The Role of Teachers in Moral Education through the Habitus Model

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Article Info:	**ABSTRACT**
Submitted: 05/01/2025 Revised: 27/05/2025 Published: 30/06/2025	*Moral crises continue to affect both educational and governmental institutions in Indonesia, undermining students' moral development and damaging institutional reputations. In contrast, teachers at State Vocational High School 2 Pacitan have played a significant role in fostering commendable moral values, thereby reducing instances of immoral behavior. This study aims to analyze the role of teachers in moral education and identify the steps involved in promoting commendable character at the school. A descriptive qualitative approach was employed, involving interviews with the principal, vice principal, and students, as well as observations and document analysis. Data were analyzed through description, classification, interpretation, and theorization. The findings highlight that teachers act as facilitators, motivators, and role models by integrating knowledge, practice, habituation, advice, motivation, personal guidance, and religious activities. These practices were conceptualized into a "habitus model" of moral education, derived from Pierre Bourdieu's sociological theory of habitus. This model emphasizes the formation of moral dispositions through consistent experience and interaction within the school environment. Key aspects include fostering value awareness, shaping behavioral dispositions, and promoting consistent moral practice. The model is operationalized through the 5M steps: knowing the good, habituating the good, loving the good, desiring the good, and doing the good.*
	Keywords: *teacher's role; moral education; habitus model; character formation*

ABSTRAK

Krisis moral terus memengaruhi lembaga pendidikan dan pemerintahan di Indonesia, yang melemahkan perkembangan moral siswa dan merusak reputasi lembaga. Sebaliknya, guru di SMK Negeri 2 Pacitan telah memainkan peran penting dalam menumbuhkan nilai-nilai moral yang terpuji, sehingga mengurangi kasus perilaku tidak bermoral. Penelitian ini bertujuan untuk menganalisis peran guru dalam pendidikan moral dan mengidentifikasi langkah-langkah yang terlibat dalam mempromosikan karakter terpuji di sekolah. Pendekatan kualitatif deskriptif digunakan, yang melibatkan wawancara dengan kepala sekolah, wakil kepala sekolah, dan siswa, serta observasi dan analisis dokumen. Data dianalisis melalui deskripsi, klasifikasi, interpretasi, dan teorisasi. Temuan penelitian menyoroti bahwa guru bertindak sebagai fasilitator, motivator, dan panutan dengan mengintegrasikan pengetahuan, praktik, pembiasaan, nasihat,

motivasi, bimbingan pribadi, dan kegiatan keagamaan. Praktik-praktik ini dikonseptualisasikan menjadi "model habitus" pendidikan moral, yang berasal dari teori sosiologi habitus Pierre Bourdieu. Model ini menekankan pembentukan disposisi moral melalui pengalaman dan interaksi yang konsisten dalam lingkungan sekolah. Aspek-aspek kuncinya meliputi pengembangan kesadaran nilai, pembentukan watak perilaku, dan promosi praktik moral yang konsisten. Model ini dioperasionalkan melalui langkah 5M: mengetahui kebaikan, membiasakan kebaikan, mencintai kebaikan, menginginkan kebaikan, dan melakukan kebaikan.

Kata-kata Kunci: peran guru; pendidikan moral; model habitus; pembentukan karakter

1. INTRODUCTION

The moral crisis in Indonesia is a serious problem faced by society. The moral crisis is seen in various conditions of Indonesian society, such as the corruption emergency. (BPS, 2022) BPS data shows that Indonesia's 2022 Anti-Corruption Behavior Index is higher than in 2021. Drug emergency (Data Indonesia, 2022). Based on data from the National Narcotics Agency, there were 766 cases of drug abuse during 2021(Pahlevi, 2021). Emergency sexual harassment and violence data from the National Commission on Violence Against Women and Children, cases of rape and molestation increased from 2016 to 2021, reaching 31%. In 2016, the number of cases was 5,237; in 2020, it increased to 6,872. Emergency pornography and porn action; emergency crime (BPS, 2021). Likewise, research (Imron, A., Muarifah, S., Oktradiksa, A., & Romdhoni, 2024) stated that in the digital era, selfishness, intolerance, and acts of violence are increasing. Not only that, the Indonesian Child Protection Commission (KPAI) received complaints of 37,381 cases of Bullying in the period 2011-2019, the majority of which occurred in educational institutions (Us' an et al., 2023). Indonesia is in the fifth highest position out of 78 countries with a bullying rate of 41.1% (Imron, A., Muarifah, S., Oktradiksa, A., & Romdhoni, 2024).

These various phenomena indicate a moral crisis in Indonesia. The phenomenon of moral decay occurs in students to adults. This condition is an indicator of the failure of moral education in Indonesia. Although various approaches and methods have been carried out, there are still various problems that require multiple approaches. The various phenomena of moral decadence in Indonesia show how important the role of teachers is in educating students' morals in schools, madrasahs in Indonesia.

Teachers in schools have a strategic role in shaping students' commendable morals. The role of teachers in schools in educating students to have good morals so that they are faithful, pious, and have noble character is very necessary (Muzakki, 2022). Moral education must continue to be pursued by educators. Imron found the role of teachers as educators, motivators, and facilitators in character education (Imron, A., Muarifah, S., Oktradiksa, A., & Romdhoni, 2024). Temporary according to Huda, M.,

Selamat, A. Z., & Salem, (2024) emphasizes more on teachers' role as role models, motivators, and facilitators in character education.

However, in the preliminary research conducted by the author, it was found that not all educational institutions were exposed to the despicable moral cases, one of which was SMKN 2 Nawangan Pacitan. Neither through direct observation nor online searches, any immoral cases found. On the other hand, what was found was that teachers played a serious role through various approaches, methods in educating their students' morals. Some studies with the same theme that can be mentioned here are Martin's Research. He studied the role of teachers as role models for students' entrepreneurial competence and intentions. His research found that the role of teachers as role models was truly a key factor in increasing students' entrepreneurial competence and interests (San-Martín, P. , Pérez, A. , Fernández-Laviada, A. dan Palazuelos, 2022). The next research focused more on studying the role of teachers in relation to the preservation of regional languages in Finland (Ansó Ros, J., Maijala, M., & Valkamo, 2024). Similar but different research by Iftikhar et al. examined the role of variants of students and teachers in the context of architectural design studios. The role of teachers as educators requires them to understand their own set of responsibilities to become effective teachers. While the role of teachers as facilitators is to facilitate better design learning, teachers need to prepare themselves in class and know the difficulties of students. The role of teachers as coordinators is tasked with organize and creating a conducive learning environment for students (Iftikhar, N., Crowther, P., and Osborne Burton, 2021). In contrast to this study, San Martin focuses on the role of teachers as role models, becoming a key factor in improving entrepreneurial competence and interest. While this author's research focuses on discussing the role of teachers through the habituation model in educating students' morals, it is also different from Anso Ros's research, which discusses the role of teachers in improving regional languages in Finland, although discussing the same role of teachers, but the related variables are different, Iftikhar, et al. focus more on discussing the role of teachers and students as facilitators, educators and coordinators in the context of architectural design studios, while this author focuses on the role of teachers in educating commendable morals.

Based on the various issues and considerations above, this paper discusses the role of teachers in educating students' morals, which is further formulated as follows. The purpose of this study is to analyze the role of teachers in educating students' morals through the habitus approach. Revealing the steps used in educating students' morals using the habitus approach.

2. METHOD

This research was conducted at State Vocational High School 2 (SMK *Negeri* 2), Pacitan. The researcher chose Pacitan Vocational High School because: (a) the school's

students are vulnerable to bullying, promiscuity, drug abuse, and violence between students; (b) the school has minimal reprehensible morals and is enthusiastic in participating in the noble moral education program. (c) In the preliminary study, it was found that Pacitan Vocational High School implicitly applies the habitus model.

The approach used in this study is descriptive qualitative (Muwaffiqillah, M., Kadi, K., Hakim, L., & Zulfa, 2024). The researcher compiled the main instruments in this study, starting from specific things, from one stage to the next, until finally drawing conclusions. The researcher was assisted by 7 research subjects as key instruments, namely the principal, vice principal for curriculum, vice principal for student affairs, Islamic Religious Education teacher, and three students of SMK Negeri 2 Pacitan.

The researcher used Miles and Huberman's data analysis, consisting of four stages, namely data collection, data reduction, data display, and data verification. Testing the validity of the research results was carried out through: first, credibility, the credibility intended here is to increase the degree of trust. The researcher conducted in-depth interviews within the right time frame with the research subjects, namely the principal, vice principal for curriculum, vice principal for student affairs, Islamic Religious Education teacher, and three students of SMK Negeri 2 Pacitan. The second is transferability, where the researcher tries to present research data information clearly and in depth about the role of teachers in educating students' morals through the habitus model, revealing the steps used in educating these morals. The third is dependability, which means that the research was conducted using field notes during the research process, and the results were obtained with interview guidelines. The last is conformability, which means that the researcher took notes at SMK Negeri 2 Pacitan, so that they can be traced back. This research is strengthened by data triangulation and data sources, so that the data obtained is valid.

3. RESULTS AND DISCUSSION

a. The Role of Teachers in Educating Students' Good Morals

Moral education can be done through the habit of religious activities (Mujahid, 2021). Purzycki et al., in their research, also support this finding that the practice of religious activities influences the formation of a person's morals (Purzycki, B. G., Henrich, J., Apicella, C., Atkinson, Q. D., Baimel, A., Cohen, E., ... & Norenzayan, 2023). In line with the research findings above, the researcher analyzed the role of teachers in educating students' morals through the habitus of religious activities carried out for a long time. Based on interviews and observations, not only do Islamic religious education teachers play a role in facilitating the program, but all teachers also play a role. Every morning before entering class, students are taught the science of prayer to make it easier to learn, prayers for safety and ease in learning, prayers for parents, and other

prayers. The teacher acts as a facilitator to guide students in reading and memorizing daily prayers, so that students can memorize and find it easy to recite daily prayers.

At the start of the first period of school, teachers familiarize students with reading the Qur'an for 10 minutes every morning. Reading the Koran includes reading the letters in Juz amma, so that their knowledge of the 30 chapters that must be read every day increases, and they can easily recite them. The teacher also provides insight into Al-Qur'an readings as well as insight into the wisdom of reading the Al-Qur'an and the meaning of the various letters that are read, as well as morals towards the Qur'an, for example, performing ablution first before studying and reading the Qur'an.

During the first break every day at school, the teacher plays a role in facilitating students to get used to ablution and dhuha prayers in congregation regularly. Apart from getting used to it, the teacher also provides knowledge about the procedures for performing ablution, as well as the procedures for the Dhuha prayer, as well as the wisdom of the Dhuha prayer. The teacher acts as a facilitator and motivator for students to get used to Duha prayers, through programs planned by the school. Teachers provide guidance, as well as motivation in the form of examples, patient direction in inviting students to carry out praiseworthy morals towards Allah, namely carrying out obedience to Allah in the form of mid-day prayers and praying solemnly and humbly. Teachers motivate students to be humble towards God and humble towards fellow human beings, so that in everyday life, students will be loved by God and loved by humans. When analyzed using a motivational pedagogy approach, advice and examples of teacher humility significantly influence student behavior. This is supported by statements from several educational figures that teacher motivation significantly influences student behavior (Bardach, L., & Klassen, 2021), Likewise, the teacher's example also influences students' morals (Jaboob, M., Hazaimeh, M., & Al-Ansi, 2025). Relevant to the opinion that a spiritual approach can improve students' morals (Anggadwita, G., Dana, L. P., Ramadani, V., & Ramadan, 2021)

Based on the results of observations, the teacher's role is to facilitate and motivate students to increase their commendable morals. Students start to love reading the Qur'an together for 10 minutes every morning in the first hour. After the first lesson, students are also invited to go to the mosque for ablution and perform the 4 rakaat dhuha prayers. This is in order to invite students to love the teachings of the Islamic religion. After loving reading the Qur'an, praying, and praying Duha, it is hoped that students will have the desire to carry out the teachings of the Islamic religion without being ordered anymore. Teachers continue to play a facilitating role for students in the form of guidance, advice on the wisdom of Duha prayer, and encouraging the habit of being pure at all times by maintaining ablution. This will keep oneself under Allah's protection, receive Allah's blessings, and be able to control oneself from despicable morals. Keeping oneself pure by performing ablution is an inspiration for students, so that they maintain self-awareness

and feel that they are being watched by Allah, so that they are afraid of having disgraceful morals.

Teachers facilitate the program "*Rabu Santun*" which is a program for getting used to speaking good and polite words using Javanese karma inggil. Polite Wednesdays are programmed so that students are able to preserve the local Javanese language, which is full of commendable moral values. The polite Wednesday program is also used to form students' morals towards parents, teachers, and the community so that they speak politely, courteously, and kindly to everyone. This hope of getting used to it has an impact on students being able to communicate using the Javanese language, both with teachers, parents, and the community, as a form of personality that is polite towards other people.

The polite Wednesday program is a program that is rarely paid attention to by schools in general. As reported by Pujiati Lestari, Head of Muhammadiyah Elementary School in Bantul City in 2021, in the current era, Javanese is increasingly foreign to children, who are starting to be abandoned, and families rarely use Javanese in everyday life (Lestari, 2021). Ariyanto stated similarly in his research that Javanese is rarely used in everyday communication, making it increasingly foreign to children (Ariyanto, R. D., & Andrianie, 2020). Isnaini and Wiranti, in their research at SDN 3 Mindahan Kidul, Batealit, Jepara, found that although Javanese was taught as local content in elementary education, it was only taught once a week, and was rarely practiced at school or at home, so that students' mastery of Javanese was very lacking (Safitri, I. N., & Wiranti, 2025). It was emphasized, based on the results of the 2023 Survey by Ken Widiawati, a Javanese Language Expert from Undip Semarang, as reported by Kompas.com, that 90% of communication between parents and children tends to use Indonesian, even though they are Javanese, especially young couples (Titis Anis Fauziyah, 2023). So the role of teachers at SMK Negeri 2 Nawangan is to provide inspiration for students in preserving local Javanese language culture, in educating students who are the next generation of praiseworthy morals, in preserving the Javanese language

The role of teachers in educating students' commendable morals has been determined by programs and targets that must be achieved. These programs and targets include, for example, students becoming consciously accustomed to praying Dhuha both at home and at school. Be aware and orderly in praying five times a day in congregation, both at school and in the community. Male students are used to carrying out Friday prayers in an orderly manner. Before general lessons, students are used to reading the Qur'an, and are also used to reading the Qur'an when at home. Accustomed to maintaining personal purity through ablution, and also accustomed to speaking politely using Javanese krama.

Teachers always give advice to all students to always carry out commendable morals in their daily activities at school and at home, or in the community. Based on the

statement of one of the students at SMKN 2 Nawangan, teachers often provide motivation and advice to do good deeds and carry out commendable moral habits.

Based on the data above, it can be analyzed that the role of teachers at SMK Negeri 2 Nawangan in educating students' commendable morals can be analyzed into 3 roles, namely the role of the teacher as facilitator, motivator, and inspirer. This strengthens JC's opinion. Morales suggests that teachers act as facilitators, motivators, and inspirers of students in everyday learning (Morales, 2022). Based on the data above, it can be explained that the role of teachers at SMK Negeri 2 Pacitan in educating students' commendable morals can be identified into three roles, namely the role of teachers as facilitators by developing a positive learning environment (safe, comfortable, fun), facilitating the learning process using effective methods, facilitating discussion and reflection, facilitating evaluating critical development and polite communication and developing moral values.

The role of motivators as motivating teachers in Moral Education is very important and has a major influence on the development of student character. For example, inspiring students to do good, increasing student motivation, building spiritual awareness and emotional development, and building positive relationships. Teachers act as Inspirators, for example, teachers are good examples. Demonstrating commendable behavior, inspiring students with commendable behavior. Inspiring students through inspirational stories. This strengthens JC. Moral's opinion is that teachers act as facilitators, motivators, and inspirers of students in daily learning (Morales, 2022). Jumriani's research found the role of teachers in the context of character education in the context of developing countries as character builders, namely developing student character and increasing social awareness (Jumriani, J., Abbas, E. W., Isnaini, U., Mutiani, M., & Subiyakto, 2022). According to researchers in the local context of Indonesia, the role of teachers is to educate in increasing awareness and knowledge, and develop student skills. The role of teachers as inspirators of social change agents, develop student awareness of humanitarian issues and increase student participation in dealing with humanitarian issues. The role of teachers is as facilitators in character formation and increasing religious and social awareness.

The teacher's role as a facilitator in educating commendable morals can be seen in the role of facilitating the program of reading and memorizing prayers every morning, reading the Koran for 10 minutes at the beginning of each lesson, the Dhuha prayer program, "*rabu santun*" program. Meanwhile, the role of the teacher as a motivator can be seen in the teacher providing material about commendable morals, being willing to be a role model, and accompanying the implementation of the program patiently and diligently, memorizing and praying every morning, reading the Koran every morning, and also carrying out congregational prayers, a polite Wednesday program. Teachers provide motivation and direction and show the benefits of what students do. By knowing

the benefits of something students do, they will be motivated to carry out various commendable morals. While the teacher's role as an inspirer is that the teacher becomes a role model in implementing the program, the teacher also initiates a program to memorize and pray every morning, a program to read the Al Qur'an every morning. The Dhuha prayer program is held together during the first break, as well as a polite Wednesday program, which is rarely done in other institutions. This gives students inspiration to carry out the commendable morals given by the teacher. Next, to make it clearer, it is described as follows.

The teacher's role will be optimal if it is based on sincere, total intentions and has a common goal, namely, achieving Allah's approval. This is supported by the opinion of experts that in order to be a good facilitator, teachers must love their work as teachers (Sullivan, A., Johnson, B., Simons, M., & Tippett, 2021). In order for teachers to become student motivators, they must be able to motivate themselves (Usher, E. L., Golding, J. M., Han, J., Griffiths, C. S., McGavran, M. B., Brown, C. S., & Sheehan, 2024) This is also reinforced by San Martin's opinion that in order to be an inspiration for students, teachers must be role models for their students (San-Martín, P., Fernández-Laviada, A., Pérez, A., & Palazuelos, 2021)

b. 5M model in educating students' commendable morals

Based on the results of interviews, observations by researchers at SMK Negeri 2 Nawangan Pacitan, commendable moral education uses various models both in the classroom and outside the classroom. The steps in this series of models can be described as follows.

 1) Knowing the Good

Based on the results of the researcher's interview, the teacher at SMKN 2 Nawangan Pacitan provided material in the form of explanations regarding commendable morals both in the classroom and outside the classroom. This material is in the form of lectures, discussions, or examples of simulations regarding various activities that reflect commendable morals. This example simulation includes the practice of ablution, the practice of the dhuha prayer, the practice of the dhuhur prayer in congregation, as well as communicating in Javanese karma inggil. The stage of commendable moral education is carried out through the knowing the good stage. Students are given explanations through lectures, questions and answers, discussions, and presentations about material on commendable morals, and forms of commendable morals, as well as examples of how to carry out commendable morals.

 2) Habituating the Good

Teachers use the method of habituation to good morals (habituation of the good) in educating students with commendable morals in an effort to develop students' morals at SMK Negeri 2 Nawangan Pacitan. This can be seen in several examples of habits carried out by teachers, such as getting used to memorizing daily prayers, reading the

Qur'an for 10 minutes at the beginning of every first lesson, praying Dhuha-Dhuhur prayers, and polite Wednesdays. Followed by reading letters from Juz 'ama. PAI teachers also strive to ensure orderliness in students who find it difficult to encourage them to carry out this habit. Of course, to achieve the formation of good, good morals, students need to prepare their intentions seriously and be disciplined in following the provisions of the rules that have been made. This habit is followed by all students to improve students' good morals.

Teachers use various good habits in educating students' commendable morals. There are various examples of habituation, such as obligatory prayers, sunnah prayers, and the habit of reciting the Al-Qur'an. The teacher ensures that all students must carry out this habituation by making absences from habituation activities, which are used to report to their respective class teachers. In this way, the teacher can monitor and evaluate all students in carrying out the habituation of good morals.

3) Loving the Good

The process of commendable moral education at SMK Negeri 2 Nawangan, teachers, in accompanying students, have high enthusiasm and patience, and humanize students. Teachers in the process of commendable morals education always use polite language, becoming an example for their students in implementing commendable morals. Apart from that, teachers are also diligent in accompanying students with positive jokes and humor to make learning enjoyable.

This process of assisting in commendable moral education has been carried out consistently over a long period of time, for many years. This is in accordance with research findings (Walker, 2024), which state that habitus plays an important role in moral education by forming individual dispositions, behaviors, and attitudes. The role of habitus in moral education is to form positive dispositions, develop moral awareness. Habitus can form individual moral awareness by emphasizing noble moral values. Habitus can develop empathy and compassion. Habitus can form individual empathy and compassion towards others and the environment.

Habitus can also develop commendable morals, such as the development of commendable individual behavior that emphasizes moral values such as honesty, patience, and responsibility. Habitus can also develop social behavior by emphasizing the values of tolerance, cooperation, empathy, mutual respect, and honor. Habitus can also develop morals towards oneself that emphasize moral values such as self-confidence, self-spirit, and self-awareness.

4) Desiring the Good

The next stage in commendable moral education at SMK Negeri 2 Nawangan is carried out by students so that they want something good. After the process of providing knowledge, getting used to, and loving good things, the next stage is to stimulate students to have personal desires about good things. The teacher explained that the dhuha prayer

had at least 2 *rak'ahs*, but it would be more important if it was done 4 to 12 *rak'ahs*. People who consistently perform the Dhuha prayer more than 12 *rak'ahs* every day will be close to Allah, and Allah will love the servant and provide a solution to all the life problems they face. This means that students want to perform the Dhuha prayer more than is customary at school; some regularly perform 4 *rak'ahs*, some eight, and some want to consistently perform 12 *rak'ahs*.

The stage of wanting what is good can be done by providing motivation and explaining the benefits of various commendable morals carried out for the afterlife and their impact on worldly life. For example, people who always speak politely to others, such as parents, friends, and teachers, will be loved and cherished by others. People will like it a lot, in the sense of making friends and helping each other in goodness. This is what makes his words always polite, good will make his life easier, he won't have many enemies, his life will provide peace, harmony, and comfort.

5) Acting the Good

The teacher's role is to be an example and guide students so that they are able to do something well. The process of doing something good does require mentoring, providing examples, and also discipline. The method applied by teachers at SMK Negeri 2 Nawangan is to explain that experience is a very valuable teacher, an illustration that we will not be sure that so and so's satay is delicious, without having eaten so and so's satay. If what is conveyed is just what he says, then it will not convince the individual. This requires experience to do something like that. The experience of doing something well is the physical experience, feelings and thoughts about something learned.

The teacher asks students to pray, read the Qur'an, perform Dhuha prayers either as a makmum or imam, and engage in simulations of speaking politely to teachers, peers, parents, and the broader community as a way to guide students in doing good. In monitoring and evaluating this process, teachers rely on a comprehensive assessment of both the process and the outcomes. This approach allows students to gradually build the courage and confidence to practice good behavior step by step. Even when students make mistakes or show imperfections, the teacher remains patient, avoids harshness or shouting, and instead offers gentle guidance to help students correct themselves without hurting their feelings. Such a stage makes the learning process more enjoyable and humanizing, leading to mutual respect teachers appreciate students' efforts, and students respect their teachers for their patience and compassion in nurturing their development. If summarized, the method for instilling commendable morals can be structured through the 5M stages, which reflect a process-oriented approach grounded in Pierre Bourdieu's theory of habitus. These five progressive stages are described in Table 1.

Table 1. Stages of Commendable Moral Education through the 5M Method in the Perspective of Habitus

5M	Information
M1	**Knowing the good**. Understanding and recognizing the concept of good values. This is the initial stage in developing commendable morals, where an individual acquires knowledge of what is considered right, good, and appropriate.
M2	**Habituating the good.** Encouraging individuals to repeatedly engage in good actions until such behaviors become automatic and habitual.
M3	**Loving the good.** The stage at which individuals develop an emotional attachment and appreciation for virtuous values.
M4	**Desiring the good.** The development of a conscious desire to perform good deeds and embrace moral goodness.
M5	**Acting the good.** Consistently practicing virtuous behavior as a reflection of internalized moral values.

The five stages of moral education above represent a development of Pierre Bourdieu's theory of habitus. According to Bourdieu, *habitus* is a system of dispositions shaped by experience and interaction with the environment (Tan, C. Y., & Liu, 2022). In the context of moral education, the five stages can be interpreted as follows: 1) Knowing the good: The initial stage in forming a good habitus is knowing what is good and right; 2) habituating the good: After knowing what is good, the next stage is to get used to doing good things; 3) loving the good: When someone has gotten used to doing good things, they will begin to love and appreciate those values; 4) desiring the good: at this stage, someone will want to continue doing good things and improve their quality; 5) acting the good: the last stage is doing good things consistently and making them part of someone.

The 5M stages are the result of the development of E Magri's theory of moral education, namely knowing the good, loving the good, desiring the good dan acting the good(Magrì, 2022), From Magri's theory, according to researchers, it is necessary to add habituating the good for a long time so that commendable morals are truly embedded in students. If there is suitability and possibility of being effective for use in educating commendable morals in efforts to develop education in Indonesia. On the other hand, researchers realize that educating humans cannot be exactly the same as the teacher hopes; sometimes the results are different because humans have their own desires, which enable them to respond differently to the educational process. Therefore, it is the teacher's job to make maximum efforts to educate sincerely, while the results are directed to God. The teacher's task is to facilitate, motivate, and inspire students so that students have commendable morals. This is in line with Utari's statement that creating positive habits makes everything you do seem easy and enjoyable, as if it is part of the goal (Kymäläinen, T., Seisto, A., & Malila, 2021). This is supported by opinion E Shaw, at all. that moral education requires knowledge and insight for those being educated (Shaw, E., Walpole, S., McLean, M., Alvarez-Nieto, C., Barna, S., Bazin, K., ... & Woollard, 2021).

4. CONCLUSION

The results of this study are in accordance with the objectives of the study, namely, analyzing the role of teachers and steps (methods) in the education of commendable morals. The role of teachers at State Vocational High School 2 Pacitan in educating students' commendable morals is classified into three roles, namely the role of teachers as facilitators, motivators, and inspirators. The role of teachers as facilitators increases awareness of practicing religion and social awareness, increases knowledge, and develops students' skills. The role of teachers as motivators provides motivation, role models, appreciation, develops awareness, and social relationships, as well as enjoyable learning. The role of teachers is as inspirers of social change agents who inspire the development of students' awareness of humanitarian issues and increase student participation.

Steps in the education of commendable morals of students at State Vocational High School 2 Pacitan using the habitus model. The habitus model is a process of forming dispositions and commendable morals through experience and interaction with the environment. The aspect of disposition formation by developing awareness of values and forming commendable behavioral dispositions, with supportive environmental experiences and interactions. In the aspect of behavior formation, through developing good behavior and good habits through repetition and consistency. The aspect of strengthening the habitus that has been formed with repetition and consistency, finally developing awareness of the importance of good moral habits. The steps of this method are carried out through the stages of 5M: knowing the good, habituating the good, loving the good, desiring the good, and acting the good.

5. ACKNOWLEDGMENTS

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