not merely a temporary activity but a sustainable institutional practice. Therefore, this study is important as it aims to analyze the planning, organizing, implementation, and evaluation of the Good Morals Box program in fostering *akhlakul karimah* at MI Nurud Dzolam Alas Sumur Kraksaan Probolinggo.

Based on the review of previous studies, a research gap can be identified: there is a lack of empirical research that specifically examines the management of moral habituation programs using innovative media such as the Good Morals Box at the Madrasah Ibtidaiyah level. Therefore, this study is important as it aims to analyze the planning, organizing, implementation, and evaluation of the Good Morals Box program in fostering *akhlakul karimah* at MI Nurud Dzolam Alas Sumur Kraksaan Probolinggo. This research is expected to contribute both theoretically to Islamic educational management and practically to the development of effective character education models in madrasah settings.

RESEARCH METHOD

This study employed a descriptive qualitative approach to obtain an in-depth understanding of the management of the *akhlakul karimah* habituation program through the Good Morals Box at MI Nurud Dzolam Alas Sumur Kraksaan Probolinggo. The qualitative approach was chosen because it allows the researcher to explore processes, meanings, and dynamics of program management as they naturally occur within the madrasah context. The theoretical framework of this study is grounded in educational management theory and Islamic moral education

¹⁰ Nur Amalia and Dewi H Zuhro, "Analisis Manajemen Pendidikan Karakter Madrasah Ibtidaiyah Dalam Mewujudkan Generasi Berakhlakul Karimah," *Jurnal Basicedu* 6, no. 2 (2022): 2370–79, doi:10.31004/basicedu.v6i2.2450.



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theory. Educational management theory was used to analyze program management functions, including planning, organizing, implementation, and supervision or evaluation, while Islamic moral education theory provided a lens to understand the moral values cultivated through the program, particularly honesty, discipline, responsibility, and social care developed through continuous habituation.

The research was conducted at MI Nurud Dzolam Alas Sumur Kraksaan Probolinggo, with participants selected purposively based on their direct involvement in the program. The participants included the head of the madrasah, Islamic Religious Education teachers, homeroom teachers, and students participating in the habituation activities. Data were collected through in-depth interviews, direct observations, and document analysis. Interviews were conducted to gather information related to program planning, organization, implementation, and evaluation, while observations focused on the enactment of moral habituation in daily madrasah activities. Documents such as program records, activity logs, and relevant institutional archives were used as supporting data. Data analysis was conducted using Braun and Clarke's thematic analysis model through the *Word–Organizing–Defining* (WOD) procedure. The Word stage involved identifying key terms and meaningful statements from the data, the Organizing stage focused on categorizing data into preliminary themes, and the Defining stage entailed interpreting and refining core themes to comprehensively describe the management of the *akhlakul karimah* habituation program through the Good Morals Box.

RESULTS AND DISCUSSION

Results

This section presents the research findings based on three data collection techniques employed in this study: in-depth interviews, direct observations, and document analysis. Interview data were obtained from the head of the madrasah, Islamic Religious Education teachers, homeroom teachers, and students directly involved in the Good Morals Box program. Observational data were gathered through non-participant observation of students' daily activities, particularly during the habituation practices and the use of the Good Morals Box. Documentary data included program records, written good deeds collected in the box, activity logs, and relevant institutional archives. The integration of these three sources allowed for data triangulation to ensure the credibility of the findings.



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Program Planning of *Akhlakul Karimah* Habituation through the Good Morals Box

The findings indicate that the planning of the Good Morals Box program at MI Nurud Dzolam Alas Sumur Kraksaan Probolinggo was conducted consciously and oriented toward long-term character development. Based on in-depth interviews, the head of the madrasah emphasized that the program emerged from concern over students' behavior, which requires early and continuous moral guidance through positive habituation. The head of the madrasah, Mr. Suryani, S.Pd.I, stated: *"We see that moral development cannot be achieved instantly. Therefore, we need a simple but consistent program, one of which is through this Good Morals Box."*

Program planning was not formalized in a specific written document but was developed through internal deliberations and adjusted to the school's culture and contextual conditions. This flexible planning approach was intentionally chosen to ensure that the program could be easily implemented by all teachers and understood by students. As explained by the vice principal for curriculum affairs, Ms. Ika Setyaningsih: *"We don't want a complicated program. The important thing is that it's something all teachers can implement and the children can understand, so that it can become a natural habit."*

Furthermore, planning focused on determining core moral values to be habituated, namely honesty, discipline, responsibility, and mutual respect. These values were selected based on students' behavioral needs and the social realities of the madrasah environment. The planning process also considered the developmental characteristics of Madrasah Ibtidaiyah students, who are still in the early stages of moral and social development. Therefore, the program was designed not merely at a conceptual level but also adapted to students' cognitive abilities and daily life experiences, enabling sustainable internalization of *akhlakul karimah* values.

This planning orientation aligns with Islamic moral teachings, as emphasized in the Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

"Indeed, Allah commands justice and good conduct..." (Qur'an, An-Nahl: 90)

Organizing the *Akhlakul Karimah* Habituation Program

The organization of the Good Morals Box program involved all elements of the madrasah community. The head of the madrasah functioned as the main policy maker and overall supervisor, while the vice principal coordinated the integration of the program into learning activities. This collaborative structure ensured that



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responsibility for character education was shared collectively. Mr. Suryani explained: *"I can't do it alone. This program will only be successful if all teachers feel ownership."*

Islamic Religious Education teachers and homeroom teachers served as the main implementers at the classroom level. According to Ustadz Fawaid, his role focused on instilling conceptual understanding of moral values, while homeroom teachers supervised students' daily behavior: *"In Islamic Religious Education (PAI) classes, I first instill an understanding of morals. After that, the homeroom teacher helps supervise and establish habits."*

Coordination among teachers occurred informally through daily communication and routine meetings. Although the program lacked a formal organizational structure, this flexible and participatory organizational model fostered a strong sense of ownership and collective responsibility. As a result, teachers were able to adapt program implementation to classroom dynamics and students' individual characteristics, ensuring continuity and effectiveness of moral habituation practices.

Implementation of the Good Morals Box Program

The implementation of the Good Morals Box program was carried out routinely and flexibly according to classroom conditions. Interview data revealed that students were given opportunities to write down good deeds they had performed, either independently or with teacher guidance. Teachers emphasized honesty and self-reflection rather than compulsion. Ustadz Fawaid explained: *"We encourage our children to be honest. If they haven't done anything good, they don't have to write. This is how they learn self-reflection."*



Figure 1. Student activities writing down good behavior in the Good Morals Box

Direct observation conducted during break times and religious activities showed that students voluntarily approached the box, and some discussed their written good deeds with classmates. This is illustrated in Figure 1, which depicts students writing down their good behavior in the Good Morals Box. Observation



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also confirmed that the program extended beyond classroom activities into daily madrasah life, including break times, religious activities, and student interactions.

Document analysis of the written notes collected in the box indicated that the most frequently reported good deeds included honesty in examinations, helping friends, and completing duties on time, which confirms that the four core values—honesty, discipline, responsibility, and social care—were consistently practiced by students. One student, Hidayat, stated: *"Now I think before I act. If I'm going to write in the box, I remember to be honest and do good first."*

The program was further reinforced through positive verbal feedback such as praise and moral advice, rather than punitive measures. This positive reinforcement approach encouraged intrinsic motivation, enabling students to practice good behavior out of personal awareness rather than fear of punishment. Consequently, moral habituation became more deeply embedded in students' character development.

Monitoring and Evaluation of the Program

Monitoring and evaluation were conducted continuously and informally by teachers and school leaders. The head of the madrasah emphasized that evaluation focused on behavioral changes rather than administrative aspects. Mr. Suryani stated: *"What we monitor is not the box, but the children's daily attitudes."* Similarly, Ms. Ika Setyaningsih explained that evaluation was reflective in nature: *"We evaluate as we go. If there's anything lacking, we fix it together."*

Teachers involved students in reflective discussions regarding their experiences and challenges in practicing good behavior. This evaluative process served not only as assessment but also as a learning opportunity that fostered self-awareness and moral responsibility. Continuous evaluation enabled teachers to understand behavioral development patterns and adjust guidance strategies accordingly.

Supporting Factors in Program Implementation

The findings reveal that strong leadership support was a key factor in the success of the program. Teachers' commitment to modeling good behavior and the religious atmosphere of the madrasah further strengthened moral habituation. Ustadz Fawaid emphasized: *"If teachers don't set an example, it's hard to get children used to it."* Students' enthusiasm also significantly supported program sustainability. The simplicity of the program made it easy to understand and enjoyable for students, fostering voluntary participation. As a result, students demonstrated consistent motivation to practice positive behavior in their daily lives.



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Inhibiting Factors in Program Implementation

Despite its positive outcomes, the program encountered several obstacles. Differences in students' character and backgrounds affected the pace of moral internalization, requiring varying levels of guidance. As noted by Ms. Ika Setyaningsih: *"Not all children understand right away. Some need constant reminders."* Additionally, limited teacher time due to administrative duties and teaching workloads constrained intensive individual mentoring. However, these challenges were addressed through collaborative teacher efforts, consistent communication, and persuasive, humanistic approaches. Through such strategies, the Good Morals Box program continued to operate adaptively and sustainably within the madrasah context.

Discussion

The findings of this study confirm that the management of the Good Morals Box program plays a significant role in strengthening the cultivation of *akhlakul karimah* among Madrasah Ibtidaiyah students. The program planning, although not formally documented, was intentionally designed to address students' moral development needs through continuous and contextual habituation. This aligns with the argument that character education, particularly *akhlakul karimah*, must be systematically integrated into daily school activities rather than being limited to theoretical instruction.¹¹ By focusing on core values such as honesty, discipline, responsibility, and mutual respect, the program responds to the urgent need for moral guidance in the face of increasing moral challenges among students.¹²

The organizational structure of the program, which involved all elements of the madrasah, reflects the importance of collaborative character education management. The collective participation of school leaders, Islamic Religious Education teachers, and homeroom teachers fostered a shared sense of responsibility and ownership of the program. This finding supports previous studies emphasizing that effective character education requires strong leadership and coordinated efforts among educators.¹³ The flexible and non-hierarchical

¹¹ Endun Abdul Haq et al., "Management of Character Education Based on Local Wisdom," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2022): 73–91, <https://doi.org/10.31538/ndh.v7i1.1998>; Afiful Ikhwan, "Integrating *Tajdid* and *Khaira Ummah* in Islamic Character Education at Muhammadiyah Boarding School," *Al-Hayat: Journal of Islamic Education* 9, no. 2 (2025): 423–37, <https://doi.org/10.35723/ajie.v9i2.212>.

¹² Karyono et al., "Stimulation of Drawing Expression to Strengthen Character Learning."

¹³ Siti Cholifah and Faelasup, "Educational Environment in the Implementation of Character Education," *Journal of Scientific Research, Education, and Technology (JSRET)* 3, no. 2 (2024): 816–25, <https://doi.org/10.58526/jsret.v3i2.418>; M Aqil Fahmi Sanjani, "The Impact of School



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organization observed in this study also enabled teachers to adapt moral habituation strategies to students' developmental stages, reinforcing the notion that character education should be responsive to contextual and individual differences.¹⁴

The implementation of the Good Morals Box program demonstrates that habituation-based character education can effectively promote students' moral awareness when supported by positive reinforcement and reflective practices. Students were encouraged to internalize moral values through self-reflection rather than external punishment, which contributed to the development of intrinsic motivation. This finding is consistent with research highlighting the effectiveness of creative and participatory approaches in character education, particularly in early education settings.¹⁵ Moreover, the use of an innovative medium such as the Good Morals Box supports previous findings that interactive and hands-on models enhance students' engagement and moral learning outcomes.¹⁶

Monitoring and evaluation practices observed in this study further emphasize the importance of reflective and continuous assessment in character education programs. Rather than focusing on administrative indicators, evaluation centered on observable behavioral changes and students' moral growth. This approach aligns with studies suggesting that character education evaluation should prioritize qualitative transformations in students' attitudes and behavior.¹⁷ The involvement of students in reflective discussions also supports the idea that

Principals on Graduate Quality Through Character Education Initiatives," *Journal of Educational Management Research* 3, no. 1 (2024): 30–46, <https://doi.org/10.61987/jemr.v3i1.347>.

¹⁴ Idi Warsah et al., "Teacher's Ridha In The Ethics Of Santri Khidmah: A Hermeneutic Phenomenological Study On Pesantren's Cultural Resistance To 'Santri Slavery' Narratives In Digital Public Spaces," *AJIS: Academic Journal of Islamic Studies*, November 1, 2025, 295–324, <https://doi.org/10.29240/ajis.v10i2.15012>; Saepudin et al., "Strengthening Character Education."

¹⁵ Leli Halimah et al., "Storytelling through 'Wayang Golek' Puppet Show: Practical Ways in Incorporating Character Education in Early Childhood," *Cogent Education* 7, no. 1 (2020): 1794495, <https://doi.org/10.1080/2331186X.2020.1794495>; Sigit Handoko and Syahria Anggita Sakti, "Optimizing Classroom and Activity-Based Character Education: A Comprehensive Guide to Best Practices and Implementation Strategies in Early Childhood Education," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 2 (2023): 79–88, <https://doi.org/10.14421/jga.2023.82-03>.

¹⁶ Sartika et al., "Strengthening Students' Responsible Character through Civic Education Learning"; Fahmi et al., "Building Resilient Communities."

¹⁷ Muhammad Komarudin, "Developing Professional Teacher to Improve Madrasah Student Character," *Jurnal Pendidikan Islam* 7, no. 2 (2021): 229–42, <https://doi.org/10.15575/jpi.v7i2.15821>.



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character education should empower learners to become active agents in their moral development, reinforcing long-term character formation.¹⁸

Despite its positive outcomes, the program faced challenges related to students' diverse backgrounds and limited teacher time, which are common issues in character education implementation. These obstacles highlight the complexity of addressing moral degradation through educational interventions alone. However, the collaborative strategies adopted by teachers, along with adaptive and humanistic approaches, demonstrate the program's resilience and sustainability. This finding reinforces the argument that effective character education requires multifaceted solutions, including professional teacher development, innovative media, and strong community support.¹⁹ Overall, the Good Morals Box program illustrates the potential of well-managed habituation programs to contribute meaningfully to the moral development of students in Madrasah Ibtidaiyah.

CONCLUSION

This study concludes that the management of the Good Morals Box program plays a crucial role in fostering *akhlakul karimah* among students at MI Nurud Dzolam Alas Sumur Kraksaan Probolinggo. Through systematic planning, inclusive organizing, flexible implementation, and reflective evaluation, the program effectively cultivates core moral values such as honesty, discipline, responsibility, and social care. The habituation-based approach, supported by positive reinforcement and teacher role modeling, enables students to internalize moral values in a natural and sustainable manner, demonstrating that character education is most effective when integrated into daily school practices rather than treated as a standalone instructional component.

Furthermore, the findings highlight that strong leadership support, teacher commitment, and a religious school culture are key factors contributing to the program's success, while challenges such as diverse student characteristics and limited instructional time require adaptive and collaborative solutions. Despite these constraints, the Good Morals Box program demonstrates significant potential as an innovative medium for character education at the Madrasah Ibtidaiyah level. Therefore, this study contributes to the field of Islamic educational management by

¹⁸ Ahmad Tohri et al., "The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2022): 333, <https://doi.org/10.11591/ijere.v11i1.21869>.

¹⁹ Naufal and Maksum, "Management of Strengthening Character Education in Junior High School"; Hasibuan et al., "Sufistic Approach Of Character Education In An Indonesian Islamic Boarding School."



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offering empirical insights into how well-managed moral habituation programs can address contemporary moral challenges and support the holistic development of students.

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