

THE IMPACT OF AQIDAH AKHLAK LEARNING ACHIEVEMENTS ON STUDENT ETHICAL DEVELOPMENT AT AL-KHAIRIYAH ISLAMIC HIGH SCHOOL, MAMPANG PRAPATAN, JAKARTA.

Saiful Anwar¹; Abdiah Salamah²; Syarifah³; Muwahidah Nurhasanah⁴

Universitas Darussalaam Gontor; STIT Muhammadiyah Tempurrejo Ngawi

Email: ¹saifulanwar@unida.gontor.ac.id; ²abdiahsalamah@unida.gontor.ac.id; ³

syarifah@unida.gontor.ac.id; ⁴muwahidah@stitmuhngawi.ac.id

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Abstract: Ethics or morality plays an important role in everyday life. Family disharmony, weak personality and self-control, unhealthy mental attitudes, disappointment, the influence of social media, and economic pressure can influence low ethics. This research aims to determine the influence of learning outcomes in the Akidah-Akhlak subject on student ethics at MA Al-Khairiyah in Mampang Prapatan, South Jakarta. The quantitative research approach uses survey methods for data collection through questionnaires and documentation. Data analysis includes descriptive analysis, testing analysis prerequisites, and hypothesis testing. The results of the research show that the learning outcomes of the Akhlak creed subject have a significant influence on the formation of student ethics, with a variance of 54.8%. The remaining 45.2% is influenced by other variables not examined in this research. A significance level of 0.000 (<0.05) indicates that there is quite a large influence between learning outcomes and ethical development related to moral belief subjects.

Kata Kunci:

Capaian Pembelajaran, Akidah Akhlaq, Moralitas

Etika atau moralitas memainkan peran penting dalam kehidupan sehari-hari. Rendahnya etika dapat dipengaruhi oleh ketidakharmonisan keluarga, lemahnya kepribadian dan pengendalian diri, sikap mental yang tidak sehat, kekecewaan, pengaruh media sosial, dan tekanan ekonomi. Penelitian ini bertujuan untuk mengetahui pengaruh hasil belajar pada mata pelajaran Akidah-Akhlak terhadap etika siswa di MA Al-Khairiyah di Mampang Prapatan Jakarta Selatan. Pendekatan penelitian yang digunakan adalah kuantitatif, dengan menggunakan metode survei untuk pengumpulan data melalui kuesioner dan dokumentasi. Analisis data meliputi analisis deskriptif, pengujian prasyarat analisis, dan pengujian hipotesis. Hasil penelitian menunjukkan bahwa hasil belajar mata pelajaran akidah Akhlak berpengaruh signifikan terhadap pembentukan etika siswa dengan variansi sebesar 54,8%. Sisanya sebesar 45,2% dipengaruhi oleh variabel lain yang tidak diteliti dalam penelitian ini. Tingkat signifikansi sebesar 0,000 ($< 0,05$) menunjukkan adanya pengaruh yang cukup besar antara hasil belajar terhadap pengembangan etika terkait mata pelajaran akidah moral.

Introduction

Humans are born into the world in a state of purity or fitrah. However, to add color and unique characteristics, the influence of parents, social environment, and natural surroundings is necessary. One of the fundamental needs of humans is Education, which plays a crucial role in shaping and guiding individuals to become quality individuals.¹ The perspective and approach towards Education and the learners are of utmost importance, as they shape their attitudes and behaviors and serve as the foundation for educators to fulfill their roles effectively. In Indonesia, the biggest challenge lies in the realm of morals, ethics, and values, which appear to be increasingly eroding. This issue is further exacerbated by concerns about the younger generation being involved in various morally damaging behaviors, even escalating to violent acts such as street fights that result in fatalities.²

Based on data from the Indonesian Child Protection Commission (KPAI) in 2020, there were 5246 cases involving children in various levels of education, ranging from elementary to high school. The cases affecting children in the education system include student brawls, school violence (bullying), as well as school policies such as school closures, exam prohibitions, student expulsion, school dropout cases, and children being expelled from school.³

In this study, the researcher discovered that one educational institution in Jakarta, namely MA Al-Khairiyah, is experiencing the impact of declining ethics among teenagers. Based on interviews conducted with the school principal of MA Al-Khairiyah, it was found that some students feel sleepy during the learning process due to staying up too late. Certain students, who come from single-parent families or lack full attention from both parents due to their busy work schedules, also face challenges. As a result, when these students need additional attention, they do not receive it from their parents.

The phenomenon of declining morals among the younger generation often becomes a subject of criticism towards educational institutions. This is understandable because education fundamentally has a mission to shape individuals with noble ethics, which is a crucial indicator for the younger generation that should be instilled through the teaching and learning process in classrooms.⁴ In daily life, ethics and morals play a crucial role in behavior. The formation of character in students is the responsibility of teachers to strive for better education. Efforts to instill good morals through the teaching and learning process in schools continue to be developed.⁵

¹ Alifa Nur Madina, "Pengaruh Mata Pelajaran Akidah Akhlak Terhadap Moral Keagamaan Siswa Madrasah Tsanawiyah Negeri 1 Lampung Timur Tahun Pelajaran 2017/2018" (Institut Agama Islam Negeri (IAIN) Metro, 2018).

² Heru Saiful Anwar, "Membangun Karakter Bangsa," *At-Ta'dib* 8, no. 1 (15 Juni 2013), hal. 511.

³ Infografis Data KPAI 2021, <https://www.kpai.go.id/publikasi/infografis/update-data-infografis-kpai-per-31-08-2020>.

⁴ Jito Subianto, "Peran Keluarga, Sekolah, Dan Masyarakat Dalam Pembentukan Karakter Berkualitas," *Edukasia: Jurnal Penelitian Pendidikan Islam* 8, no. 2 (26 September 2013): 333, <https://doi.org/10.21043/edukasia.v8i2.757>.

⁵ Alfian Wahyudi, Khoirul Asfiyik, dan Ika Ratih Sulistiani, "UPAYA PEMBENTUKAN AKHLAK MELALUI PROSES BELAJAR MENGAJAR DI SMK NASIONAL MALANG," *Vicratina: Jurnal Pendidikan Islam* 4, no. 3 (16 Juli 2019): 46.

According to Suprijono, as cited in Thobroni, learning outcomes encompass patterns of behavior, values, understanding, attitudes, appreciation, and skills. The learning outcomes achieved through education enable students to compete in various aspects of community life. According to Syaiful Bahri Djamarah and Aswan Zain, as cited in Supardi, indicators of learning success can be seen from students' level of understanding and their observable behavior. The intended learning outcomes refer to students' achievement of learning outcomes with predetermined criteria or grades.⁶

The learning outcomes represent a procedural measurement that can be applied in various fields, including the realm of education. Another way to understand the outcomes is by demonstrating the influence or properties acquired after engaging in activities or processes that lead to behavioral changes.⁷ Furthermore, the knowledge obtained through learning should be put into practice and utilized to the best of one's ability for personal and societal benefit. Knowledge is fruitless without action. The application and utilization of knowledge should be within the bounds of Allah's pleasure, aimed at developing and preserving Islam and eliminating ignorance, both within oneself and others.⁸

The various types of learning outcomes according to Horward Kingsley are divided into three categories: skills and habits, knowledge and understanding, and attitudes and aspirations. Horward Kingsley's viewpoint indicates the outcomes of change resulting from the learning process. These learning outcomes become ingrained in the students' lives as they have become an integral part of their existence.⁹

Regarding the indicators of learning outcomes, there are two aspects to consider. Firstly, absorption refers to the level of mastery of the subject matter conveyed by the teacher and acquired by the students, both individually and collectively. Secondly, there are changes and achievements in behavior that align with the specified competencies or learning indicators. This entails transitioning from inability to ability and from incompetence to competence.¹⁰

The study of Aqidah Akhlak is one of the subjects in Islamic religious education that encompasses the understanding, education, and internalization of beliefs or convictions in Islam, which are firmly rooted in the hearts and serve as the guiding principles for students' thoughts, words, and actions in all aspects of their daily lives.¹¹

⁶ Agustin Sukses Dakhi, "Peningkatan Hasil Belajar Siswa," *Jurnal Education and Developement* 8, no. 2 (2020): 468.

⁷ Noor Syahid dan Shofwan Al Muzani, "Application of the Comment Poster Method with Media Comics to Increase Student Values of Grade 7 E in Aqidah Akhlak Subjects in Ma'arif 1 Ponorogo Middle School," *Educan: Jurnal Pendidikan Islam* 3, no. 2 (1 Agustus 2019): 146, <https://doi.org/10.21111/educan.v3i2.3584>.

⁸ Syamsirin, "Pendidikan Berbasis Etika Menurut Az-Zarnuji Dalam Prespektif Kitab Ta'lim Al-Muta'allim Tariqa At-Ta'alum," *At-Ta'dib* 5, no. 1 (28 Juni 2010): 65, <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/584>.

⁹ Sulastrri, Imran, dan Arif Firmansyah, "Meningkatkan hasil belajar siswa melalui strategi pembelajaran berbasis masalah pada mata pelajaran IPS di," *Jurnal Kreatif Online* 3, no. 1 (2014): 92.

¹⁰ Aunurrahman, "Belajar dan Pembelajaran", cetakan ke-10, (Bandung:Alfabeta), 2016, 5.

¹¹ Siska Fitri Yanti dan Siska Fitriyanti, "Pengaruh Pembelajaran Aqidah Akhlak Terhadap Perilaku Siswa di Madrasah Aliyah Negeri Kampar Timur," *Jurnal Online Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Riau (JOM FISIP UNRI)* 4, no. 1 (2017): 5.

The Aqidah Akhlak learning process aims to cultivate the inner self of individuals, which can be achieved through practice, encouragement, and suggestion to foster willingness and enjoyment in doing good deeds. Essentially, all religious teachings ultimately lead to essential values, such as character formation, self-purification, moral excellence, and increased devotion to Allah SWT.¹²

The objectives of Aqidah Akhlak learning are to foster and develop the belief system (Aqidah) through the provision, cultivation, and enhancement of knowledge, understanding, experiences, habits, and the students' exposure to Islamic beliefs. This is intended to shape them into continuously growing Muslim individuals with strengthened faith and devotion to Allah SWT. Additionally, it aims to produce a generation with noble character (Akhlakul Karimah) and to steer clear of reprehensible character traits (Akhlakul Mazmumah) as a manifestation of the teachings and values of Islamic Aqidah in their daily lives, both on an individual and societal level. The scope of Aqidah Akhlak covers three aspects: the aspect of Aqidah itself, the aspect of praiseworthy morals, and the aspect of blameworthy morals.¹³

The formation of character involves norms that govern human relationships, both towards the Creator and towards fellow human beings and the surrounding natural environment. Therefore, character also determines the status of individuals in societal life. The essence of Islamic teachings is to perfect the character of human beings, as stated in the following verse of the Quran: "Indeed in the Messenger of Allah, you have a good example to follow for those who hope in Allah and the Last Day and remember Allah much." (Quran, 33:21) This verse explains that the Prophet Muhammad was sent as a role model for his ummah (community) due to his elevated character. He serves as an exemplary figure whom we should emulate in order to possess noble and strong character traits.¹⁴

According to Imam Ghazali, an expert in the field of moral ethics and moral reform, whose teachings are based on the Quran and Sunnah, character is an expression of a consistent state within the soul, from which actions naturally and effortlessly arise without requiring deliberate thought and research. Ghazali's concept of character extends beyond mere superficial theories, encompassing personal virtues, intellectual and individual conduct within society. The dimensions of character, as outlined by Ghazali, include the personal dimension, which relates to one's relationship with oneself and with God; the social dimension, which involves interactions with society,

¹² Abdul Halik/Saira, "Jurnal Peran Manajemen Pembelajaran Akidah Akhlak Dalam Pembentukan Akhlakul Karimah," *Istiqlal: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 2 (2018), <http://jurnal.umpar.ac.id/index.php/istiqlal/article/view/452>.

¹³ Miftahul Jannah, "Peran Pembelajaran Akidah Akhlak Untuk Menanamkan Nilai Pendidikan Karakter Siswa," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4, no. 2 (4 Juli 2020): 242-43, <https://doi.org/10.35931/am.v4i2.326>.

¹⁴ Nurul Alfiah, "Pembentukan Akhlak Remaja Melalui Keluarga Di Desa Hantipan Kecamatan Pulau Hanaut Kabupaten Kotawaringin Timur," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 7, no. 1 (1 Januari 2017), <https://doi.org/10.18592/jt>.

government, and fellow individuals; and the metaphysical dimension, which encompasses matters of faith and fundamental principles.¹⁵

There are several factors that influence the formation of ethics, which include: 1) Instinct, which is the innate tendency that humans possess from birth. 2) Custom or habit, referring to repeated actions and behaviors in the same pattern that become habits. 3) Inheritance, which involves the transfer of certain traits from parents to offspring. The inherent characteristics of children reflect the traits of their parents. 4) Environment or milieu, which encompasses the surroundings and environment of an individual, such as the country, ocean, air, and society.¹⁶

According to Moh. Ardani in his book, there are three indicators of ethics formation: the individual's relationship with Allah, such as through prayer and fasting; the individual's relationship with fellow human beings, such as being kind to parents, teachers, friends, and oneself; and the individual's relationship with the environment, such as maintaining cleanliness and caring for plants and animals.¹⁷

Research Methods

This research was conducted from October 10, 2022, to November 18, 2022, at MA Al-Khairiyah, Mampang Prapatan, South Jakarta. The population and sample of this study consisted of students from Class X of MA Al-Khairiyah. The sampling technique used was quota sampling. Total sampling is a sampling technique where the entire population becomes the sample that is studied or serves as respondents providing information. If the research population is less than 100, it is recommended to use the entire population as the sample of subjects studied or as respondents.¹⁸

The data collection techniques used in this research included the use of questionnaires and documentation. Questionnaires involve providing a set of written questions or statements to respondents to be answered. Documentation refers to recording past events and can be in the form of written notes, pictures, or monumental works by someone. For data analysis, this research utilized descriptive analysis, analysis of prerequisites, and hypothesis testing. Descriptive analysis was used to obtain information about the learning outcomes of the Aqidah Akhlak subject and the behavior of students at MA Al-Khairiyah in each variable. To facilitate the analysis, the researcher used the SPSS program to compute descriptive analysis for each variable.

In this study, the researcher utilized several prerequisite tests, namely the normality test, homogeneity test, and linearity test. The normality test was employed to determine whether the sample data used in the study originated from a normally distributed population or not. If the data follows a normal distribution, parametric

¹⁵ Yoke Suryadarma dan Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (8 Desember 2015), <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/460>.

¹⁶ Mohammad Adnan, "Pola Asuh Orang Tua Dalam Pembentukan Akhlak Anak Dalam Pendidikan Islam," *CENDEKIA: Jurnal Studi Keislaman* 4, no. 1 (2018): 67, <https://doi.org/10.37348/cendekia.v4i1.50>.

¹⁷ Syifa Fauziyah, "Pengaruh Pembelajaran Akidah Akhlak Terhadap Perilaku Siswa Kelas V SDI Darul Mu'minin Ciledug Tangerang" (Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2016), 26.

¹⁸ Sugiyono, "Metode Penelitian Kuantitatif Kualitatif dan R&D", cetakan ke-2 (Bandung: ALFABETA), 2020: 134.

statistical tests can be applied. However, if the data does not exhibit a normal distribution, nonparametric statistical tests are employed. Next, the homogeneity test was conducted to assess whether the objects under investigation possess equal variances. If there are significant differences in variances among the objects, the use of ANOVA test may not be appropriate.

Lastly, the linearity test aimed to ascertain whether there is a significant linear relationship between two variables in the study. A good correlation would indicate a linear relationship between the predictor or independent variable (X), which is the moral education variable, and the dependent variable (Y), which is the ethics formation variable.¹⁹ In this study, the researcher performed these prerequisite tests to ensure the validity and suitability of the data before proceeding to further statistical analysis.

The hypothesis testing used in this study is simple linear regression analysis, aimed at determining the influence of Aqidah Akhlak learning outcomes on student's ethics formation. The researcher utilized simple linear regression analysis to test the hypothesis in this study. Simple linear regression is a tool used to predict future demand based on past data or to assess the impact of one independent variable on one dependent variable. In this study, the researcher employed simple linear regression analysis to examine the hypothesis. This test allows the researcher to evaluate whether there is a linear relationship between the Aqidah Akhlak learning outcomes as the independent variable and the student's ethics formation as the dependent variable. Therefore, simple linear regression is utilized as a statistical tool in this study to examine the relationship between these variables.²⁰

Results and Discussion

Research Findings

During the data collection, it was found that the learning outcomes for the Aqidah Akhlak subject and ethics formation had a range of values between 70 and 85. The mean value of the students' learning outcomes was 78.35, with a variance of 11 and a standard deviation of 3. Meanwhile, the mean value of ethics formation was 76.10, with a variance of 14 and a standard deviation of 4. Based on this data, it can be concluded that in terms of categorizing the students' Aqidah Akhlak learning outcomes, there were 6 students with high learning outcomes, 56 students with moderate learning outcomes, and 9 students with low learning outcomes. From this data, it can also be inferred that the categorization of students' ethics formation includes 5 students in the high category, 39 students in the moderate category, and 27 students in the low category.

Category	Criteria	Frequency	Percentage
High	≥ 82	6	8%

¹⁹. Sofiyani Siregar, "Statistik Parametrik Untuk Penelitian Kuantitatif: Dilengkapi Dengan Perhitungan Manual dan Aplikasi SPSS Versi 17", Cetakan ke-3, (Jakarta, PT. Bumi Aksara), 2020: 153.

²⁰. Sofiyani Siregar, "Statistik Parametrik Untuk Penelitian Kuantitatif: Dilengkapi dengan Perhitungan Manual dan Aplikasi SPSS Versi 17", cetakan ke-3, (Jakarta: Bumi Aksara), 2020: 379.

Moderate	75 - 82	56	79%
Low	≤ 75	9	13%
TOTAL		71	100%

Tabel 1. Clarification of Learning Outcome Categorization.

Category	Criteria	Frequency	Percentage
High	≥ 82	5	7%
Moderate	75 - 82	39	55%
Low	≤ 75	27	38%
TOTAL		71	100%

Tabel 2. Clarification of Ethics Formation Categorization.

Based on the normality test analysis, a significance value of $0.180 > 0.05$ was found. This indicates that the residuals of both variables have a normal distribution. Furthermore, based on the homogeneity test results, a significance value of $0.928 > 0.05$ was obtained. Therefore, it can be concluded that the ethics formation scores and learning outcome values have a homogeneous spread.

Based on the linearity test results, it can be concluded that the variables of learning outcomes in the subject of Aqidah Akhlak and student ethical formation have a significant relationship. This is indicated by the Deviation from Linearity value of $0.341 > 0.05$. In other words, there is a linear relationship between the two variables. To determine the influence of Aqidah Akhlak learning outcomes on student ethical formation, the relationship between them needs to be examined. The correlation test results show a positive relationship between Aqidah Akhlak learning outcomes and student ethical formation, with a Pearson correlation value of 0.648 or 64.8%. This means that the better the level of Aqidah Akhlak learning outcomes, the better the student's ethical formation.

The Coefficient of Determination test results show an R Square value of 0.548. This value indicates that the influence of Aqidah Akhlak learning outcomes on student ethical formation is 54.8%, while 45.2% is influenced by other unexamined variables. In the hypothesis test, the calculated t-value is $3.069 >$ the tabulated t-value of 1.666, and the significance value of the learning outcomes is $0.000 < 0.05$. Therefore, H_0 (null hypothesis) and H_a (alternative hypothesis) are accepted. This means that Aqidah Akhlak learning outcomes have a positive and significant partial effect on student ethical formation in MA Al-Khairiyah, Mampang Prapatan, South Jakarta. The higher the Aqidah Akhlak learning outcomes, the higher the student's ethical formation in MA Al-Khairiyah, Mampang Prapatan, South Jakarta.

Research Discussion

Based on the research calculations, the learning outcomes data in the subject of Aqidah Akhlak for class X at MA Al-Khairiyah, Mampang Prapatan, can be categorized into three levels: high, moderate, and low. There are 6 students in the high category, accounting for 8% of the total, 56 students in the moderate category, accounting for 79%, and 9 students in the low category, accounting for 13%. From this data, it can be concluded that the learning outcomes of class X students at MA Al-Khairiyah, Mampang Prapatan, South Jakarta, fall into the moderate category.

Regarding the distribution of questionnaires on student ethical formation for class X at MA Al-Khairiyah, South Jakarta, it can also be categorized into three levels: high, moderate, and low. There are 5 students in the high category, accounting for 7% of the total, 39 students in the moderate category, accounting for 55%, and 27 students in the low category, accounting for 38%. From this data, it can be inferred that the ethical formation of class X students at MA Al-Khairiyah, Mampang Prapatan, South Jakarta, falls into the moderate category.

This is in accordance with Sprijono's perspective in Thibroni, stating that learning outcomes encompass patterns of behavior, values, attitudes, appreciation, and skills. Through education, students' learning outcomes enable them to compete in various activities in society. According to the theory of Syaiful Bahri Djamarah and Asmawan Zain, indicators of learning success can be observed through students' abilities and visible behaviors.²¹ Although the Aqidah Akhlak subject is not the sole determinant in shaping a child's character and personality, it substantially contributes to motivating children to practice religious values (tauhid) and akhlakul karimah (good moral character) in their daily lives. Teachers of Aqidah Akhlak play a crucial role in achieving this goal by guiding, supervising, and directing students to develop positive traits and character.

The cultivation of moral character in students should be provided continuously so that they can emulate the noble character exemplified by Prophet Muhammad (peace be upon him) and stay away from negative traits that should be avoided. Islamic religious teachers should be capable of guiding students' moral character development, enabling them to consistently uphold good moral values. The subject of Aqidah Akhlak plays a crucial role in fostering students' moral development, both on an individual and social level. It is a branch of knowledge that teaches moral values in accordance with Islamic principles, encompassing beliefs in Allah and proper conduct in social interactions.²²

In Islam, the role and responsibility of teachers or educators are crucial in educating teenagers to have good moral character. For example, the Prophet Muhammad (peace be upon him) was an educator who shaped the moral character of the Muslim community to become knowledgeable, faithful, righteous, and pious

²¹ Agustin Sukses Dakhi, "Peningkatan Hasil Belajar Siswa," *JURNAL EDUCATION AND DEVELOPMENT* 8, no. 2 (7 Mei 2020): 468–468.

²² Riyo Asmin Syaifin, "Peranan Guru Akidah Akhlak Terhadap Pembentukan Akhlak Peserta Didik di Madrasah Aliyah DDI At-Taufiq Padaelo Kabupaten Barru," *Jurnal Al-Qayyimah* 5, no. 1 (2022): 68–69.

individuals. Thus, he serves as a good example for us to follow, so that we can become individuals with noble character and strong moral values. This is in accordance with the words of Allah SWT: "Indeed, in the Messenger of Allah (Rasulullah Saw), you have a good example to follow for whoever hopes in Allah and the Last Day and remembers Allah frequently."

Good moral character can create a peaceful and civilized life. Character also plays a crucial role in determining the progress or decline, even the rise and fall, of a nation. History has taught us that no nation has ever fallen solely due to an intellectual crisis. Instead, the collapse of a nation is often caused by a moral crisis that precedes other crises. Noble character is desired by everyone, but it cannot be created instantly; it requires genuine stages of cultivation.²³

From the obtained data, it is evident that the higher the students' moral character, the better their achievements in learning Aqidah Akhlak. However, it is important to note that students' moral character is not solely influenced by their academic performance. Instead, good moral character can be acquired through proper nurturing, guidance, and supervision from an early age, and by implementing it in everyday life.

Conclusion

Based on the above research, it can be concluded that there is a significant influence of learning outcomes in the subject of Aqidah Akhlak on the formation of students' ethics, with an influence rate of 54.8%, while 45.2% is influenced by other unexamined variables in this study. With a significance level of $0.000 < 0.05$, it indicates the influence of learning outcomes in the subject of Aqidah Akhlak on ethical formation. From the calculations conducted by the researcher, the obtained t-value is $3.069 >$ the critical t-value of 1.666, thus rejecting the null hypothesis (H_0) and accepting the alternative hypothesis (H_a).

In conclusion, it is of utmost importance to earnestly build ethics and manners while studying Aqidah Akhlak and to emulate the exemplary character of Prophet Muhammad (peace be upon him). The development of ethics and adab (good manners) is essential not only for personal growth but also for creating a harmonious and virtuous society. By embodying the teachings and values of Aqidah Akhlak in our daily lives, we can contribute to fostering a culture of respect, compassion, and moral integrity.

The Prophet Muhammad Saw serves as a timeless role model, demonstrating the highest standards of ethics and moral conduct. His teachings and actions are a source of guidance for us to shape our character and cultivate noble qualities. By emulating his exemplary character, we can strive towards becoming individuals who embody the values of kindness, honesty, empathy, and righteousness. Therefore, let us be dedicated

²³ Lathifatul Izzah dan M Hanip, "Implementasi Pendidikan Akhlak dalam Pembentukan Akhlak Keseharian Santri Sunan Gunung Jati Gesing Kismantoro Wonogiri Jawa Tengah," *LITERASI* 9, no. 1 (2018): 64.

in our pursuit of learning Aqidah Akhlak and applying its teachings in our interactions with others. Through our sincere efforts and commitment, we can make a positive impact on ourselves and society, fostering a world that is guided by ethical principles and adorned with virtuous behavior. May our journey in developing ethics and manners be a means of seeking closeness to Allah and a source of inspiration for others to follow.

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