



Implementation of Islamic Education Values through 5S Habits: A Program Management Approach in Madrasa

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Abstract

Amidst an ethical and moral crisis marked by rising bullying and social injustice, implementing character education through the 5S practice (Senyum, Salam, Salim, Sapa, Sopan) in madrasas is crucial to reinstilling Islamic educational values. This study aims to describe how the 5S fosters Islamic character in students at MI Al-Khoiriyyah 2 Semarang. This study is a descriptive qualitative field study. The subjects of the study were homeroom teachers and students who were selected based on their active involvement in implementing the 5S culture in the madrasa environment. Data were collected through observation, interviews, and documentation. Data validity strengthened through source and technique triangulation, member checks, and audit trails. Data analysis was conducted using Miles and Huberman's interactive model, which includes data reduction, presentation, and drawing conclusion. The results of the study indicate that the implementation of Islamic educational values that can be integrated into the 5S habituation at MI Al-Khoiriyyah 2 Semarang includes: rahmah (compassion), silaturahmi, respect, strengthening ukhuwah (brotherhood), tawadhu' (obedience), and social concern. Supporting factors for implementing the 5S habituation at MI Al-Khoiriyyah 2 Semarang include the learning environment, community environment, and family environment. This study contributes to the literature by demonstrating how the 5S habituation can effectively integrate Islamic moral values into educational practices. It also provides madrasas with a practical reference for strengthening positive cultures and teacher role models.

Keywords: Islamic values, 5S habituation, Madrasah Ibtidaiyah

A. INTRODUCTION

In the modern era, which is marked by technological advancements and rapid social change, moral crises and the degradation of ethical values have become serious concerns (Aisyah & Fitriatin, 2025). Declining integrity, increasing social injustice, weakening empathy, and the strengthening of consumerism and individualism have led to the neglect of basic human values. This situation underscores the crucial role of individual character in shaping a healthy and productive society. However, these values are often overlooked in practice, particularly in education, where the focus is solely on academic achievement rather than moral education. Consequently, social crises such as rampant crime, declining ethics, and increasing social conflict emerge and threaten societal stability. Furthermore, maintaining social welfare and achieving a balance between personal and social life amidst the fast-paced rhythm of modern life is challenging, necessitating more serious efforts to strengthen character development from an early age.

In the context of education, several phenomena that contradict Islamic educational values remain common. For instance, violence and academic dishonesty, including bullying, cheating, and fighting, hinder students' character development. Tragic cases reported in the media, such as the bullying incident that resulted in the death of an elementary school student in Tasikmalaya due to exposure to pornographic content (regional.kompas.com), and the incident in Gresik where a student was stabbed and left blind due to bullying (bbc.com) demonstrate the severity of this moral crisis. These incidents demonstrate the need for systematic efforts to develop students' character from an early age through planned, sustainable educational strategies. In this context, habits such as smiling, greeting, acknowledging, being polite, and being courteous (5S) are an important approach to creating a safe, compassionate educational environment that reflects Islamic principles of noble morals.

As education is key to forming the next generation of intelligent individuals with noble morals, it is important to instill values in students to strengthen character education and create a harmonious, mutually respectful society (Aini et al., 2024). Although Islamic education plays a vital role in shaping students' morals, the application of these values is often theoretical and not fully internalized in students' daily behavior. Several previous studies have discussed character formation through the practice of the 5S: smiling, greeting, acknowledging, being polite, and being courteous.

Previous studies have shown that 5S habituation plays an important role in shaping students' character. A 2023 study by Aulia Tsania and Henry Aditia Rigianti at SDN Ngluwar 1 revealed that family influence is key to character education. One effective method is the 5S habituation, which fosters tolerance, social care, and peace-loving values in third-grade students at SDN Ngluwar 1 (Tsania et al., 2023). Additionally, Nurul Auliani Husna et al.'s 2022 research at an elementary school in Margorejo village emphasized the importance of parental support in instilling and habituating the 5S culture. This support involves providing good examples for children to emulate. Instilling the 5S culture involves children greeting others, shaking hands with parents, helping each other, tolerating each other, obeying parents, speaking politely, telling the truth, and maintaining cleanliness by disposing of trash properly (Husna, 2022). Research conducted by Hasan Basri et al. in 2023 at MA Miftahul Ulum in Purwakarta Regency showed that students' religious character formation was influenced by various religious activities at the school. These religious activities include cultivating the 5S (smiling, greeting, shaking hands, saying hello, and being polite), dressing neatly and cleanly, covering the genitals, praying Duha, reading the Quran before and after learning, praying Zuhur in congregation, maintaining cleanliness, complying with school regulations, Friday recitation, donations, MABIT, Clean Friday, PHBI, and the fast-paced Islamic boarding school Ramadan program (Basri, 2023). A study by Norazmi Sari et al. at SDN Kuin Selatan 3 emphasized the important role of the principal as a leader in implementing the 5S culture. Teachers act as direct role models in forming student character. This is implemented through routine activities, providing examples, and conditioning the school environment. The 5S culture has been proven to support the creation of a conducive learning environment and strengthen students' characters holistically (Sari, 2024). The more recent study by Joanna Prameswari and Ana Andriani in 2025 at SDN Boja 02 Majenang Cilacap revealed that 5S habituation is a daily program overseen by on-duty teachers before the learning process begins. With adequate school facilities and exemplary teacher attitudes, the implementation of the school program is successful with the support of all teachers and students. However, there are still obstacles, such as the students' environmental background and the school's geographical location. Implementing the 5S program daily can certainly foster students with noble character and discipline in obeying school regulations (Prameswari, 2025).

Several previous studies have revealed that the role of the madrasa principal and teachers, adequate school facilities, family support, and learning materials are

all factors that support the successful implementation and habituation of the 5S culture in schools. However, most previous studies have focused only on strengthening general character through the 5S culture. Not many have explicitly examined how Islamic educational values are integrated and implemented through 5S habituation in elementary madrasas. This creates an important research gap, especially since madrasas are mandated to develop noble morals in accordance with Islamic teachings.

This study uses a descriptive qualitative research approach in which data are collected through observation and interviews. While many previous studies have examined the 5S habituation in character education, few have discussed the application of Islamic educational values through 5S habituation. Therefore, this study aims to determine how Islamic educational values are implemented in the 5S habituation at MI Al-Khoiriyyah 2 in Semarang and to identify the factors that support the implementation of the 5S habituation at MI Al-Khoiriyyah 2 in Semarang.

To address the deepening crisis of ethical, moral, and social injustice, long-term solutions must begin in early childhood education. One interesting and effective approach is to implement core character-building values such as discipline, responsibility, empathy, and honesty. These values can be encapsulated in the 5S habituation concept: smiling, greeting, shaking hands, saying hello, and being polite. This program aims to cultivate noble character in students. Furthermore, it instills values of mutual respect, appreciation, and love for others (Nurjannah, 2020). These values will prepare students to face future social and moral challenges with greater wisdom and empathy. Thus, we are educating not only the next generation of competent individuals but also caring and committed members of society.

Theoretically, this research contributes to the development of Islamic educational studies by integrating Islamic moral values into habituation practices in schools. The study enriches the literature on how the 5S method is not only a social habit but also an applied form of Islamic values concerning manners and morals. In practice, the results of this study have important implications for schools and madrasas in designing effective habituation policies, fostering a positive culture, and reinforcing the role of teachers as moral role models. Additionally, this research can serve as a reference for educators, administrators, and parents to understand character development strategies appropriate to the context of Islamic education.

B. RESEARCH METHODS

This is field research because the data were obtained through direct observation at the research location: MI Al-Khoiriyyah 2 Semarang, located at 138 Indraspata Street, Pendrikan Lor, Semarang Tengah District, Semarang City, Central Java, from Monday, July 29, 2024, to Monday, August 12, 2024. The descriptive qualitative approach aimed to provide an in-depth description of implementing the 5S habits (smiling, greeting, shaking hands, saying hello, and being polite) to foster students' Islamic character.

Three homeroom teachers and six students from different classes were chosen as research subjects to obtain varied and representative data. Homeroom teachers were chosen because they play a direct role in student habituation and character formation. Students were selected using purposive sampling; specifically, students who actively participate in daily habituation activities at school were chosen.

To obtain valid and in-depth data, researchers employed three data collection techniques: observation, interviews, and documentation (Sanjaya, 2013). The observation technique was used to directly observe the implementation of 5S habituation activities, interactions between teachers and students, and students' daily behavior reflecting Islamic values. These observations were recorded systematically using observation sheets and field notes. Interviews were conducted face-to-face with homeroom teachers and several students. This technique aimed to explore their understanding, experiences, and perceptions of the 5S habituation implementation, as well as identify supporting and inhibiting factors. Open-ended questions were used so informants could freely explain their views. Documentation was used to supplement the data from the observations and interviews. This included school documents such as madrasah profiles, organizational structures, teacher and student data, activity photos, and habituation program notes from MI Al-Khoiriyyah 2 in Semarang.

The collected data were analyzed using Miles and Huberman's interactive analysis model (Sugiyono, 2016), which has three stages: data reduction, data presentation, and drawing conclusions. During the data reduction stage, the researcher selected data relevant to the research objectives. The reduced data were presented in a descriptive narrative to facilitate interpretation of the findings' meaning and patterns. Finally, the researcher drew and verified conclusions by

comprehensively interpreting the research results to obtain a deep and valid understanding of how 5S habits shape students' Islamic character.

C. RESULT AND DISCUSSION

Based on observations at MI Al-Khoiryyah 2 Semarang, the implementation of the 5S culture begins when students enter the madrasa area. Teachers greet students with a smile at the gate upon arrival. The students respond with, "*Assalamu'alaikum*," and the teachers answer with, "*Wa'alaikumussalam*," while shaking hands. All students at MI Al-Khoiryyah 2 Semarang are accustomed to greeting teachers when they meet in or outside the classroom. Additionally, students also greet and shake hands with teachers when leaving school. Furthermore, after finishing congregational prayers, students take turns shaking hands with their teachers and friends.



Figure 1. 5S Habituation Slogan on the Classroom Wall



Figure 2. Habituation of Greeting and Shaking Hands at the Welcome Gate



Figure 3. Green Walk: Healthy Walk while Saying Hello and Smiling



Figure 4. Passing Residents and Greeting Them Politely

1. Implementation of Islamic Education Values through 5S Habits

In Islamic teachings, character formation (morals) is realized not only through verbal instruction but also through habituation (*ta'dib*), which instills moral and social values repeatedly until they become part of one's character. The implementation of the 5S program (smiling, greeting, shaking hands, saying hello, and being polite) at MI Al-Khoiriyyah 2 Semarang is one way to instill noble morals and develop an Islamic personality in students. This aligns with Al-Attas's view that *ta'dib* is the process of educating humans to recognize and place things in their proper place with full etiquette and spiritual awareness (Jaya, 2020). The following outlines the implementation of the 5S program in madrasas and its relevance to Islamic educational values:

First, *senyum* (smiling) is an expression of morals and ethics. According to Kusumaningrum (2020), smiling is a form of worship that can beautify the face and demonstrate mutual respect for others. Based on observations and interviews, students at MI Al-Khoiriyyah 2 are accustomed to smiling when they meet teachers, friends, and other members of the school community. Teachers set an example by

greeting students with a smile at the gate, fostering a positive atmosphere from the start of the school day.

In Islam, smiling is not just a facial expression; it is a manifestation of noble morals and a form of non-material charity. As the Prophet Muhammad (peace be upon him) said: “Your smile for your brother is charity” (Hadith narrated by Tirmidhi) (Khayati, 2024). Thus, the practice of smiling at this madrasa demonstrates the direct link between *husn al-khuluq* (social morals) and worship.

From an Islamic educational perspective, smiling reflects the values of *rahmah* (compassion) and *ukhuwah* (brotherhood). These values encourage students to respect one another (Taflikhah, 2024). This approach is consistent with Al-Ghazali’s (Ihya’ Ulumuddin) view that good morals stem from a pure heart and cultivated habits (Nurgenti, 2024). By making smiling a habit, students learn good manners and are trained to cultivate empathy and kindness.

The second is *salam*, or greetings. Another habit at MI Al-Khoiriyyah 2 is greeting each other as a form of peace. The students greet each other when entering the classroom or passing by the teacher. Observations at MI Al-Khoiriyyah 2 in Semarang and interviews with the homeroom teacher 2 revealed that students are accustomed to greeting each other when entering the classroom. If students forget to greet each other, the teacher usually reprimands them and asks them to repeat the greeting from the classroom door.

Greetings in madrasas are highly relevant to Islamic educational values. Greetings are not merely formalities; they reflect Islamic teachings on the importance of peace and mutual respect (Ridwan, 2025). Greetings can foster a sense of togetherness and brotherhood among students and teachers—values strongly emphasized in Islam. Furthermore, this practice fosters respect, as students learn to respect their peers and teachers.

Practicing greetings also teaches good social etiquette, such as respecting others and fostering positive communication (Susanto, 2023). Greetings are a concrete manifestation of efforts to maintain good relations. Good relations are social interactions that have numerous benefits for humans in achieving happiness in this world and the hereafter (Darussalam, 2023). Some of the virtues of maintaining good relations include bringing blessings, opening the door to prosperity, and expanding brotherhood (Marwiyanti, 2023).

The third is *salim*, or shaking hands, as a form of *tawadhu’* and brotherhood. At MI Al-Khoiriyyah 2, the students shake hands every morning after congregational

prayer and when leaving school. According to observations and interviews with the homeroom teacher, students shake hands with teachers when leaving, when passing them during breaks, and after the Zuhur congregational prayer. Students also shake hands with their friends and take turns shaking hands with their homeroom teacher when leaving. This practice reflects the values of *tawadhu'* (obedience) and *ukhuwah Islamiyah* (brotherhood among Muslims).

This practice has a symbolic meaning, implying that each individual should be open to forgiveness and maintain positive relationships. As a hadith of the Prophet Muhammad (peace be upon him) states, "No two Muslims meet and shake hands, but their sins are forgiven before they part" (narrated by Abu Dawud).

The handshake is highly relevant to Islamic educational values, especially with regard to morals and social ethics. Shaking hands reflects mutual respect and humility toward the teacher, in accordance with Islamic teachings that encourage respect for followers (Marshella, 2023). Furthermore, the handshake strengthens the sense of *ukhuwah* (brotherhood) and togetherness between students and teachers, fostering a harmonious learning environment. Through the handshake, students learn to be more sensitive to others' feelings and develop empathy, which is an important part of character education in Islam.

The fourth is *sapa*. It is a greeting that serves as a means of fostering brotherhood and Islamic communication. Greetings or saying hello are often associated with reprimands and can be seen as an invitation to conversation. In this context, reprimands are not intended to criticize mistakes, but rather, they are a way to interact when meeting someone (Nurjanah, 2020). Results from observations and interviews with the second-grade homeroom teacher regarding greeting habits show that the teacher usually greets students in front of the gate, during breaks, and when passing each other. The homeroom teacher continues to greet students even after they move up a grade and are no longer in his class. The hope is that communication between teachers and students will remain strong and uninterrupted.

From an Islamic educational perspective, greetings are part of Islamic communication etiquette and a means of strengthening *ukhuwah*. Allah SWT says in QS: An-Nisa' [4]:86, "If you are honored with something, then return the honor with something better" (Pahruroji, 2023).

Through saying hello, students learn ethical communication, which is essential in everyday life. Implementing saying hello strengthens *ukhuwah*, or

brotherhood, among all members of the madrasa. Thus, saying hello is not only part of social etiquette but also supports the development of character in accordance with Islamic educational values, helping to create a harmonious and compassionate learning environment.

The fifth is *santun*, or being polite. It is a manifestation of *ta'dib* and noble morals. *Santun* involves ethics and good behavior in interactions, providing a value system that establishes boundaries and guidelines for acting in accordance with instilled values (Hada, 2024). Observations at MI Al-Khoiriyyah 2 Semarang and interviews with the second-grade homeroom teacher revealed that students typically bow slightly when passing older people. Their parents have instilled this habit and support this behavior. Impolite students are reprimanded and counseled by the teacher.

This attitude embodies *ta'dib*, or ethical education, which guides people to behave in accordance with Islamic moral standards. Al-Attas stated that the core of Islamic education is instilling etiquette, not merely knowledge (Jaya, 2020). Thus, politeness is a concrete expression of the results of Islamic education, which successfully instills values such as politeness, respect, and empathy for others.

It can be concluded that Islamic educational values related to smiling, greeting, saying hello, shaking hands, and being polite strengthen social interactions and shape students' characters according to Islamic teachings. These actions are manifestations of Islamic teachings that encourage positive and harmonious interactions. The implementation of the 5S habit at MI Al-Khoiriyyah 2 Semarang can be considered successful in integrating these values into daily life. Through this program, students develop good morals and faith, creating a more harmonious and compassionate society. Therefore, applying Islamic values through the 5S habit is an important step in educating a generation with noble character.

2. Supporting Factors for the Implementation of 5S Habits in the Surrounding Environment at MI Al-Khoiriyyah 2 Semarang

The implementation of 5S habits at MI Al-Khoiriyyah 2 in Semarang has had a positive impact on various aspects of students' daily lives. First, students interact with each other more intimately and warmly. This makes them feel more comfortable and open when communicating with each other, creating a positive and supportive learning atmosphere. Second, teachers also experience the positive effects of this habituation. For instance, when teachers greet students with a smile, they can build closer relationships with them. This makes the learning process more

effective because students feel appreciated and are motivated to participate actively. Third, this habit positively influences students outside of school. Students learn to respect and greet the people around them, including those in the community, when participating in activities outside of school. This improves the school's image and fosters a sense of social responsibility in students. The success of the 5S habituation program at MI Al-Khoiriyyah 2 in Semarang was supported by various complementary and reinforcing factors.

The first factor is the learning environment. Based on observations on August 6, 2024, during the faith class for 6B, it was noted that the teacher started the lesson by smiling and greeting each student. This action creates a positive first impression and shows that the teacher appreciates each student's presence. The teacher also actively greets students throughout the learning process, creating a comfortable and friendly atmosphere.

This relatively conducive classroom atmosphere contributes to high student engagement in learning activities. Students appear enthusiastic and actively participate, indicating that they feel valued and accepted in the learning environment. In this context, students can be considered as friends by the teacher, but still pay attention to the principle of politeness, which emphasizes respect among them.

This conducive classroom atmosphere contributes to high student engagement in learning activities. Students appear enthusiastic and actively participate, indicating that they feel valued and accepted. In this context, the teacher can consider the students as friends, while still emphasizing the principle of politeness, which fosters respect among them.

This condition is a significant factor in supporting the implementation of 5S habits because it fosters students' character development. When teachers exhibit friendly and polite behavior, students emulate it, internalizing these positive values. Consequently, learning focuses not only on academic subjects but also on developing morals and ethics that will serve students well outside of school.

The second factor is the community environment. Based on observations made on August 11, 2024, during a healthy walking activity that involved direct interaction within the community, it was evident how the teachers set a good example for the students. As they passed by residents, the teachers greeted them in a friendly manner and apologized for possibly disturbing their journey. This

behavior reflects the polite attitude taught in the 5S habituation and demonstrates the importance of respecting others in every interaction

The third factor is the family environment. Teachers can demonstrate how to implement these values in everyday life by providing concrete examples. This contributes to the development of better student character while strengthening the relationship between the school and the community. This activity significantly supports the implementation of 5S habits because it fosters an atmosphere of mutual respect and understanding among students, teachers, and the surrounding community.

According to interviews with homeroom teachers, manners such as bowing slightly when meeting older people are not formally taught in school. However, most students have learned manners from their families. Consequently, they can continue to apply the values taught by their parents at school.

This shows that the family environment plays an important role in shaping students' characters, allowing them to naturally exhibit politeness at school. When students act respectfully, such as by bowing, it reflects a harmony between the values instilled at home and those expected at school.

Therefore, family support is a significant factor in developing 5S habits. This reinforces good behavior in the school environment and fosters a culture of mutual respect in the classroom and in interactions with the community outside of school. Consistently applying these values helps students develop positive attitudes that they can carry with them throughout their lives.

D. CONCLUSION

Based on the results of the research conducted at MI Al-Khoiriyyah 2 in Semarang, it can be concluded that Islamic educational values are implemented in a structured and consistent manner through habituation in all student activities at the madrasah through the 5S culture (Smiling, Greeting, Shaking hands, Saying hello, and Being Polite). This process begins when students enter the school environment and continues through interactions in learning and social activities. Teachers serve as primary role models in this process. The 5S habituation process effectively internalizes Islamic moral values such as *rahmah* (compassion), *ukhuwah* (brotherhood), *tawadhu'* (obedience) and *adab* (attitude). Through this process, students not only understand Islamic moral teachings theoretically, but also apply them to their daily lives. Further research using quantitative approaches or mixed

methods is recommended to more comprehensively measure the effectiveness of the 5S culture, as well as to conduct comparative studies between madrasahs, to gain a broader understanding of the application of Islamic educational values.

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