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The Relationship between *Akidah Akhlak* Learning and Student's Behaviour and Character at Madrasah Aliyah Baiturrahim Jayapura

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Abstract: Islamic Education emphasizes the formation of faith and morality; however, differences in students' behaviour and character remain evident despite the implementation of *Akidah akhlak* learning programs at Madrasah Aliyah Baiturrahim, Jayapura. This study aimed to examine the implementation of *Akidah akhlak* learning and analyze its relationship with students' behaviour and character. The research employed a quantitative descriptive and inferential approach. The population consisted of 39 students, while 17 twelfth-grade Science students were selected as the sample through purposive and total sampling techniques. Data were collected using a five-point Likert-scale questionnaire and analyzed through descriptive statistics, validity and reliability tests, the Shapiro–Wilk normality test, linearity test, Pearson correlation, and simple linear regression. The findings indicate that the implementation of *Akidah akhlak* learning was rated as very good (mean = 51), while students' behaviour (mean = 79) and character (mean = 77) were categorized as good. However, hypothesis testing revealed positive but statistically non-significant relationships between *Akidah akhlak* learning and students' behaviour ($r = 0.361$; $p = 0.154$; $R^2 = 0.131$) and character ($r = 0.416$; $p = 0.097$; $R^2 = 0.173$). The remaining variation may be associated with other factors that were not examined in this study, including family environment, peer relationships, and social media exposure.

Kata kunci:
Pembelajaran Akidah Akhlak, Pendidikan Islam, Regresi Linear Sederhana, Perilaku Siswa, Karakter Siswa

Abstrak: *Pendidikan Islam menekankan pembentukan akidah dan akhlak sebagai tujuan utama pendidikan. Namun, perbedaan perilaku dan karakter peserta didik masih ditemukan meskipun pembelajaran Akidah Akhlak telah dilaksanakan di Madrasah Aliyah Baiturrahim Kota Jayapura. Penelitian ini bertujuan untuk meninjau pelaksanaan pembelajaran Akidah Akhlak serta menganalisis hubungannya dengan perilaku dan karakter peserta didik. Penelitian menggunakan pendekatan kuantitatif deskriptif dan inferensial. Populasi penelitian berjumlah 39 peserta didik, sedangkan sampel terdiri atas 17 peserta didik kelas XII IPA yang dipilih melalui Teknik purposive dan total sampling. Data dikumpulkan menggunakan kuesioner skala Likert lima poin, kemudian dianalisis dengan statistik deskriptif, uji validitas, uji reliabilitas, uji normalitas Shapiro-Wilk, uji linearitas, korelasi Pearson, dan regresi linier sederhana. Hasil*

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penelitian menunjukkan bahwa pembelajaran Akidah Akhlak berada pada kategori sangat baik (mean = 51), sedangkan perilaku (mean = 79) dan karakter peserta didik (mean = 77) berada pada kategori baik. Meskipun demikian, hasil uji hipotesis menunjukkan adanya hubungan positif tetapi tidak signifikan secara statistik antara pembelajaran Akidah Akhlak dengan perilaku peserta didik (r = 0,361; p = 0,154; R^2 = 0,131) dan karakter peserta didik (r = 0,416; p = 0,097; R^2 = 0,173). Variasi yang tersisa dapat berkaitan dengan faktor lain yang tidak diteliti dalam penelitian ini, termasuk lingkungan keluarga, hubungan dengan teman sebaya, dan paparan media sosial.

INTRODUCTION

Education plays a fundamental role in developing individuals who possess intellectual competence, moral integrity, social responsibility, and spiritual maturity. In Indonesia, Law No. 20 of 2003 on the National Education System emphasizes that education is a deliberate and systematic process designed to develop students' religious values, self-control, personality, intelligence, noble character, and life skills (Republik of Indonesia, 2003). This perspective aligns with the educational philosophy of Ki Hajar Dewantara, who regarded education as a process of forming complete human beings (Apriansyah & Wanto, 2022), as well as John Dewey, who emphasized meaningful learning experiences as the foundation of individual growth (Dewey, 1938). Similarly, Paulo Freire viewed education as a process that enables learners to develop critical awareness and actively participate in improving society (Freire, 2001). These perspectives collectively highlight that education should promote not only academic achievement but also moral and character development.

The objectives of Islamic education are closely aligned with these educational principles, placing the cultivation of faith (akidah) and noble character (akhlak) at the center of the learning process. Islamic teachings emphasize that the Prophet Muhammad (peace be upon him) was sent to perfect noble character, indicating that moral development constitutes one of the primary goals of Islamic education. Al-Ghazali further explains that *akhlak* is a deeply rooted disposition within the human soul that naturally gives rise to actions without prolonged deliberation (Ghazali, 2021). Consequently, *akhlak* is regarded as the practical manifestation of one's *akidah*, where sound faith is reflected in ethical behaviour toward both God and fellow human beings. Accordingly, *akidah akhlak* learning is intended not only to improve students' understanding of Islamic teachings but also to internalize values such as honesty, discipline, responsibility, and respect so that they become part of students' daily behaviour and character (Siregar & Iskandar, 2025).

From the perspective of educational psychology, behavioural change can also be explained through Skinner's behaviourist theory, which argues that behaviour develops through interactions between individuals and their environment and is strengthened by reinforcement (Skinner, 1938). Learning experiences that consistently reinforce desirable values are therefore expected to encourage lasting behavioural changes. Within Islamic education, this theoretical perspective supports the assumption that well-

designed *akidah akhlak* learning contributes to the formation of both observable behaviour and enduring character through continuous learning, habituation, and moral exemplification.

The urgency of strengthening *akidah akhlak* learning is underscored by case studies documenting persistent gaps between religious instruction and students' everyday conduct across various Islamic educational settings. Several previous studies have reported positive associations between *akidah akhlak* learning and students' moral development. Ainayah found that *akidah akhlak* learning positively influenced students' social behaviour in an Islamic elementary school (Ainayah, 2021). Likewise, Hori concluded that structured and consistent *akidah akhlak* instruction contributed to students' personality development (Hori et al., 2024), while Murdidarwani demonstrated its positive influence on students' responsibility (Murdidarwani et al., 2022). These findings indicate that *akidah akhlak* learning has significant potential to strengthen students' moral values and encourage positive behavioural development within Islamic educational institutions.

Despite these findings, several limitations remain. Most previous studies were conducted at the Madrasah Ibtidaiyah and Madrasah Tsanawiyah levels, whereas empirical evidence from Madrasah Aliyah remains limited. Furthermore, earlier research generally examined either students' behaviour or character separately, without simultaneously investigating both variables within a single analytical framework. Previous studies also predominantly focused on learning implementation or descriptive educational outcomes rather than statistically examining the influence of *akidah akhlak* learning through quantitative analysis. In addition, research conducted in the socio-cultural context of Papua, where Islamic educational institutions operate within a Muslim-minority environment, is still scarce. Consequently, the relationship between *akidah akhlak* learning at the senior secondary level particularly in different regional contexts, remains insufficiently understood.

These research gaps became evident during preliminary observations conducted at Madrasah Aliyah Baiturrahim in Jayapura. Although *akidah akhlak* learning has been implemented systematically according to the curriculum within a religious school environment, noticeable differences were found in students' behaviour and character across grade levels. While some students consistently demonstrated discipline, responsibility, and respectful attitudes that reflected Islamic values, others continued to exhibit behaviours that were inconsistent with the intended learning outcomes. These empirical findings indicate that the implementation of *akidah akhlak* learning does not necessarily produce uniform behavioural and character development among students, suggesting the possible influence of additional factors beyond classroom instruction.

This study makes three primary contributions. First, it simultaneously examines students' behaviour and students' character as two distinct dependent variables within one quantitative research framework. Second, it investigates *akidah akhlak* learning at the Madrasah Aliyah level in Jayapura, Papua, a geographical and educational context that has received limited attention in previous Islamic education research. Third, this study provides empirical evidence regarding the relationship between *akidah akhlak* learning

and students' behaviour and character, thereby contributing to a broader understanding of whether classroom-based Islamic learning alone is sufficient to foster moral development or whether external factors, such as family, peers, and the social environment, also play substantial roles.

This study is guided by two complementary theoretical perspectives that together form its analytical framework. Al-Ghazali's conception of *akhlak* as a deeply rooted disposition of the soul (Al-Ghazali, 2021) provides the normative foundation for understanding *akidah akhlak* learning as a process of internalizing faith into consistent moral character, while Skinner's behaviourist theory (Skinner, 1938) explains how such internalization is strengthened through repeated learning experiences and reinforcement from the surrounding environment. Together, these perspectives are used in the Discussion section to interpret the extent to which *akidah akhlak* learning translates into observable behaviour and enduring character.

Accordingly, this study aims to examine the implementation of *akidah akhlak* learning at Madrasah Aliyah Baiturrahim, Jayapura, and to analyze its relationship with students' behaviour and character. The findings are expected to enrich the literature on Islamic education, particularly regarding the role of *akidah akhlak* learning in fostering students' moral development, while providing practical recommendations for teachers and educational institutions to strengthen character education through comprehensive collaboration between schools, families, and the wider community.

METHOD

This study employed a quantitative research design involving descriptive and inferential statistical analyses (Creswell & Creswell, 2023; Sugiyono, 2018). The descriptive analysis was conducted to describe the implementation of *akidah akhlak* learning as well as the condition of students' behaviour and character, while the inferential analysis was used to examine the relationship between *akidah akhlak* learning and the two dependent variables through hypothesis testing.

The research was conducted at Madrasah Aliyah Baiturrahim, Jayapura, Indonesia, during the even semester of the 2025/2026 academic year. The study involved all 39 students enrolled at the madrasah as the population, consisting of 6 students in Grade X, 16 students in Grade XI, and 17 students in Grade XII. The sample consisted of all 17 Grade XII Science students, selected through purposive sampling, followed by total sampling within the selected class because the number of students was relatively small and met the research criteria (Sugiyono, 2018). Grade XII Science students were selected because they had received *akidah akhlak* instruction for a longer period than students in the lower grades and were considered to have reached a relatively more mature stage of moral development. This enabled them to better understand, internalize, and apply the values taught in *akidah akhlak* learning. In addition, Grade XII students exhibited greater variation in behaviour and character, making them an appropriate group for examining the relationship between *akidah akhlak* learning and student's behaviour and character. However, because this study involved only one class consisting of 17 students, the

findings reflect only the characteristics of the selected sample and cannot be generalized to represent all students at the school.

The independent variable (X) was *akidah akhlak* learning, which was operationalized through four indicators: lesson planning, learning implementation, teaching methods and strategies, and the internalization of faith and moral values during classroom instruction. The dependent variables consisted of two components. Student behaviour (Y_1) referred to observable attitudes and actions in everyday school life, including ethical interaction with teachers and peers, compliance with school regulations, adherence to religious norms, and responsibility in completing academic duties. Student character (Y_2) referred to consistently internalized moral values, including honesty, responsibility, religiosity, and consistency in practicing noble moral values.

Data were collected through a five-point Likert-scale questionnaire administered to students as the primary respondents. Documentation, including the madrasah profile and student records, was used to support the research findings, while information obtained from the *akidah akhlak* teacher complemented the description of the learning implementation. Prior to data collection, the research instrument was tested for validity using the Pearson Product Moment correlation and for reliability using Cronbach's Alpha coefficient to ensure that the questionnaire was appropriate for measuring the research variables (Tugiman et al., 2022).

Before data collection, permission to conduct the research was obtained from the school. Participants were informed about the purpose and procedures of the study, participation was voluntary, and the confidentiality and anonymity of respondents were maintained throughout the research process. The collected data were used solely for academic purposes.

Data were analyzed in two stages. First, descriptive statistics were used to summarize the characteristics of each variable through frequency distributions, mean scores, standard deviations, and score categorizations (Sugiyono, 2018). The questionnaire consisted of 12 items measuring *akidah akhlak* learning (X), 20 items measuring student behaviour (Y_1), and 20 items measuring student character (Y_2), all rated on a five-point Likert scale.

The *akidah akhlak* learning instrument comprised four indicators: the clarity and relevance of learning objectives and materials, teaching methods and student participation, teachers' role modeling of moral values, and teachers' guidance and feedback on students' attitudes and behaviour. The student behaviour instrument comprised four indicators: social interaction and cooperation (ukhuwah and musawah), discipline and compliance with school rules (syaja'ah), self-control and positive conduct (iffah and tawasuth), and responsibility in learning activities. The student character instrument comprised four indicators: wisdom and honesty (hikmah), justice and responsibility ('adalah), religious commitment and self-discipline (hubbud dunya), and humility and freedom from envy (hasad, ujub, and takabbur).

The score ranges were 12-60 for *akidah akhlak* learning and 20-100 for both student behaviour and character. Validity testing retained 7 valid items for *akidah akhlak* learning, 8 valid items for student behaviour, and 11 valid items for student character.

Items were retained when their Pearson correlation coefficients met the established validity criterion. Reliability testing yielded Cronbach's Alpha coefficients of 0.753, 0.882, and 0.857, respectively, indicating acceptable to high internal consistency.

Second, inferential statistical analysis was performed after satisfying the classical assumption tests. Data normality was examined using the Shapiro–Wilk test, while linearity was assessed through the Analysis of Variance (ANOVA) Deviation from Linearity test. Pearson Product Moment correlation analysis was then employed to determine the strength and direction of the relationship between *akidah akhlak* learning and each dependent variable (Hermawan & Hariyanto, 2022). Furthermore, simple linear regression analysis was used to estimate the statistical association between *akidah akhlak* learning and students' behaviour and character (Ganesha, 2019). All statistical analyses were performed using IBM SPSS Statistics, with a significance level of 0.05 adopted for hypothesis testing.

RESULT AND DISCUSSION

Result

This section presents the descriptive statistics of the research variables, the results of the classical assumption tests, and the hypothesis testing using Pearson Product Moment correlation and simple linear regression.

Descriptive analysis showed that *akidah akhlak* learning (X) obtained a mean score of 51, placing it in the Very Good category. Student behaviour (Y_1) obtained a mean score of 79, while student character (Y_2) obtained a mean score of 77, both categorized as Good. The standard deviations indicated a moderate variation in respondents' responses.

The Very Good category of *akidah akhlak* learning indicates that its implementation was generally well conducted through lesson planning, classroom instruction, moral exemplification, and the habituation of Islamic values. This finding is consistent with Siregar & Iskandar (2025) ,who emphasize that *akidah akhlak* learning should integrate cognitive, affective, and psychomotor aspects so that Islamic values are not only understood but also internalized and reflected in students' daily lives. Therefore, the descriptive finding suggests that the implementation of *akidah akhlak* learning in this study was in accordance with the expected objectives of Islamic moral education.

The *akidah akhlak* learning questionnaire consisted of 12 items measuring four indicators: the clarity and relevance of learning objectives and materials, teaching methods and student participation, teachers' role modeling of moral values, and teachers' guidance and feedback on students' attitudes and behaviour. The student behaviour questionnaire consisted of 20 items measuring four indicators: social interaction and cooperation, discipline and compliance with school rules, self-control and positive conduct, and responsibility in learning activities. The student character questionnaire also consisted of 20 items measuring four indicators: wisdom and honesty, justice and responsibility, religious commitment and self-discipline, and humility and freedom from envy. All items were rated on a five-point Likert scale, with score ranges of 12-60 for *akidah akhlak* learning and 20-100 for both student behaviour and student character.

Validity testing consisted of 7 valid items for *akidah akhlak* learning, 8 valid items for student behaviour, and 11 valid items for student character. Reliability testing yielded Cronbach's Alpha coefficients of 0.753, 0.882, and 0.857, for *akidah akhlak* learning, student behaviour, and student character, respectively, indicating good to high internal consistency. The descriptive statistics are presented below

Table 1.
Descriptive Statistics of the Research Variables

Variable	Mean	SD	Category
Akidah akhlak Learning (X)	51	4.36	Very Good
Student Behaviour (Y_1)	79	6.45	Good
Student Character (Y_2)	77	7.42	Good

The Good category of student behaviour is consistent with Skinner's behaviourist theory, which explains that behaviour is shaped through continuous interaction with environmental stimuli and reinforcement (Skinner, 1938). In the school context, repeated guidance, habituation, and reinforcement may strengthen positive behavioural responses. Meanwhile, the good category of student character is consistent with the perspectives of Zubaedi and Suyadi, who emphasize that character formation is a continuous process involving habituation and interaction across various educational environments (Sulaiman & Nurisman, 2022; Zubaedi, 2015). Thus, the descriptive results indicate that students generally demonstrated positive behaviour and character, although their development cannot be attributed solely to classroom learning.

Prior to hypothesis testing, the data were examined using the classical assumption tests. The Shapiro-Wilk test showed that the data were normally distributed, while the ANOVA Deviation from Linearity test confirmed that the relationships between the independent variable and both dependent variables were linear. Therefore, the data fulfilled the assumptions required for Pearson correlation and simple linear regression analyses. The results are summarized below

Table 2.
Results of the Classical Assumption Tests

Test	Statistic	Sig.	Conclusion
Shapiro–Wilk (X)	0.980	0.960	Normal
Shapiro–Wilk (Y_1)	0.965	0.732	Normal
Shapiro–Wilk (Residual $X \rightarrow Y_2$)	0.915	0.124	Normal
Linearity ($X \rightarrow Y_1$)	-	0.101	Linear
Linearity ($X \rightarrow Y_2$)	-	0.109	Linear

Pearson Product Moment correlation and simple linear regression were subsequently conducted to test the proposed hypotheses. For the relationship between *akidah akhlak* learning and student behaviour (Y_1), the Pearson correlation coefficient was r = 0.361 with a significance value of 0.154, while the coefficient of determination (R^2) was 0.131. Student behaviour (Y_1) was measured using an initially developed 20

item questionnaires covering four indicators: social interaction and cooperation, discipline and compliance with school rules, self-control and positive conduct, and responsibility in learning activities. After validity testing, 8 valid items were retained, with a Cronbach's Alpha coefficient of 0.882, indicating high reliability.

The regression equation was $\hat{Y}_1 = 11.576 + 0.573X$, indicating that *akidah akhlak* learning explained 13.1% of the variance in student behaviour. Because the significance value exceeded 0.05, the first hypothesis was not supported.

The positive but non-significant relationship can be interpreted through Skinner's behaviourist theory, which explains that behaviour is shaped through continuous interaction with environmental stimuli and reinforcement (Skinner, 1938). *Akidah akhlak* learning provides one source of moral guidance and reinforcement, but students may also encounter behavioural influences from other environments. Therefore, the positive correlation found in this study is theoretically consistent with the role of learning and reinforcement in behavioural development. However, the non-significant result indicates that *akidah akhlak* learning alone was insufficient to explain variations in students' behaviour in this sample. The R^2 value of 0.131 further indicates that the learning variable explained 13.1% of the variation in student behaviour. The results are presented below.

Table 3.
Correlation and Regression Results for *Akidah Akhlak* Learning and Student Behaviour

Statistic	Value
Pearson Correlation (r)	0.361
Significance	0.154
R^2	0.131
Regression Equation	$\hat{Y}_1 = 11.576 + 0.573X$
ANOVA (F / Sig.)	2.254 / 0.154
Conclusion	No significant relationship

For student character (Y_2), Pearson correlation analysis produced r = 0.416 with a significance value of 0.097, while the coefficient of determination (R^2) was 0.173. Student character (Y_2) was measured using an initially developed 20 item questionnaire covering four indicators: wisdom and honesty, justice and responsibility, religious commitment and self-discipline, and humility and freedom from envy. After validity testing, 11 valid items were retained, with a Cronbach's Alpha coefficient of 0.857, indicating high reliability.

The regression equation was $\hat{Y}_2 = 17.307 + 0.762X$, indicating that *akidah akhlak* learning explained 17.3% of the variance in student character. Since the significance value was greater than 0.05, the second hypothesis was also not supported.

The positive but non-significant relationship between *akidah akhlak* learning and student character is consistent with the perspectives of Zubaedi and Suyadi, who explain that character formation is a continuous process developed through habituation and interaction within various educational environments (Sulaiman & Nurisman, 2022;

Zubaedi, 2015). Therefore, although the positive correlation suggests that better *akidah akhlak* learning tends to be associated with better student character, the non-significant result indicates that classroom learning alone cannot sufficiently explain differences in students' character. The R^2 value of 0.173 indicates that *akidah akhlak* learning explained 17.3% of the variation in student character in this sample. The results are summarized in Table 4.

Table 4.
Correlation and Regression Results for *Akidah akhlak* Learning and Student Character

Statistic	Value
Pearson Correlation (r)	0.416
Significance	0.097
R^2	0.173
Regression Equation	$\hat{Y}_2 = 17.307 + 0.762X$
ANOVA (F / Sig.)	3.135 / 0.097
Conclusion	No significant relationship

Discussion

The findings indicate that the implementation of *akidah akhlak* learning at Madrasah Aliyah Baiturrahim was categorized as very good. This finding suggests that the learning process has been systematically conducted through lesson planning, classroom instruction, discussion, questioning, moral exemplification, and the habituation of Islamic values. Such implementation is consistent with the objectives of Islamic education, which emphasize not only the acquisition of religious knowledge but also the cultivation of faith and moral character. As argued by Siregar and Iskandar, *akidah akhlak* learning should integrate cognitive, affective, and psychomotor domains so that Islamic values are internalized and reflected in students' daily lives (Siregar & Iskandar, 2025). Therefore, the descriptive findings indicate that the learning process at the madrasah has fulfilled the expected instructional standards for Islamic moral education. This is consistent with Al-Ghazali's view that *akhlak* is a disposition cultivated through sustained habituation rather than isolated instruction (Faza, 2021), and it parallels international evidence suggesting that religious education contributes to the internalization of moral consciousness among students (Manea, 2014).

The second objective of this study was to examine the relationship between *akidah akhlak* learning and students' behaviour. Although Pearson correlation analysis revealed a positive relationship, the relationship was not statistically significant. The coefficient of determination ($R^2 = 0.131$) indicates that *akidah akhlak* learning explained only 13.1% of the variation in students' behaviour, while the remaining variation was associated with other factors not examined in this study. This finding suggests that behavioural development cannot be attributed solely to classroom learning. From the

perspective of Skinner's behaviourist theory, behaviour is shaped through continuous reinforcement and repeated interaction with the surrounding environment (Skinner, 1938). Consequently, learning experiences provided in the classroom are only one of several possible sources of behavioural reinforcement. Factors such as family upbringing, peer relationships, school culture, and social interactions outside the classroom may be relevant, but these factors were not measured in the present study. The findings therefore suggest that moral education may require consistent reinforcement across multiple educational environments rather than relying exclusively on formal classroom instruction.

A similar pattern emerged regarding students' character. Although *akidah akhlak* learning demonstrated a positive relationship with character, the relationship was not statistically significant. The coefficient of determination ($R^2 = 0.173$) indicates that only 17.3% of the variation in students' character was explained by the learning variable. This result is understandable because character represents internalized moral values that are formed gradually through continuous experience and long-term habituation. Unlike behaviour, which may change according to particular situations, character reflects relatively stable personal values developed through sustained interaction among family, school, and community environments. This interpretation is consistent with the perspectives of Zubaedi and Suyadi, who emphasize that character formation is a continuous educational process involving multiple social contexts (Sulaiman & Nurisman, 2022; Zubaedi, 2015). Accordingly, the findings indicate a positive association between *akidah akhlak* learning and students' character, but the non-significant result indicates that classroom learning alone cannot sufficiently explain differences in students' character.

The present findings both support and differ from previous studies. Hori et al and Murdidarwani et al reported that structured *akidah akhlak* learning was associated with positive development in students' responsibility and character development through continuous moral guidance and habituation (Hori et al., 2024; Murdidarwani et al., 2022). Likewise, Ainayah found a significant positive relationship between *akidah akhlak* learning and students' social behaviour (Ainayah, 2021). In contrast, the present study found positive relationships that did not reach statistical significance. These differences may be explained by variations in educational level, participant characteristics, and research context. Previous studies were generally conducted at the Madrasah Ibtidaiyah or Madrasah Tsanawiyah levels, whereas this study involved Grade XII students of Madrasah Aliyah. Students at this educational level may have experienced longer exposure to various external influences, such as family, peer, and community environments, which were not examined in this study but may contribute to behavioural and character development. Furthermore, this research was conducted in Jayapura, Papua, a context that has received limited attention in previous Islamic education studies. These contextual differences suggest that the relationship between *akidah akhlak* learning and student development may vary across educational settings and socio-cultural environments.

The absence of a statistically significant relationship should not be interpreted as evidence that *akidah akhlak* learning has no role in students' moral development. Instead, the findings indicate that moral education is a multidimensional process involving interactions among formal education, family education, peer influence, and the wider social environment. Although the implementation of *akidah akhlak* learning was categorized as very good, classroom instruction alone was insufficient to explain most variations in students' behaviour and character. This interpretation is supported by the relatively small coefficients of determination and highlights the importance of considering external factors in future research on Islamic moral education.

The principal contribution of this study lies in examining students' behaviour and students' character simultaneously as two distinct educational outcomes within a single quantitative framework. Unlike many previous studies that focused on only one outcome variable or emphasized learning implementation, this research demonstrates that behaviour and character show different strengths of association with classroom-based *akidah akhlak* learning, despite both relationships being positive. In addition, this study contributes empirical evidence from Madrasah Aliyah Baiturrahim in Jayapura, Papua, where research on Islamic education remains relatively limited. These findings extend previous research by suggesting that *akidah akhlak* learning should not be viewed as the sole factor associated with students' moral development. Rather, it should be understood as one component within a broader educational context, where various factors, including school environment, family backgrounds, peer interactions, religious communities, and social surroundings, may also be relevant. This broader perspective contributes to the development of Islamic education by emphasizing that sustainable moral and character formation may require support and collaboration from various educational stakeholders, while further research is needed to examine these external factors more comprehensively.

CONCLUSION

This study concludes that *akidah akhlak* learning at Madrasah Aliyah Baiturrahim was implemented effectively and showed a positive but statistically non-significant relationship with students' behaviour and character. The findings indicate that classroom-based *akidah akhlak* learning alone is insufficient to explain students' moral development. Because the study involved 17 students from one class, the findings should not be generalized to all students at the school. Therefore, *akidah akhlak* learning should be understood as one important component within a comprehensive character education process rather than as the sole determinant of students' moral outcomes.

The findings have practical implications for Islamic education by emphasizing the importance of strengthening collaboration between schools, families, and religious communities to reinforce the values taught in the classroom. *Akidah akhlak* teachers are encouraged to employ more interactive and reflective learning strategies that promote value internalization through meaningful learning experiences. Future studies are recommended to involve larger samples from different educational settings and incorporate additional variables, such as parenting style, peer influence, school climate,

and digital media exposure, in order to develop a more comprehensive understanding of the factors associated with students' behaviour and character.

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