

The Influence Of Aqidah Akhlak Learning on the Formation of Students' Religious Character in Grade VIII of MTs Al-Amin, Kahu District Bone Regency

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ABSTRACT

This thesis entitled “The Influence of Akidah Akhlak Learning on the Formation of Religious Character of Class VIII Students at MTs Al-Amin, Kahu District, Bone Regency” aims to: (1) describe Akidah Akhlak learning at MTs Al-Amin, (2) describe the formation of students’ religious character, and (3) analyze the influence of Akidah Akhlak learning on students’ religious character formation. This study employs a quantitative ex post facto approach with a simple research design. The research was conducted at MTs Al-Amin, Kahu District, Bone Regency, involving all 36 eighth-grade students as the population and sample through a saturated sampling technique. Data were collected using questionnaires on Akidah Akhlak learning and religious character formation, and analyzed using descriptive and inferential statistics. The descriptive results show that Akidah Akhlak learning at MTs Al-Amin is in the moderate category (75%), while students’ religious character formation is also moderate (69.44%). The inferential analysis indicates that $t_{count} (4.537) > t_{table} (1.688)$ at a 0.05 significance level, meaning H_0 is rejected and H_a is accepted. Thus, Akidah Akhlak learning significantly influences the formation of students’ religious character. The study implies that students should realize the importance of Akidah Akhlak learning, educators should strengthen its role in shaping character, madrasas should use the findings to enhance educational quality, and future researchers may use this study as a reference for similar topics.

Keywords: *Islamic Creed and Morality Learning, Religious Character Formation, Students, MTs Al-Amin, Quantitative Research, Kahu District, Bone Regency.*

1) INTRODUCTION

Education is one of the primary avenues for acquiring knowledge, shaping moral values and character, and developing the abilities possessed by each individual. One of the institutions that serves as a place for developing such abilities is the school. Every school requires a principal who is responsible for managing and ensuring the smooth implementation of the learning process.

As stated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Chapter I on General Provisions, Article 1 Paragraph (1):

“Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners actively develop their potential to possess religious spiritual strength,

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

self-control, personality, intelligence, noble character, as well as the skills needed by themselves, society, the nation, and the state”.

From the statements above, education in general can be understood as a human effort to nurture and develop inherent potentials, both physical and spiritual in accordance with the values that exist within society. Through this process, education is continuously passed from one generation to the next to ensure the continuity and well-being of the community.

Learning is a process of teaching and learning activities that also plays a significant role in determining students' academic success. Through this process, reciprocal interactions occur between teachers and students in order to achieve better educational goals. Learning activities constitute the core of educational activities as a whole. According to Bafadal, learning can be defined as all efforts or teaching-learning processes undertaken to create an effective and efficient instructional process.

In its implementation, this activity involves interaction, in which both parties engage in a process known as teaching and learning or the instructional process. According to Trianto, learning is a deliberate effort made by a teacher to instruct students (by directing their interaction with various learning resources) with the intention of achieving the intended learning objectives. From the explanation above, it becomes clear that learning is a two-way process between the teacher and the students, in which directed communication occurs to achieve predetermined goals.

The need for instruction in *aqidah akhlak* as an integral part of religious education is also evident. Although it is not the only factor that shapes a child's character and personality, the subject of *aqidah akhlak* substantially contributes to motivating students to practice religious values (*tawhid*) and noble character (*akhlaq al-karimah*) in their daily lives.

The Qur'an itself carries out an educational process through both formal and non-formal forms of training. Moral education is a process of teaching, nurturing, shaping, and providing guidance regarding good character and sound intellectual reasoning. Therefore, the position of morality (*akhlaq*) in the Qur'an is highly significant, as through its verses the Qur'an seeks to guide and invite humankind to embody noble character (*akhlaq al-karimah*). Through this moral education, human beings are honored by Allah swt with intellect, enabling them to fulfill their role as God's vicegerents on earth with upright conduct.

Based on the explanation above, the learning of *aqidah akhlak* is closely related to character education, the primary purpose of which is to shape a nation that is morally upright, virtuous, tolerant,

cooperative, patriotic, dynamically developing, and oriented toward science and technology while being grounded in faith and devotion to the One Almighty God in accordance with Pancasila.

According to President Susilo Bambang Yudhoyono, there are five fundamental goals of the National Movement for Character Education. This movement is expected to cultivate Indonesians who excel in science and technology. These five fundamental goals include: Indonesians must be moral, virtuous, and well-behaved; the Indonesian nation must be intelligent and rational; it must be innovative, progressive, and hardworking in transforming its condition; it must be able to strengthen its spirit; and Indonesians must be true patriots who love their nation and homeland. These objectives cannot be separated from the role of education in shaping students' religious character and individual behavior, which reflects their spiritual growth in various aspects such as aqidah, worship, social conduct (muamalah), and morality (akhlaq).

Allah commands Muslims to follow and practice everything brought by the Messenger of Allah and to abandon everything He forbids, whether found in the verses of the Qur'an or in the Prophet's hadiths. The Prophet Muhammad (peace be upon him) conveyed the divine message through two sources: the Qur'an and the hadith. Obedience to the Messenger is carried out by adhering to the teachings contained in his hadiths. Thus, the formation of students' religious character begins with the primary source of Islamic law, the Qur'an, which contains all essential aspects—aqidah, worship, social interactions, morality, and others.

The development of religious character implemented in schools is essential for instilling proper understanding in students, especially through the subject of aqidah akhlak, that every form of behavior whether commendable or blameworthy will be the responsibility of each individual, both in this world and in the Hereafter.

Literature Review

1. Definition of Learning *Aqidah Akhlak*

a. Definition of Learning

In Law No. 20 of 2003 on the National Education System, Article 1 Paragraph 20, learning is defined as the process of interaction between students, educators, and learning resources within a particular environment. Therefore, learning must be provided to them, as it constitutes one of the

fundamental rights protected by law.¹ According to M. Sobry Sutikno, learning is described as an effort undertaken by educators to facilitate the learning process within each student through a series of instructional activities, which include selecting, determining, and developing methods or strategies in order to achieve the desired learning outcomes.²

However, in a general sense, learning can be defined as the process of interaction between students and educators through learning resources within a specific learning environment in order to achieve the intended instructional goals. This definition indicates that several elements play a role in influencing the success of a learning process, namely the educator, the students, learning resources, the learning environment, and the learning objectives. The learning process results in a change that emerges as an outcome of learning. This outcome may take the form of observable student behavior, skills, or habits. Students who have undergone the learning process will feel satisfaction because they have gained knowledge and experienced behavioral changes as an improvement in their abilities.³

b. Definition of *Aqidah*

Aqidah derives from the root words ‘aqida–ya’qidu–‘aqdan–aqidatan. The connection between the meaning of ‘aqdan (to bind) and aqidah lies in the notion that belief is firmly bound within the heart, is binding in nature, and implies a form of covenant. Thus, aqidah refers to something a person firmly believes in.⁴ According to Hasan al-Banna, ‘aqā’id (the plural form of aqidah) refers to matters whose truth must be firmly affirmed by the heart, bringing peace to the soul, forming a conviction free from any doubt.⁵ Meanwhile, according to Abu Bakar Jabir al-Jazairi, as cited by Furqon Syarief Hidayatullah in his book *Pendidikan Agama Islam pada Perguruan Tinggi Umum*, aqidah is a set of truths that are universally acceptable to humans based on reason, revelation, and natural disposition (fitrah). These truths are internalized within the heart, firmly believed in their authenticity and existence, and anything contrary to these truths is rejected.⁶

c. Definition of *Akhlak*

¹Nursalim, *Manajemen Belajar dan Pembelajaran* (Yogyakarta: Lontar Mediatama, 2018), h. 55.

²M. Sobry Sutikno, *Belajar dan Pembelajaran* (Bandung: Prospek, 2009), h. 32.

³Nursalim, *Manajemen Belajar dan Pembelajaran*, h. 57.

⁴Muhammad Amri dkk, *Aqidah Akhlak* (Yogyakarta: Semesta Aksara, 2019), h. 2.

⁵Asep Saepul Hamdi, *Dasar-Dasar Agama* (Cet. I; Yogyakarta: Deepublish, 2016), h. 3.

⁶Furqon Syarief Hidayatullah, *Pendidikan Agama Islam pada Perguruan Tinggi Umum* (Cet. I; Bogor: IPB Press, 2018), h. 141.

The term “akhlaq” originates from the Arabic word “akhlaq”, which is the plural form of khuluqun. Linguistically, it means character, disposition, behavior, or temperament. The meaning of akhlaq is broader than “morals” or “ethics” as commonly used in Indonesian, because akhlaq encompasses both psychological aspects and a person’s outward and inward behavior.⁷ Akhlaq is the spiritual force that drives a person to act easily and spontaneously, without prior thought or deliberation. According to Ibn Miskawaih, akhlaq is a condition of the soul that motivates an individual to perform actions without undergoing prior intellectual consideration. Meanwhile, according to al-Ghazali, akhlaq is a trait embedded within the soul that produces actions effortlessly, without the need for rational reflection.⁸ Thus, according to Ibn Miskawaih and al-Ghazali, akhlaq is an inner disposition that drives a person to act based on inherent potentials that have existed since birth.

Based on the definitions above, it can be concluded that learning *aqidah akhlak* is a process of interaction between students and educators through learning resources within a particular learning environment in order to achieve the intended instructional goals, with the expectation that students will be able to apply the material in their daily lives. This includes behaving well, demonstrating noble character, obeying Allah’s commands and avoiding His prohibitions, respecting parents, and other virtuous actions. Therefore, the learning of *aqidah akhlak* does not merely emphasize the cognitive aspect but also focuses on attitudes, both social and spiritual.

2. Scope of *Aqidah Akhlak* Learning

The scope of *aqidah akhlak* aligns with the scope of Islamic teachings themselves, particularly those related to patterns of relationships. The areas of discussion within *aqidah akhlak* include:

- a. *Ilahiyyah*, which refers to discussions concerning everything related to the Divine (Ilah), such as the existence of Allah, His attributes, His names, His actions, and so forth.
- b. *Nubuwwah*, which refers to discussions concerning matters related to Prophets and Messengers, including the revealed books of Allah, miracles, and related topics.
- c. *Rubaniyah*, which refers to discussions involving metaphysical entities, such as angels, jinn, devils, the soul, and others.

⁷Rosihon Anwar, *Aqidah Akhlak* (Bandung: Pustaka Setia, 2008), h. 205.

⁸Muhammad Amri dkk, *Aqidah Akhlak*, h. 75-76.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

- d. *Sam'iyat*, which refers to discussions about matters that can only be known through transmitted revelation (*sam'i*), namely the Qur'an and the Sunnah. This includes topics such as the realm of *barzakh*, the afterlife, the grave, and similar matters.⁹

3. Objectives of *Aqidah Akhlak* Learning

In essence, the primary objective of *akhlak* is for every Muslim to possess noble character, conduct, and behavior in accordance with Islamic teachings. Fundamentally, the core acts of worship in Islam contain the purpose of cultivating virtuous character. Prayer (*ṣalāh*) aims to prevent a person from engaging in immoral acts; in addition to purifying wealth, almsgiving (*zakāh*) also aims to purify the self by nurturing noble character through acts of helping others; fasting (*ṣawm*) aims to train a person to restrain themselves from various desires.¹⁰ Thus, the objectives of *akhlak* can be classified into two types: general objectives and specific objectives.

- a. The general objective of *akhlak* is to shape a Muslim's personality into one that possesses noble character, both outwardly and inwardly.
- b. The specific objective of *akhlak* is to cultivate consistent practice of commendable behavior (*akhlak mahmūdah*), such as affirming monotheism (*tawhīd*), emulating the Prophet Muhammad, being forgiving, patient, generous, compassionate, and other virtuous qualities.

Formation of Religious Character

1. Definition of Religious Character Formation

a. Definition of Formation

Formation is a process undertaken to bring about the desired change. This process is developed through several methods in order to achieve the expected outcome. According to the *Kamus Besar Bahasa Indonesia* (KBBI), the term *pembentukan* refers to a process, method, or act of forming something.¹¹ From this explanation, it can be concluded that formation is a process or method carried out by educators toward learners in order to achieve the expected goals.

b. Definition of Religious Character

⁹Furqon Syarief Hidayatullah, *Pendidikan Agama Islam pada Perguruan Tinggi Umum*, h. 143.

¹⁰Rosihon Anwar dan Saehudin, *Akidah Akhlak* (Cet. I; Bandung: Pustaka Setia, 2016), h. 265.

¹¹Depdiknas, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2017), h. 136.

Character is defined as personality or morality. Personality refers to the traits, characteristics, or distinctive qualities within an individual. Character can be shaped by the environment such as the family environment or school environment during childhood or it may be innate from birth.¹² Meanwhile, *religious* comes from the word *religion*, which means obedience to a faith. Religious character refers to a set of values related to one's relationship with God. It signifies that a person's thoughts, behaviors, speech, and actions are consistently guided by divine values or by the teachings of their religion.¹³

2. Values in the Formation of Religious Character

The values of religious character reflect faith in God Almighty, which is manifested through behaviors that embody the teachings of one's religion or belief, respect for religious differences, uphold tolerance in the practice of worship, and acknowledge the rights of others to practice their respective beliefs. These values encompass three relational dimensions simultaneously: the individual's relationship with God, with fellow human beings, and with the universe (environment). Religious character values are demonstrated through behaviors that express love for and preservation of all creation.¹⁴

In fact, the government has made efforts to cultivate strong character among all citizens, beginning with the education sector. The values in the formation of religious character include the following.

- a. Spiritual religious values.
- b. Responsibility values
- c. Values of respect, appreciation, and compassion
- d. Trustworthiness and honesty values.
- e. Friendliness/communication (maintaining social bonds) and cooperation values
- f. Self-confidence values
- g. Discipline and steadfastness values

¹²Musrifah, "Pendidikan Karakter dalam Perspektif Islam", *Jurnal Edukasi Islamika*, Vol.1 No. 2 (2016), h. 122.

¹³Muhammad Mustari, *Nilai Karakter Refleksi untuk Pendidikan* (Jakarta: Grafindo Persada, 2014), h. 1.

¹⁴Imam Musbikin, *Tentang Pendidikan Karakter dan Religius Dasar Pembentukan Karakter* (Jakarta: Nusa Media, 2021), h. 11.

- h. Patience and humility values
- i. Exemplary (role-model) values in life
- j. Tolerance (*tasamuh*) and peace values

The character education exemplified and emphasized by the Prophet Muhammad (peace be upon him) includes honesty, trustworthiness, intelligence, and conveying the truth (*tabligh*). These qualities represent the distinctive moral character of the Prophet. In addition, the Prophet also introduced various forms of character education to his companions and the surrounding community through actions and practices that aimed to transform individuals into better, more virtuous, and more noble human beings.¹⁵

3. Factors Influencing Religious Character

A person who possesses noble character (*akhlak karimah*) in Islamic teachings is someone praised by Allah and elevated in rank, and such a person will attain success, well-being, and happiness in life. Every individual is expected to cultivate noble character especially educators so that they may act wisely in applying and integrating character values into efforts aimed at building a fully developed human being. Human beings inherently possess diverse traits, and these traits can change over time, sometimes good qualities emerge, while at other times negative tendencies may arise. This fluctuation occurs due to several influencing factors, including both internal and external factors.¹⁶

a. Internal factors are influences that support or hinder character development and originate from within the individual. These factors are closely related to interpersonal soft skills (a person's ability to interact effectively with others) and intrapersonal skills (the ability to manage oneself) possessed by learners.¹⁷

b. External factors play a significant role in shaping students' religious character. These factors influence the development of one's religious disposition through the environment in which an individual lives. Such environments are generally classified into three categories: the family environment, the institutional (school) environment, and the broader community environment.

¹⁵Ainna Khoiron Nawali, *Hakikat, Nilai-nilai dan Strategi Pembentukan Karakter (Akhlak) dalam Islam*, Jurnal Studi Pendidikan Islam Vol. 1 No. 2, h. 333.

¹⁶Abdul Aziz, *Membangun Karakter Anak dengan Alquran* (Cet; I. Jawa Tengah: Pilar Nusantara, 2018), h. 90-91.

¹⁷Sofyan Mustoip, *Implementasi Pendidikan Karakter* (Surabaya: Jakad Publishing Surabaya, 2018), h. 51.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

2) METHODS

Type and Location of the Study

1. Type of Research

The type of research used in this study is quantitative research with an ex-post facto design, which means “after the event.” Ex-post facto research is conducted to investigate events that have already occurred and then trace backward to identify the factors that may have caused those events.

2. Research Location

The research was conducted at MTs Al-Amin, located on Poros Sinjai–Makassar Street, Palattae Village, Kahu District, Bone Regency, South Sulawesi Province. The considerations and reasons for choosing this location include the accessibility of data, the school’s proximity to the researcher’s residence, and, more importantly, the researcher’s ability to collaborate effectively with the school administration, particularly the principal and the Akidah Akhlak (Islamic Creed and Ethics) teachers at MTs Al-Amin.

3. Research Approach

In this study, the researcher employs both an educational approach and a psychological approach. The educational approach is defined as a process or activity that examines the research object from the perspective of educational sciences. Meanwhile, the psychological approach refers to an approach that utilizes the viewpoint of psychology, namely by observing statements or phenomena related to mental or personal behavioral symptoms. This research observes the behavior or character of students at school as reflected in their daily activities.

3) RESULTS AND DISCUSSION

Akidah Akhlak Learning in Grade VIII of MTs Al-Amin, Kahu District, Bone Regency

a. Opening the learning session refers to activities carried out by the teacher to create a learning atmosphere that mentally prepares students to participate in the learning process. The objectives include:

- 1) Generating students’ attention and motivation.
- 2) Developing time discipline by giving additional tasks as a form of sanction.
- 3) Conducting apperception, namely connecting previously learned material with the material to be studied.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

- b. Delivering the material constitutes the core of the learning process by ensuring that students fully comprehend the concepts presented by the teacher. The objectives include:
- 1) Helping students clearly understand all issues discussed during the learning activities.
 - 2) Encouraging students' critical thinking so that they actively observe and engage with the lesson delivered by the teacher.
 - 3) Assessing students' levels of understanding regarding the material presented002E
- c. Closing the learning session refers to activities conducted by the teacher to conclude the main learning activities. During this stage, the teacher conducts evaluations and assigns homework related to the lesson delivered. The objectives include:
- 1) Identifying students' achievement levels.
 - 2) Assessing the teacher's level of success in implementing the learning process.
 - 3) Creating a continuity link between the current material and future learning activities.

The indicators of Akidah Akhlak learning consist of four components, namely: (1) discipline in learning time, (2) conducting apperception (3) observing the learning process, and (4) providing evaluation and homework (assignments).

Table 1: *Recapitulation of Questionnaire Results on Akidah Akhlak Learning*

No.	Name	Class	Skor
1.	Responden 1	VIII	35
2.	Responden 2	VIII	33
3.	Responden 3	VIII	38
4.	Responden 4	VIII	31
5.	Responden 5	VIII	36
6.	Responden 6	VIII	40
7.	Responden 7	VIII	44
8.	Responden 8	VIII	37
9.	Responden 9	VIII	37
10.	Responden 10	VIII	35
11.	Responden 11	VIII	41
12.	Responden 12	VIII	29
13.	Responden 13	VIII	33

Paper presented at The 2nd ICONETT, 2025
 Faculty of Teacher Training and Education
 Universitas Islam Negeri Alauddin Makassar
 South Sulawesi-Indonesia

No.	Name	Class	Skor
14.	Responden 14	VIII	34
15.	Responden 15	VIII	42
16.	Responden 16	VIII	34
17.	Responden 17	VIII	34
18.	Responden 18	VIII	36
19.	Responden 19	VIII	41
20.	Responden 20	VIII	44
21.	Responden 21	VIII	44
22.	Responden 22	VIII	36
23.	Responden 23	VIII	38
24.	Responden 24	VIII	44
25.	Responden 25	VIII	44
26.	Responden 26	VIII	40
27.	Responden 27	VIII	39
28.	Responden 28	VIII	40
29.	Responden 29	VIII	35
30.	Responden 30	VIII	40
31.	Responden 31	VIII	37
32.	Responden 32	VIII	38
33.	Responden 33	VIII	37
34.	Responden 34	VIII	37
35.	Responden 35	VIII	36
36.	Responden 36	VIII	34

In the descriptive analysis, the processed data consist of Akidah Akhlak learning variables, including maximum score, minimum score, percentage of data, mean score, standard deviation, variance, and data presentation. This analysis aims to provide an overview of the influence of Akidah Akhlak learning on the formation of religious character among Grade VIII students of MTs Al-Amin, Kahu District, Bone Regency.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

a. Calculating the Range

$$\begin{aligned}\text{Range} &= \text{Highest score} - \text{Lowest score} \\ &= 44 - 29 \\ &= 15\end{aligned}$$

b. Number of Class Intervals

$$\begin{aligned}\text{Number of Classes} &= 1 + 3,3 \log n \\ &= 1 + 3,3 \log 36 \\ &= 1 + 3,3 (1,55) \\ &= 1 + 5,1 \\ &= 6,1 \text{ atau } 6\end{aligned}$$

c. Calculating the Class Interval Width

$$\begin{aligned}\text{Class Interval Width} &= \frac{\text{Range}}{\text{Number of Classes}} \\ &= 15/6 \\ &= 2,5 \text{ or } 3\end{aligned}$$

d. Calculating the Percentage

$$P = \frac{F}{N} \times 100$$

$$P = \frac{2}{36} \times 100 = 5,55$$

$$P = \frac{6}{36} \times 100 = 16,66$$

$$P = \frac{12}{36} \times 100 = 33,33$$

$$P = \frac{8}{36} \times 100 = 22,22$$

$$P = \frac{3}{36} \times 100 = 8,33$$

$$P = \frac{5}{36} \times 100 = 13,88$$

Table 2: *List of Respondents' Score Frequency Distribution*

Interval	Frekuensi	Persentase (%)
29 – 31	2	5,55
32 – 34	6	16,66
35 – 37	12	33,33
38 – 40	8	22,22

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

41 – 43	3	8,33
44 – 46	5	13,88
Total	36	100%

Source of Data: Processed data on Akidah Akhlak learning among Grade VIII students of MTs Al-Amin, Kabu District, Bone Regency.

The frequency distribution table of respondents' scores shows that the interval 35–37 has the highest frequency, totaling 12 respondents, with a percentage of 33.33%.

e. Calculating the mean (average)

Table 3: Calculating the Mean Table

Interval	Frekuensi	x_i	$f_i x_i$	Presentase (%)
29 – 31	2	30	60	5,55
32 – 34	6	33	198	16,66
35 – 37	12	36	432	33,33
38 – 40	8	39	312	22,22
41 – 43	3	42	126	8,33
44 – 46	5	45	225	13,88
Total	36		1,353	100%

Source of Data: Processed data on the Akidah Akhlak learning outcomes of Grade VIII students at MTs Al-Amin, Kabu District, Bone Regency.

Calculating the Mean (Average)

$$\begin{aligned}\bar{X} &= \frac{\sum_{i=1}^K f_i x_i}{\sum_{i=1}^K f_i} \\ &= 1,353/36 \\ &= 37,58\end{aligned}$$

f. Calculating the Variance and Standard Deviation

Table 4: Calculating the Variance and Standard Deviation

Interval	Frekuensi	x_i	$f_i x_i$	$X_i - \bar{X}$	$(X_i - \bar{X})^2$	$f_i (X_i - \bar{X})^2$
29 – 31	2	30	60	-8	64	128

32 – 34	6	33	198	-5	25	150
35 – 37	12	36	432	-2	4	48
38 – 40	8	39	312	2	4	32
41 – 43	3	42	126	5	25	75
44 – 46	5	45	225	8	64	320
Total	36		1,353			753

Source of Data: Processed data on Aqidah Akhlak learning of Grade VIII students at MTs Al-

Amin, Kabu District, Bone Regency.

Calculating the Variance

$$S^2 = \frac{1}{n} \sum_{i=1}^r F_i (X_i - \bar{X})^2$$

$$S^2 = 753/36$$

$$= 20,91$$

Calculating the Standard Deviation

$$S_D = \sqrt{\frac{\sum f_i (X_i - \bar{X})^2}{n}}$$

$$= \sqrt{\frac{753}{36}}$$

$$= \sqrt{20,91} = 4,572$$

Table 5: Descriptive Data Analysis of Aqidah and Akhlak Learning Among Grade VIII Students of MTs Al-

Amin, Kabu District, Bone Regency

Descriptive Statistics	Value
Sample Size	36
Maximum Score	44
Minimum Score	29
Range	15
Mean	37,58
Standard Deviation	4,572
Variance	20,91

Paper presented at The 2nd ICONETT, 2025
 Faculty of Teacher Training and Education
 Universitas Islam Negeri Alauddin Makassar
 South Sulawesi-Indonesia

Source of Data: Processed data on Akidah Akhlak learning of Grade VIII students at MTs Al-Amin, Kahu District, Bone Regency.

Based on the data in Table 4.5, the maximum score for the Akidah Akhlak learning was 44, while the minimum score was 29, with an average score of 37.58 and a standard deviation of 4.572, based on a sample of 36 students. Table 4.5 also shows a variance of 20.91 and a range of 15. Furthermore, the analysis of the categorization of Akidah Akhlak learning for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, is presented in the following table:

Table 6: *Categorization of Akidah Akhlak Learning*

No	Category	Interval	Frekuensi	Persentase %
1.	Rendah	$X < 33$	3	8,33
2.	Sedang	$33 \leq X < 42$	27	75
3.	Tinggi	$X \geq 42$	6	16,66
Total			36	100%

Data source: Analysis of the Akidah Akhlak learning questionnaire for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency

The data in Table 4.6 show that 3 respondents fall into the low category, representing 8.33%, 27 respondents are in the medium category, representing 75%, and 6 respondents are in the high category, representing 16.66%. Based on the average score of Akidah Akhlak learning for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, which is 75%, it falls into the medium category.

Formation of Religious Character in Eighth-Grade Students at MTs Al-Amin, Kahu District, Bone Regency

- Providing examples or role models: Educators give many examples that bring goodness to their students. For instance, if a teacher reminds students to dispose of trash properly, the teacher must also practice the same discipline
- Inserting moral messages during teaching: While delivering lessons in class, educators occasionally include moral messages that are easy for students to understand as an effort to develop their religious character. For example, always obeying Allah SWT and avoiding all prohibitions.
- Being honest and transparent: When educators are honest and open, students perceive these traits as important. As a result, when students make mistakes or face problems, they will not be afraid to admit them.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

- d. Instilling discipline: This involves setting clear and firm rules or regulations. Examples include arriving on time, wearing complete uniforms according to the schedule, and other similar practices.

Indicators of Religious Character Formation consist of four indicators: (1) obedience to Allah SWT, (2) honesty, (3) discipline, and (4) compliance with rules.

Table 7: *Recapitulation of the Religious Character Formation Questionnaire Results*

No.	Name	Class	Skor
1.	Responden 1	VIII	38
2.	Responden 2	VIII	41
3.	Responden 3	VIII	41
4.	Responden 4	VIII	20
5.	Responden 5	VIII	31
6.	Responden 6	VIII	38
7.	Responden 7	VIII	41
8.	Responden 8	VIII	47
9.	Responden 9	VIII	34
10.	Responden 10	VIII	36
11.	Responden 11	VIII	37
12.	Responden 12	VIII	35
13.	Responden 13	VIII	39
14.	Responden 14	VIII	36
15.	Responden 15	VIII	42
16.	Responden 16	VIII	38
17.	Responden 17	VIII	42
18.	Responden 18	VIII	32
19.	Responden 19	VIII	38
20.	Responden 20	VIII	45
21.	Responden 21	VIII	45
22.	Responden 22	VIII	37
23.	Responden 23	VIII	38

No.	Name	Class	Skor
24.	Responden 24	VIII	48
25.	Responden 25	VIII	48
26.	Responden 26	VIII	40
27.	Responden 27	VIII	38
28.	Responden 28	VIII	43
29.	Responden 29	VIII	30
30.	Responden 30	VIII	35
31.	Responden 31	VIII	32
32.	Responden 32	VIII	40
33.	Responden 33	VIII	35
34.	Responden 34	VIII	33
35.	Responden 35	VIII	34
36.	Responden 36	VIII	30

In the descriptive data analysis, the processed data are related to the formation of religious character, presented in terms of maximum score, minimum score, data percentage, average score, standard deviation, variance, and data presentation. The aim is to obtain a general overview of the religious character formation of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency.

a. Calculating the range

$$\begin{aligned}
 \text{Range} &= \text{Largest value} - \text{Smallest value} \\
 &= 48 - 20 \\
 &= 28
 \end{aligned}$$

b. Number of class intervals

$$\begin{aligned}
 \text{Number of classes} &= 1 + 3,3 \log n \\
 &= 1 + 3,3 \log 36 \\
 &= 1 + 3,3 (1,55) \\
 &= 1 + 5,1 \\
 &= 6,1 \text{ atau } 6
 \end{aligned}$$

c. Calculating the class interval width

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

$$\begin{aligned}\text{class interval width} &= \frac{\text{Range}}{\text{Number of classes}} \\ &= 28/6 \\ &= 4,66 \text{ atau } 5\end{aligned}$$

d. Calculating the percentage

$$P = \frac{F}{N} \times 100$$

$$P = \frac{1}{36} \times 100 = 2,77$$

$$P = \frac{0}{36} \times 100 = 0$$

$$P = \frac{8}{36} \times 100 = 22,22$$

$$P = \frac{14}{36} \times 100 = 38,88$$

$$P = \frac{8}{36} \times 100 = 22,22$$

$$P = \frac{5}{36} \times 100 = 13,88$$

Table 4.8 Frequency Distribution of Respondents' Scores

Interval	Frekuensi	Presentase (%)
20 – 24	1	2,77
25 – 29	0	0
30 – 34	8	22,22
35 – 39	14	38,88
40 – 44	8	22,22
45 – 49	5	13,88
Total	36	100%

Data source: Processed data on the formation of religious character of eighth-grade students at MTs Al-Amin, Kabu District, Bone Regency.

The frequency distribution of respondents' scores shows that the interval 35–39 has the highest frequency, with 14 respondents, representing 38.88%.

e. Calculating the mean

Table 9: Calculation of the Mean

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

Interval	Frekuensi	x_i	$f_i x_i$	Presentase (%)
20 – 24	1	22	22	2,77
25 – 29	0	27	0	0
30 – 34	8	32	256	22,22
35 – 39	14	37	518	38,88
40 – 44	8	42	336	22,22
45 – 49	5	47	235	13,88
Total	36		1,367	100%

Data source: Processed data on the formation of religious character of eighth-grade students at MTs Al-Amin, Kabu District, Bone Regency.

Calculating the mean

$$\begin{aligned}\bar{X} &= \frac{\sum_{i=1}^K f_i x_i}{\sum_{i=1}^K f_i} \\ &= 1,367/36 \\ &= 37,97\end{aligned}$$

f. Calculating Variance and Standard Deviation

Table 10: *Calculation of Variance and Standard Deviation*

Interval	Frekuensi	x_i	$f_i x_i$	$X_i - \bar{X}$	$(X_i - \bar{X})^2$	$f_i (X_i - \bar{X})^2$
20 – 24	1	22	22	-16	256	256
25 – 29	0	27	0	-11	121	0
30 – 34	8	32	256	-6	36	288
35 – 49	14	37	518	-1	1	14
40 – 44	8	42	336	4	16	128
45 – 49	5	47	235	9	81	405
Total	36		1,367			1,091

Data source: Processed data on the formation of religious character of eighth-grade students at MTs Al-Amin, Kabu District, Bone Regency.

Calculating Variance

$$S^2 = \frac{1}{n} \sum_n^r F_i (X_i - \bar{X})^2$$

$$S^2 = 1,091/36$$

$$= 30,30$$

Calculating the Standard Deviation

$$S_D = \sqrt{\frac{\sum f_i (X_i - \bar{X})^2}{n}}$$

$$= \sqrt{\frac{1,091}{36}} = \sqrt{30,30} = 5,504$$

Table 11: *Descriptive Data Analysis of Religious Character Formation of Eighth-Grade Students at MTs Al-Amin, Kabu District, Bone Regency*

Descriptive Statistics	Value
Sample Size	36
Maximum Score	48
Minimum Score	20
Renge	28
Mean	37,97
Standard Deviation	5,504
Variance	30,30

Data source: Processed data on the formation of religious character of eighth-grade students at MTs Al-Amin, Kabu District, Bone Regency..

Based on the data in Table 4.11, the maximum score for the formation of religious character is 48, while the minimum score is 20, with an average score of 37.97 and a standard deviation of 5.504, based on a sample of 36 students. Table 4.11 also shows a variance of 30.30 and a range of 28. Furthermore, the analysis of the categorization of religious character formation for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, is presented in the following table:

Table 12: *Categorization of Religious Character Formation*

No	Kategori	Interval	Frekuensi	Persentase %
1.	Low	X < 32	5	13,88

Paper presented at The 2nd ICONETT, 2025
 Faculty of Teacher Training and Education
 Universitas Islam Negeri Alauddin Makassar
 South Sulawesi-Indonesia

2.	Medium	$32 \leq X < 43$	25	69,44
3.	High	$X \geq 43$	6	16,66
Total			36	100%

Data source: Analysis of the religious character formation questionnaire for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency..

The data in Table 12 show that 5 respondents fall into the low category, representing 13.88%, 25 respondents are in the medium category, representing 69.44%, and 6 respondents are in the high category, representing 16.66%. Based on the average score of religious character formation for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, which is 69.44%, it falls into the medium category.

The Influence of Akidah Akhlak Learning on the Formation of Religious Character of Eighth-Grade Students at MTs Al-Amin, Kahu District, Bone Regency

Before conducting the regression test, prerequisite tests are first carried out as follows:

a. Normality Test

The normality test aims to examine whether the residual variables in the regression model are normally distributed. It is used to determine whether the variables of Akidah Akhlak learning (X) and religious character formation (Y) are normally distributed. Normality testing helps to identify whether the data used by the researcher come from a population that is normally distributed. Data are considered normally distributed if $\text{sig} > \alpha = 0.05$. Conversely, data are considered not normally distributed if $\text{sig} < \alpha = 0.05$. The normality test was conducted using SPSS version 24 for Windows. Based on the results of the prerequisite analysis, the conclusions of the normality test can be seen in the table below:

Table 13: *Results of the Normality Test Using the Kolmogorov-Smirnov Technique (X–Y)*

Variable	K-Smirnov	Description
X on Y	0,200	Normal

Based on Table 4.13, the results of the normality test for Akidah Akhlak learning on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, show that the Kolmogorov-Smirnov significance value is 0.200 using a significance level of 0.05. The obtained significance value is greater than α ($0.200 > 0.05$). Therefore, it can be concluded that the

data on Akidah Akhlak learning and the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, are normally distributed.

b. Linearity Test

The second prerequisite test is the linearity test. The linearity test aims to examine the relationship between the independent and dependent variables in a partial and linear form. It is used to determine whether the data fit a linear line or not. This test assesses whether the relationship between Akidah Akhlak learning (X) and the formation of religious character in students (Y) is linear. The criteria for testing linearity using SPSS version 24 for Windows are as follows: if the sig. deviation from linearity $> \alpha$, there is a linear relationship; if sig. deviation from linearity $< \alpha$, there is no linear relationship. The results of the linearity test for Akidah Akhlak learning and the formation of students' religious character are presented in the following table:

Table 14: *Results of the Linearity Test (X-Y)*

Variabel	F	Sig.	Description
X-Y	2,066	0,069	Linear

Based on Table 4.14, the SPSS version 24 for Windows analysis shows that the linearity test from the row deviation from linearity produced Fhit (T_c) = 2.066 with a significance value of 0.069 at a 0.05 significance level. The obtained significance value is greater than α ($0.069 > 0.05$). Therefore, it can be concluded that there is a linear relationship between Akidah Akhlak learning and the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency.

c. Hypothesis Test

Based on the prerequisite tests for statistical analysis, the data in this study are normally distributed and linear. Therefore, the hypothesis test can be conducted using a simple linear regression analysis to examine the significant influence of Akidah Akhlak learning on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency. The results of the simple linear regression test are presented in the following table:

Table 15: *Results of the Simple Linear Regression Test*

Variable	Unstandardized Coefficients	T	Description
Constant (a)	3,481		

Akidah Akhlak Learning (X)	0,910	4,537	Influential
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a. Dependent Variable: Formation of Students' Religious Character (Y)

From the SPSS output above, in the coefficients table, the value in the constant (a) column is 3.481 and in the b column is 0.910, so the regression equation is: $\hat{Y} = a + bx$ atau $3,481 + 0,910 X$. Based on the analysis, the significance level (α) used is $5\% = 0.05$. The results show $t_{count} = 4.537$ and $t_{table} = 1.688$, meaning that $t_{count} > t_{table}$ ($4.537 > 1.688$). Therefore, Akidah Akhlak learning has a positive effect on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency.

Table 16: *Results of the Significance Test of the Regression Equation (X-Y)*

Model	F	Sig	Description
Regesi	20,582	0,000 ^b	Signifikan
a. Dependen Variable: Formation of Religious Character			
b. Predictors (Constant), Akidah Akhlak Learning			

From the SPSS output above, the data in the Regression row show $F_{hit} (b/a) = 20.582$ and $p\text{-value}/Sig. = 0.000 < 0.05$, meaning that H_0 is rejected and H_a is accepted, or the significance is smaller than the predetermined error level. Thus, the regression model can be used to predict the variable X. In other words, Akidah Akhlak learning (X) has an effect on the formation of religious character (Y) of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency.

d. Correlation Test

Table 17: *Model Summary (X-Y)*

Variabel	R	R Square	Description
X-Y	0,614 ^a	0,377	Ada Pengaruh 37,7%
a. Predictors (Constant), Akidah Akhlak Learning			

From the SPSS output above, the correlation coefficient (R) is 0.614. The output also shows the coefficient of determination (R^2) as 0.377. This indicates that the correlation strength and the percentage of influence of Akidah Akhlak learning on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency is 37.7%, while the remaining 62.3% is influenced by other factors outside the variables studied.

Discussion

Based on the statistical analysis conducted, the research findings are presented as follows. Akidah Akhlak learning has a positive effect on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency. This is considered effective because it is able to enhance the formation of students' religious character. This can be seen in the following descriptive analysis:

1. Akidah Akhlak Learning of Eighth-Grade Students at MTs Al-Amin, Kahu District, Bone Regency.

Akidah Akhlak learning is a subject that expects students not only to understand the material but also to be able to apply it in daily life. This includes behaving well or demonstrating noble character, carrying out Allah's commands and avoiding His prohibitions, respecting parents, and so on. Therefore, the Akidah Akhlak subject does not focus solely on the knowledge aspect but also emphasizes attitudes, including both social and spiritual attitudes.

Based on the data analysis conducted by the researcher on Akidah Akhlak learning for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, with a total of 36 respondents using an Akidah Akhlak learning scale consisting of 12 statements, the descriptive analysis yielded a minimum score of 29 and a maximum score of 44.

It can be illustrated that 3 respondents fall into the low category, representing 8.33%, 27 respondents are in the medium category, representing 75%, and 6 respondents are in the high category, representing 16.66%. Therefore, Akidah Akhlak learning for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, falls into the medium category, with an average score (mean) of 37.58. This is seen from the highest frequency of respondents, which is 27 students in the score range of 33–42, representing 75%, indicating that improvement is needed.

By observing Akidah Akhlak learning for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, the aspects most aligned with the theoretical indicators and the actual conditions in the madrasah are as follows: The first indicator is observing the learning process, where students pay attention to the lesson while the teacher delivers Akidah Akhlak learning effectively. The second indicator is assignment and homework completion, where students consistently complete the tasks and homework given by their teacher.

2. Formation of Religious Character of Eighth-Grade Students at MTs Al-Amin, Kahu District, Bone Regency

The formation of religious character is the result of efforts to educate and train students diligently, focusing on the spiritual potentials within humans, particularly in students. In Islam, character refers to behavior and morals in accordance with the teachings of Islamic religious education. Religious character is the disposition, habits, morals, or personality of an individual, shaped through the internalization of various values based on religious teachings.

Based on the data analysis conducted by the researcher on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, with 36 respondents using a religious character formation scale consisting of 12 statements, the descriptive analysis yielded a minimum score of 20 and a maximum score of 48.

It can be illustrated that 5 respondents fall into the low category, representing 13.88%, 25 respondents are in the medium category, representing 69.44%, and 6 respondents are in the high category, representing 16.66%. Therefore, the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency falls into the medium category, with an average score (mean) of 37.97. This is reflected in the highest frequency of respondents, with 25 students in the score range of 32–43, representing 69.44%, indicating that improvement is needed.

From the analysis of Akidah Akhlak learning of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, the factors influencing the formation of religious character can be observed. The first indicator is discipline, as seen in the field where students consistently submit assignments on time and always wear complete school attributes. The second indicator is obedience to rules, where students consistently dispose of trash properly and wear school uniforms according to the established regulations.

3. The Influence of Akidah Akhlak Learning on the Formation of Religious Character of Eighth-Grade Students at MTs Al-Amin, Kahu District, Bone Regency

The results of the study indicate that Akidah Akhlak learning has an effect on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency. This is evident from the descriptive analysis of Akidah Akhlak learning on students' religious character formation, followed by inferential statistical analysis using simple linear regression. The regression equation obtained is: $\hat{Y} = a + bx$ atau $3,481 + 0,910 X$. From the analysis, the significance level (α)

and t-table value are $\alpha = 5\% = 0.05$. The results show $t_{\text{count}} = 4.537$ and $t_{\text{table}} = 1.688$, meaning that $t_{\text{count}} > t_{\text{table}}$ ($4.537 > 1.688$).

Thus, Akidah Akhlak learning has a positive effect on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency. Based on the hypothesis test, the calculated t-value ($t_{\text{count}} = 4.537$) is greater than the t-table value ($t_{\text{table}} = 1.688$), and the p-value/Sig. = $0.000 < 0.05$, indicating that H_0 is rejected and H_a is accepted, or the significance is smaller than the predetermined error level. This demonstrates that the contribution of Akidah Akhlak learning to the formation of religious character is 37.7%, while the remaining 62.3% is influenced by other factors outside the variables studied. Therefore, the regression of Y on X is significant, meaning that Akidah Akhlak learning affects the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency.

Consequently, the decision from this test is to accept the proposed hypothesis, namely that Akidah Akhlak learning significantly influences the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency. This influence arises from the desire to improve the students' religious character formation to a higher level.

4) CONCLUSIONS

Akidah Akhlak learning for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, falls into the medium category with a percentage of 75%. This indicates that Akidah Akhlak learning for eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency is at a normal level. The formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency also falls into the medium category with a percentage of 69.44%, indicating that the formation of religious character in these students is at a normal level.

There is an influence of Akidah Akhlak learning on the formation of religious character of eighth-grade students at MTs Al-Amin, Kahu District, Bone Regency, as evidenced by the calculated t-value ($t_{\text{count}} = 4.537$), which is greater than the t-table value ($t_{\text{table}} = 1.688$), and the p-value/Sig. = $0.000 < 0.05$, meaning that H_0 is rejected and H_a is accepted, or the significance is smaller than the predetermined error level. This shows that the contribution of Akidah Akhlak learning to the formation of religious character is 37.7%, while the remaining 62.3% is influenced by other factors outside the studied variables.

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