

Washoya Learning Materials in Shaping Responsibility Character among Grade VIII Female Students

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Abstract. *This study aims to describe the implementation of Washoya learning materials and their contribution to the formation of responsibility character among Grade VIII female students at SMP Jarinabi, Tanjung Jabung Timur Regency. This study employed a descriptive qualitative approach with a field case study design. Data were collected through observation, in-depth interviews, and documentation. The informants consisted of the principal, moral education teacher, parents, and Grade VIII female students who were directly involved in the implementation of Washoya-based moral learning. The data were analyzed using the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing. The findings show that Washoya learning is implemented through classroom instruction, teacher role modeling, habituation, disciplinary practices, and a religious school environment. The formation of responsibility character is reflected in students' discipline, obedience to school rules, completion of academic assignments, participation in classroom and dormitory duties, politeness toward teachers and peers, and willingness to help parents at home. The study also found that teacher exemplarity, parental support, school culture, and habituation activities support the development of responsibility character. However, several challenges remain, including students' laziness, peer influence, diverse family backgrounds, and limited communication between teachers and parents. This study concludes that Washoya learning can serve as a contextual Islamic moral education strategy that connects classical moral values with students' daily responsible behavior.*

Keywords: *Moral Learning, Washoya Book, Formation Character, Responsibility, High School Students*

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INTRODUCTION

Character education remains a central concern in contemporary education because schools are not only responsible for developing students' intellectual abilities, but also for shaping their moral awareness, social behavior, and personal responsibility (Iksal et al., 2024; Pattaro, 2016; Lavy, 2020). In the context of Islamic education, moral formation is closely related to the development of akhlak, which guides students to behave ethically toward God, themselves, teachers, parents, peers, and the wider community. Birhan et al. (2021) explain that character education is most effective when parents and teachers consistently introduce values such as responsibility, respect, honesty, and care through both instruction and example. Therefore,

character education should not be treated as an additional activity, but as an integral part of the learning process and school culture.

One of the important character values that needs to be strengthened among junior high school students is responsibility (Anisah, 2023; Retnawati et al., 2018). Responsibility reflects students' awareness of their duties, their willingness to complete academic tasks, their obedience to school rules, and their readiness to accept the consequences of their actions. Setiyono & Al Fawzia (2021) emphasize that responsibility character can be developed when schools integrate moral values into classroom learning, self-development programs, and daily school culture. In this sense, responsibility is not merely a theoretical concept taught in moral education, but a practical value that must be trained through repeated habits, discipline, and social interaction in the school environment.

Islamic moral education has a strategic role in shaping responsibility because it provides both normative guidance and practical ethical direction for students' behavior. Lubis (2022) found that school environment, teacher competence, and educational quality contribute positively to students' moral formation in madrasah contexts. This indicates that students' *akhlak* is not formed only through learning materials, but also through the interaction between teachers, school climate, and the quality of moral guidance. Similarly, Mansur & Sholeh (2024) show that character education becomes stronger when it is embedded in religious practices, school routines, teacher involvement, parental support, and habituation programs. These studies suggest that moral education requires a holistic environment rather than a purely instructional approach.

In Islamic educational traditions, classical moral texts remain relevant as sources of character formation (Muid & Nasrulloh, 2024; Yahya et al., 2025; Sholichah et al., 2025; Wahyudi et al., 2025). One of these texts is the Book of Washoya Al-Abaa' Lil Abnaa' by Sheikh Muhammad Syakir, which contains ethical advice for children and students, including manners toward parents, teachers, friends, and the process of seeking knowledge. Muhlshotin & Muhid (2022) state that Washoya contains moral education values related to fear of Allah, duties toward parents, responsibilities toward friends, and etiquette in learning. Sari et al. (2022) also explain that the book emphasizes students' morals toward teachers, peers, and learning activities. These values are closely related to the formation of responsibility because they guide students to understand their obligations in academic, social, and religious life (Gomez, 2024; Gamage et al., 2021; Juthi et al., 2025).

Recent studies have shown that Washoya learning can contribute to students' moral development in Islamic educational institutions. Arifin et al. (2023) found that the internalization of Washoya values in pesantren learning helps shape students' morals toward Allah, themselves, other people, and the environment. Rosid et al. (2025) further found that the implementation of Washoya learning in madrasah supports the improvement of students' ethics through teacher guidance, institutional support, and moral habituation. However, most previous studies have discussed Washoya learning in relation to general moral formation, while limited attention has been given to how this learning material specifically contributes to the development of responsibility character among junior high school female students.

Based on this gap, the present study focuses on the implementation of Washoya learning materials in shaping the responsibility character of Grade VIII female students at SMP Jarinabi, Tanjung Jabung Timur Regency. This study is important because responsibility is one of the key indicators of successful moral education, especially among students who are in the transitional stage from childhood to adolescence. By examining classroom instruction, teacher role modeling, habituation practices, and students' daily behavior, this research aims to describe how Washoya learning contributes to the formation of responsibility character in a natural school setting.

METHODS

This study employed a descriptive qualitative approach with a field case study design. This approach was selected because the study aimed to describe, understand, and interpret the implementation of Washoya learning materials in shaping the responsibility character of Grade VIII female students at Jarinabi Junior High School, Tanjung Jabung Timur Regency. The qualitative design allowed the researcher to examine the learning process naturally, particularly how moral values contained in the Book of Washoya were taught, internalized, and practiced in the school environment. The research was conducted at Jarinabi Junior High School, Tanjung Jabung Timur Regency, Jambi Province. The research subjects were selected purposively based on their direct involvement in the implementation of Washoya learning. The informants consisted of the principal, Islamic ethics/Washoya teachers, and selected Grade VIII female students. These informants were considered relevant because they were directly related to the planning, implementation, supervision, and experience of Washoya-based moral learning in the school. The data used in this study consisted of primary and secondary data. Primary data were obtained through participatory observation and in-depth interviews. Observation was carried out to examine the learning activities, teacher-student interaction, habituation practices, and students' responsibility-related behavior in the school environment. In-depth interviews were conducted to obtain information regarding the learning strategies, supporting and inhibiting factors, and the perceived contribution of Washoya learning to students' character formation. Secondary data were collected through documentation, including school documents, learning materials, activity records, and other relevant documents that supported the research findings. Data collection was conducted through three main techniques: observation, interviews, and documentation. Observation focused on the implementation of Washoya learning in the classroom and students' daily behavior related to responsibility, such as punctuality, task completion, discipline, and participation in maintaining classroom cleanliness. Interviews were conducted using a semi-structured format to allow the researcher to explore informants' experiences and perspectives more deeply. Documentation was used to strengthen the data obtained from observation and interviews. The data were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing or verification. Data reduction was conducted by selecting, simplifying, and organizing information relevant to the focus of the study. Data display was carried out by presenting the data in descriptive narratives based on the main themes, namely the implementation of Washoya learning, the formation of responsibility character, and the supporting and inhibiting factors. Conclusion drawing was conducted by interpreting the relationship between Washoya learning practices and the development of students' responsibility character. To ensure the credibility of the data, this study applied source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from the principal, teachers, and students. Technique triangulation was carried out by comparing data from observation, interviews, and documentation. Through this process, the findings were expected to be more valid, consistent, and accountable.

RESULTS AND DISCUSSION

The findings of this study show that the implementation of Washoya learning materials at SMP Jarinabi contributes to the formation of responsibility character among Grade VIII female students. Based on the interview data, the findings are organized into five main themes: the implementation of Washoya-based moral learning, the forms of responsibility demonstrated by students, the role of teachers and parents, supporting factors, and inhibiting factors.

Implementation of Washoya-Based Moral Learning

Washoya-based moral learning at SMP Jarinabi is implemented through classroom instruction, teacher role modeling, habituation, and disciplinary practices. The learning process does not only focus on students' cognitive understanding of moral values, but also encourages them to apply these values in their daily lives at school, in the dormitory, and at home.

The principal explained that moral learning has a significant influence on students' daily behavior. He stated:

“Learning morals has a significant impact on students’ daily behavior. By understanding good moral values, students can develop positive character and behave according to the norms that apply in society. They become more polite, respect others, and have a high sense of responsibility.”

This statement indicates that Washoya learning is not merely taught as a subject, but functions as a medium for internalizing Islamic moral values. Moral learning is considered important because it helps students develop noble character, behave according to Islamic values, and prepare themselves to become faithful, knowledgeable, and well-characterized individuals.

The moral education teacher also emphasized that the cultivation of responsibility is carried out through discipline and direct example. He explained:

“I apply discipline by making students aware that a female student must be disciplined. I do not only require them to be disciplined, but as a teacher, I also do the same. For example, if I am more than 15 minutes late, I make sure that I will not enter the class. This is a commitment that discipline is important.”

This finding shows that the teaching of responsibility is strengthened through teacher role modeling. The teacher’s consistency provides a practical example for students that discipline and responsibility should be demonstrated by both teachers and students.

Forms of Responsibility Demonstrated by Students

The responsibility character of Grade VIII female students is reflected in several forms of behavior, including discipline, obedience to school rules, completion of academic assignments, classroom duties, politeness, and helping parents at home. Students understand responsibility as an important value that shapes discipline, trustworthiness, and good personality.

One student explained that moral learning teaches proper manners toward parents, teachers, and others. She stated:

“Moral lessons at school teach manners toward parents, teachers, and other people. They also teach mutual respect and appreciation, responsibility for school assignments and dormitory duties, discipline, and good behavior.”

The student further explained that responsibility is important because it helps form a good personality, trains discipline, and builds trust from teachers, friends, and parents. In practical terms, students mentioned several activities that train responsibility, such as classroom duty, completing assignments, and obeying school rules. One student stated:

“Yes, for example classroom duty, doing assignments from teachers, and obeying the rules that have been set by the school.”

Another student also confirmed that Washoya learning helped her become more disciplined and obedient to school regulations:

“Yes, it is very helpful because I have become more disciplined, well-behaved, polite, and more obedient to school rules.”

These findings indicate that the responsibility character developed through Washoya learning is visible in students’ academic and social behavior. Students do not only understand responsibility as a concept, but also practice it through daily routines at school and in the dormitory.

Responsibility Character at Home and School

The development of responsibility is also reflected in students’ behavior at home. Parents stated that moral learning at school influences children’s behavior in the family environment. One parent explained that moral learning is very important because children are expected to practice it in everyday life. The same parent stated that the form of responsibility shown by his child at home includes politeness and good manners toward parents and other people.

Another parent stated that her child shows responsibility by helping with household tasks:

"Helping clean the house and helping parents with household work."

This finding is supported by a student's statement regarding how she applies responsibility both at home and at school:

"At home, I help my mother do household chores and speak politely to my parents. At school, I carry out classroom or dormitory duties, obey the rules, and behave politely toward teachers and friends."

These findings show that responsibility character is not limited to school activities, but also extends to family and social life. Students' responsibility is reflected in their willingness to help parents, maintain politeness, obey rules, and complete assigned duties.

The Role of Teachers, Parents, and the School Environment

The formation of responsibility character is supported by cooperation among teachers, parents, and the school. The principal explained that collaboration is essential in helping students develop responsibility, particularly through activities such as mutual cooperation, curricular activities, and extracurricular programs. He stated:

"Cooperation among teachers, parents, and the school is very important in helping shape students' responsibility character, such as by holding mutual cooperation activities and other activities that help students develop responsibility and empathy toward others, as well as integrating moral values into the curriculum and extracurricular activities."

Parents also emphasized the importance of daily examples in character formation. One parent stated that examples given at school and at home would leave a strong impression on children. Another parent suggested that students' politeness, responsibility, and manners toward teachers and peers should continue to be improved.

These findings indicate that responsibility character is formed through consistent support from the school and family. Teacher role modeling, parental guidance, school habituation, and a religious educational environment collectively support the internalization of responsibility values.

Supporting and Inhibiting Factors in the Formation of Responsibility Character

The implementation of Washoya learning is supported by teacher role modeling, religious school culture, parental involvement, and habituation activities. The moral education teacher explained that when moral values are well internalized, discipline, togetherness, and responsibility will develop naturally. He stated:

"When morals are well organized, discipline will automatically be built, togetherness will be built, and responsibility will also be built. Therefore, the main key to everything is morality."

However, the implementation also faces several challenges. The teacher explained that students come from diverse regional, ethnic, and family backgrounds, which creates challenges in unifying values, ideas, and togetherness. In addition, the large number of students makes it difficult for teachers to interact intensively with parents or guardians. From the student's perspective, the main challenges in being responsible are laziness and peer influence. One student stated:

"The challenges for us are laziness and peer influence. If we break the rules, we must receive punishment, but that is normal, and we must be brave enough to take responsibility for the mistakes we have made."

The results show that Washoya learning at SMP Jarinabi contributes to the development of responsibility character among Grade VIII female students. This contribution is reflected in students' discipline, obedience to rules, completion of duties, politeness, and willingness to take

responsibility at school, in the dormitory, and at home. The success of this character formation is supported by teacher role modeling, parental involvement, habituation, and a religious school culture, although several challenges remain, particularly students' internal awareness, laziness, peer influence, and limited interaction between teachers and parents.

The findings of this study indicate that Washoya learning functions as a bridge between classical Islamic moral instruction and the practical formation of students' responsibility character. This finding strengthens the study by Muhlshotin & Muhid (2022), which argues that Washoya contains moral education values relevant to character education, but this study extends the discussion by showing how those values are translated into students' daily responsibility practices. Sari et al. (2022) explain that Washoya emphasizes manners toward teachers, parents, friends, and the process of learning; in this study, those moral domains appear as integrated responsibility, namely students' discipline, task completion, obedience to rules, and polite interaction. Sutrisno et al. (2025), Irfan et al. (2026), Muhlshotin, M., & Muhid, (2022), Mashar et al. (2025) also show that Washoya contains Islamic educational values related to personal and social ethics, while Arifin et al. (2023) emphasize the internalization of Washoya in shaping students' morals. The present study contributes further by demonstrating that internalization does not occur automatically through textual instruction, but through repeated moral practice, teacher modeling, and school habituation.

This study also confirms recent empirical findings on the implementation of Washoya learning in Islamic educational settings. Rosid et al. (2025) found that Washoya learning improves students' ethics in madrasah through guidance, habituation, and environmental support. Similarly, Fitri & Latifah (2024) show that Washoya learning contributes to character education among pesantren students, while Rosid et al. (2025) describe Washoya as a medium for transforming students' morals in pesantren contexts. Permana et al. (2025), Nugraha et al. (2024), further emphasize that Washoya contains character values that are relevant for children's moral education. Compared with these studies, the present research provides a more specific contribution by focusing on responsibility character among Grade VIII female students in a junior secondary school context. Thus, this study narrows the discussion from general moral formation to a specific character outcome: responsibility.

Theoretically, the findings can be understood through the process of moral knowing, moral feeling, and moral action. Fadhillah et al. (2025) and Handoko, (2023) using Lickona's moral framework, explains that responsibility is reflected in students' ability to fulfill academic obligations, maintain discipline, and act ethically in learning environments. In the present study, students did not only understand responsibility as a moral concept, but also connected it with concrete actions such as completing assignments, obeying school rules, carrying out class duties, and behaving politely. Warsah et al. (2024), Khaidir & Suud, (2020), Masturin, (2022), also argue that Islamic character education should involve cognitive, affective, and behavioral dimensions. This is relevant because Washoya learning in this study worked not merely as knowledge transmission, but as a process of moral awareness and behavioral formation.

Teacher exemplary behavior is one of the most decisive mechanisms in the formation of responsibility. The findings show that the moral education teacher did not only teach discipline, but also positioned himself as a model of discipline. This supports Aji (2025), Khayati (2025), Sulong & Taridi, (2025), Mauludin et al. (2025), Achadah et al. (2026), who emphasize that discipline education based on Islamic values is more effective when implemented through guidance, dialogue, role modeling, and habituation rather than punishment alone. Dharin (2025) similarly found that Aqidah Akhlak education develops honesty, discipline, and respect when teachers, parents, and the school environment are actively involved. Sumar et al. (2025) also stress that character education requires collaborative roles among principals, teachers, and parents. Therefore, the present study confirms that responsibility character is formed most effectively when moral messages are embodied by educators and supported by institutional consistency.

The findings also highlight the importance of school culture as a moral ecosystem. Responsibility was not formed only through classroom learning, but also through routines such as classroom duty, obedience to school regulations, dormitory tasks, and collective activities. This is in line with Setiyono & Al Fawzia (2021), who found that responsibility character can be strengthened through school culture, self-development programs, and integration across learning activities. Mansur & Sholeh (2024) also show that character education becomes stronger when moral values are embedded in daily school practices, religious activities, and teacher-parent cooperation. That religious activities can strengthen students' morality when they are integrated into the school's planned programs. In this study, Washoya learning becomes effective because it is supported by a religious school atmosphere and repeated moral routines.

The role of parents is also important in extending responsibility character beyond school. Mulyani & Kartini (2025) argue that Islamic values shape noble morals when they are supported by the family, school, and community. This is relevant to the present study because parents reported that students practiced responsibility at home through politeness, helping with household tasks, and respecting parents. Sumar et al. (2025) similarly emphasize that character education becomes stronger when parents and teachers share responsibility in guiding children. Dharin (2025) also notes that parental and community involvement strengthens the impact of Islamic moral education. Therefore, the transfer of responsibility from school to home in this study indicates that Washoya learning has moved beyond formal instruction and entered students' daily moral behavior.

However, the findings also show that the formation of responsibility is not free from challenges. Students' laziness, peer influence, diverse family backgrounds, and limited communication between teachers and parents indicate that moral learning requires continuous reinforcement. Rosid et al. (2025) found that external environmental influences can hinder the implementation of Washoya-based moral education. This study confirms that challenge, particularly through students' acknowledgement that peer influence and laziness affect their responsibility. Canton (2015) remind that discipline should not rely only on sanctions, but should be supported by moral guidance and reflective awareness. Azka et al. (2025), Hidayati, N. N., & Nihayah (2025), Sudirman et al. (2024) also stress that character education must respond to contemporary social challenges by strengthening internal moral control. Therefore, schools need to balance discipline with reflective mentoring so that students obey rules not merely because of punishment, but because they understand responsibility as part of moral maturity.

This study contributes to the literature by showing that Washoya learning is not only relevant as a classical Islamic moral text, but also applicable as a contextual strategy for developing responsibility character in junior secondary education. Previous studies have mostly discussed Washoya as a source of moral values or as a general instrument of akhlak formation. This study adds that its effectiveness depends on three interconnected elements: meaningful moral instruction, consistent teacher role modeling, and a supportive school-family environment. The implication is that Washoya learning should not be implemented merely as text reading, but as a living moral practice that is embedded in classroom interaction, school culture, dormitory routines, and parental guidance.

CONCLUSION

This study concludes that the implementation of Washoya learning materials contributes positively to the formation of responsibility character among Grade VIII female students at SMP Jarinabi, Tanjung Jabung Timur Regency. Washoya learning is not only delivered through classroom instruction, but also strengthened through teacher role modeling, habituation, disciplinary practices, and a religious school environment. The students' responsibility character is reflected in their discipline, obedience to school rules, completion of assignments, participation in classroom and dormitory duties, politeness toward teachers and peers, and willingness to help parents at home. The findings also show that the success of responsibility character formation is supported by the collaboration between teachers, parents, and the school, although several

challenges remain, particularly students' laziness, peer influence, diverse family backgrounds, and limited communication between teachers and parents. Therefore, Washoya learning should be continuously developed as a contextual moral education strategy that connects classical Islamic values with students' daily behavior in school, dormitory, and family life.

SUGGESTION

Based on the findings of this study, several suggestions can be proposed. First, teachers are encouraged to strengthen the implementation of Washoya learning by using more contextual and interactive methods, such as moral reflection, discussion of daily cases, storytelling, and guided practice. These methods can help students understand responsibility not only as a lesson, but also as a value that must be practiced in daily life. Second, the school should maintain and strengthen a religious and disciplined school culture through consistent habituation programs, classroom duties, dormitory responsibilities, and collective activities that encourage students to become more responsible. Third, communication between teachers and parents needs to be improved so that the formation of responsibility character can continue consistently at school, in the dormitory, and at home. Fourth, students should be continuously guided to develop self-awareness, overcome laziness, and avoid negative peer influence. Finally, future researchers are encouraged to examine Washoya learning in broader contexts, involve more participants, or compare its implementation across different schools to obtain a deeper understanding of its contribution to character education.

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