

The Influence of Moral Creed Learning on the Formation of Students' Religious Character in Madrasah Aliyah

Revi Dwi Angreani Baso¹, Baderiah², Andi Arif Pamessangi³

^{1,2,3}Universitas Islam Negeri Palopo

Balandai, Bara, Balandai, Palopo, Palopo City, South Sulawesi, Indonesia

revidwiangreani@gmail.com

Abstract. This study examines the influence of Akidah Akhlak learning on the religious character formation of students at Madrasah Aliyah Negeri Palopo. The research is motivated by students' behavior that does not reflect religious values, such as lack of discipline, cheating, and disrespect toward teachers. A quantitative approach with an ex post facto design was employed. The population consisted of 248 twelfth-grade students, with a sample of 72 selected using the Slovin formula at a 10% error level. Data were collected through a Likert-scale questionnaire and analyzed using descriptive analysis, classical assumption tests, simple linear regression, and hypothesis testing with IBM SPSS Statistics version 27. The results show that both Akidah Akhlak learning and religious character formation fall into the medium category. The regression equation $\hat{Y} = 20.485 + 0.617X$, with t-count of 5.649 > t-table of 1.667 and significance of $0.001 < 0.05$, indicates that Akidah Akhlak learning has a positive and significant effect on religious character formation, contributing 31.3%. These findings imply that improving the quality of Akidah Akhlak learning should be accompanied by exemplary behavior, habituation, and support from the madrasah environment.

Keywords: Learning Moral Faith; Religious Character; Islamic Education; Madrasah Aliyah; Character Building.

1. Introduction

Education is an inseparable part of human life. Since the beginning of civilization, humans have always needed the educational process as a means to grow and develop (Habsy et al., 2024). Education not only aims to improve students' knowledge and academic abilities, but also functions to shape the attitude, personality, morals, and character of students. This is in line with the goals of national education as stated in Law Number 20 of 2003 concerning the National Education System, which emphasizes that education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, 2003). Therefore, the success of education cannot be measured only from the cognitive aspect, but also from the moral values embedded in students.

One of the important aspects that is the goal of education is character building. Character can be understood as a value or trait that is consistently reflected in a person's behavior, attitude, and way of thinking (Yuliani et al., 2026). Character is not something that appears instantly, but the result of a coaching process that is carried out early and continuously through education, both in the family, school, and community environment (Rahmayanty et al., 2024). In this context, schools or

madrasas have a very strategic role, because it is in this environment that students spend most of their time learning, interacting, and being guided in forming a good personality.

Religious character is one of the important characters that need to be developed in students, namely a character that is not only related to religious knowledge, but rather to the embodiment of religious values in daily behavior such as obedience to worship, honesty, discipline, respect, and responsibility. (Baderiah, 2019). This character should ideally be the main foundation of students in living life and have a strong foundation in Islamic teachings through the example of the Prophet (peace be upon him), as affirmed in QS. Al-Ahzab/33:21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

The translation: "Indeed, in the Messenger of Allah there is indeed a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah much." (RI, 2019).

One of the efforts made to form the religious character of students is through learning Akidah Akhlak. Akidah Akhlak is one of the subjects of Islamic Religious Education that discusses faith (akidah) and procedures for good behavior (akhlak) in accordance with the guidance of Islamic teachings (Rofiah & Romelah, 2025). Learning Akidah Akhlak has an important position in Islamic education in schools or madrasas because it not only provides knowledge about faith and morals theoretically, but is also directed so that students are able to live and practice these values in real life (Hanisa et al., 2023).

Although the learning of Akidah Akhlak has become part of the madrasah curriculum, its existence does not automatically guarantee that all students are able to apply the values that have been learned. In reality, it is still possible to find student behavior that does not fully reflect religious values. Various problems related to the deterioration of students' character are still found, such as fights, promiscuity, drug abuse, bullying, and various other negative behaviors.

Based on the results of initial observations at MAN Palopo, it was found that in the implementation of learning and daily life, there are still student behaviors that do not fully reflect the values of religious character. Even though students have received learning in Akidah Akhlak, the application of these values has not been seen optimally, such as lack of discipline in participating in learning, cheating when doing assignments or evaluations, lack of respect for teachers, and not fully obeying madrasah regulations. This condition shows that there is a gap between religious knowledge obtained through learning and its application in daily life.

Similar phenomena were also found in the study Agustin & Fuadi (2026) shows that the learning of Akidah Akhlak does not have a significant effect on the religious character of students even though the academic grades are relatively good. Research Sholeh & Subando (2026) shows that student delinquency is still a problem faced by educational institutions, so that learning Aqidah Akhlak is positioned as a preventive and curative strategy through teacher example, habituation of moral values, personal approach, and strengthening faith values. Research Aslan et al., (2025) found a lack of awareness among students in manifesting the learning of Aqidah Akhlak in the modernization era due to limited facilities, boring teaching methods, and diversity of religious understanding. These findings confirm that the gap between religious knowledge and its application in daily behavior is still a challenge that needs to be studied further.

Based on the tracing of previous research, several gaps form the basis for this research, namely that previous research on learning Akidah Akhlak and the formation of religious characters tends to be separate in focus; most of them are carried out in the context of public schools or madrasas with different characteristics, so that special studies at MAN Palopo have not been carried out much.

There is still limited research that integrates cognitive, affective, and psychomotor aspects in evaluating the success of learning Akidah Akhlak.

This research offers a novelty by specifically examining the relationship between the learning of Moral Faith and the formation of religious character of students at MAN Palopo which has not been widely researched before, using a quantitative approach with statistical analysis that provides empirical evidence that is different from previous research which is generally qualitative descriptive, integrating cognitive, affective, and psychomotor aspects in measuring the formation of religious character, and relating the formation of religious character with the example of the Prophet (saw) as *uswatun hasanah* which is the theological foundation, so that the integration between normative-theological and empiric-psychological aspects provides a different conceptual contribution from previous studies.

The formation of religious character is not enough just through the delivery of theoretical material, because the values taught need to be understood, lived, and applied consistently (Muammar et al., 2024). This research is important because it provides an empirical picture of the learning conditions of Moral Faith and the religious character of students at MAN Palopo as evaluation material for the development of learning strategies, provides empirical evidence on the influence of learning Moral Faith on the formation of religious character as the basis for the Islamic Religious Education curriculum policy in madrasas, and contributes to the scientific development of Islamic education so that it can be a reference for future researchers.

Based on the background that has been presented, the formulation of the problem in this study is how to learn Moral Faith in Madrasah Aliyah Negeri Palopo, how to form the religious character of students in Madrasah Aliyah Negeri Palopo, and whether there is an influence of learning Moral Faith on the formation of religious character of students in Madrasah Aliyah Negeri Palopo, the purpose of this study is to find out how to learn Moral Faith in Madrasah Aliyah Negeri Palopo, to find out how to form the religious character of students in Madrasah Aliyah Negeri Palopo, and to find out whether there is an influence of learning Moral Faith on the formation of religious character of students in Madrasah Aliyah Negeri Palopo.

2. Method

This study uses a quantitative approach with an *ex post facto design* to research the events that have occurred and find out the causative factors, where data in the form of numbers are statistically analyzed, and was carried out at Madrasah Aliyah Negeri Palopo in the odd semester of the 2025/2026 school year (20-26 January 2026). The research population is all students of class XII at MAN Palopo, which totals 248 people in 9 classes. Sampling will be done using the probability sampling type of simple random sampling, and the number of samples will be determined using the Slovin formula at an error level of 10% (Sevilla et al., 1960).

$$n = \frac{N}{1 + N(e)^2}$$

Description:

n = number of samples

N = total population

e = error rate

Based on calculations using the Slovin formula, it can be seen that the sample in this study is 72 people from a total population of 248 people.

The operational definition of variables in this study includes two variables, namely the learning of Moral Faith (X) and religious character (Y), as presented in the following table:

Table 1. Variable Operational Definitions

Yes	Variable	Definition	Indicator
1.	Learning Moral Faith (X)	Learning Akidah Akhlak is the process of interaction between teachers and students to instill an understanding of faith and morals and guide the practice of Islamic values, which is measured through students' perception of the implementation of learning in the classroom.	1. Discipline of study time 2. Lesson opening activities (perception) 3. Core learning activities 4. Learning evaluation
2.	Religious Character (Y)	Religious character is the attitude and behavior of students that reflect obedience to Islamic teachings in relation to Allah Swt. and fellow humans.	1. Obey Allah Swt. 2. Honesty 3. Discipline 4. Obey the rules

Data collection was carried out through non-participatory observation, questionnaires to students in grade XII of MAN Palopo, and documentation. The instruments used were questionnaires with a Likert scale of 4 options as follows:

Table 2. Likert Scale

Criteria	Positive	Negatives
Strongly Agree (SS)	4	1
Agree (S)	3	2
Disagree (TS)	2	3
Strongly Disagree (STS)	1	4

Each variable consists of 16 statements, which are divided into 8 positive statements and 8 negative statements, with the details of the questionnaire grid as follows:

Table 3. Moral Faith Learning Questionnaire Grid

Yes	Aspects	Indicator	Yes Positive Items	Yes Negative Items	Quantity
1.	Learning Moral Faith	Discipline of study time	1, 2	3, 4	4
		Performing apperception	5, 6	7, 8	4
		Observing learning	9, 10	11, 12	4
		Provide evaluations and homework	13, 14	15, 16	4
		Quantity	8	8	

Table 4. Religious Character Questionnaire Grid

Yes	Aspects	Indicator	Yes Positive Items	Yes Negative Items	Quantity
1.	Religious Character	Obey Allah Swt.	1, 2	3, 4	4
		Honest	5, 6	7, 8	4
		Discipline	9, 10	11, 12	4
		Obey the Rules	13, 14	15, 16	4
		Quantity	8	8	16

Before use, the instrument was tested for validity ($R_{\text{calculate}} > R_{\text{table}}$ at $\alpha = 0.05$) and reliability (Cronbach's Alpha > 0.60), with Cronbach's Alpha results of 0.804 for variable X and 0.808 for variable Y, so that both instruments were declared reliable and suitable for use. Data analysis was carried out with the help of IBM SPSS Statistics version 27, starting with descriptive analysis to present the data as it is through the steps of determining the range of values ($R = X_{\text{max}} - X_{\text{min}}$), the number of interval classes ($K = 1 + 3.3 \log n$), and the length of the class ($P = R/K$).

Furthermore, the average score obtained is categorized into three categories using the following interval guidelines:

Table 5. Categories of Score Interpretation

Yes	Score Interval	Categories
1.	$X \geq M + 1 \text{ SD}$	Height
2.	$M - 1 \text{ SD} \leq X < M + 1 \text{ SD}$	Medium
3.	$X < M - 1 \text{ SD}$	Low

Description:

X = total respondent score

M = red (average)

SD = standard deviation

The classical assumption test includes the Kolmogorov-Smirnov normality test (normal if the significance is > 0.05), the linearity test of *Deviation from Linearity* (linear if the significance is > 0.05), and the Glejser heteroscedasticity test (heteroscedasticity does not occur if the significance is > 0.05). A simple linear regression test with the equation $Y = a + b_1X_1$. The hypothesis test is through a partial t-test with H_0 (no significant influence) and H_a (there is a significant influence), where H_0 is rejected and H_a is accepted if the T-count is $> t\text{-table}$ and $\text{Sig} < 0.05$, as well as a coefficient of determination test (R^2) to determine how much the X variable contributes to the Y variable, with a value of R^2 between 0 and 1.

3. Results

Learning Moral Beliefs at Madrasah Aliyah

The implementation of Akidah Akhlak learning consists of three stages, namely preliminary activities which include providing motivation, class conditioning, conveying learning objectives, and perception to create a conducive learning atmosphere; core activities that are the main part of the learning process by delivering materials using various methods that involve student activity such as observing, asking questions, discussing, and providing responses so that students not only understand concepts but also be able to apply them in daily life; as well as closing activities that are carried out by providing reinforcement of material, conducting learning evaluations, providing feedback, and delivering assignments if necessary to find out the level of understanding of students as well as being evaluation material for teachers in improving the next learning process.

Table 6. List of Respondent Score Frequency Distribution

Interval	Frequency	Percentage (%)
32 - 36	1	1,39
37 - 41	1	1,39
42 - 46	13	18,06
47 - 51	34	47,22
52 - 56	14	19,44
57 - 61	7	9,72
62 - 66	2	2,78
Quantity	72	100%

The list of frequency distributions of the X score shows more in the interval of 47–51, with a frequency of 34; the percentage is 47.22%.

Table 7. Descriptive Data Analysis of Students' Moral Beliefs Learning

Descriptive Statistics	Value
Number of Samples	72
Maximum Score	64
Minimum Score	32
Range	32
Average	49,97
Standard Deviation	5,159
Variance	26,619

Based on the table above, it is known that the maximum score for learning moral beliefs is 64 and the minimum score is 32, with an average score of 49.97 and a standard deviation of 5,159, with a sample of 72 people. In the table, a variance value of 26,619 and a range of 32 are also obtained. Furthermore, the analysis of the categorization of moral beliefs learning for grade XII students of Madrasah Aliyah Negeri Palopo is presented in the following table:

Table 8. Categorization of Learning Moral Beliefs

Yes	Categories	Interval	Frequency	Present %
1.	Low	$X < 45$	5	6,94
2.	Medium	$45 \leq X < 55$	54	75,00
3.	Height	$X \geq 55$	13	18,06
Quantity			72	100%

Based on the table above, as many as 5 respondents 6.94% were in the low category, 54 respondents 75% were in the medium category, and 13 respondents 18.06% were in the high category. Thus, the learning of Moral Beliefs of grade XII students at Madrasah Aliyah Negeri Palopo is included in the medium category.

Formation of Religious Character of Students at Madrasah Aliyah

The formation of students' religious character is carried out through four aspects, namely instilling an attitude of obedience to Allah SWT. by getting used to praying, reading the Qur'an, praying in congregation, and worship on time, instilling an honest attitude by providing an understanding of saying and acting rightly, setting an example, getting used to admitting mistakes, not cheating, and maintaining trust, instilling a disciplined attitude by getting used to obeying rules, respecting time, arriving on time, doing tasks according to schedule, and being responsible; and instilling an attitude of obedience to regulations by guiding students to comply with all school regulations, maintaining environmental cleanliness, respecting teachers and others, and providing guidance in the event of violations.

Table 9. List of Frequency Distribution of Respondent Scores

Interval	Frequency	Percentage (%)
38 – 36	3	4,17
42 – 45	6	8,33
46 – 49	21	29,17
50 – 53	12	16,67
54 – 57	21	29,17
58 – 61	6	8,33
62 – 65	3	4,17
Quantity	72	100%

The frequency distribution of respondents' scores shows more intervals at 46 – 49 with a frequency of 21; the percentage is 29.17%.

Table 10. Descriptive Data Analysis of Students' Religious Character Formation

Descriptive Statistics	Value
Number of Samples	72
Maximum Score	64
Minimum Score	38
Range	26
Average	51,33
Standard Deviation	5,692
Variance	32,394

Based on the table above, it is known that the maximum score for learning moral beliefs is 64 and the minimum score is 38, with an average score of 51.33 and a standard deviation of 5.692, with a sample of 72 people. In the table, a variance value of 32.394 and a range of 26 were also obtained. Furthermore, the categorization analysis of the formation of religious character of students in grade XII of Madrasah Aliyah Negeri Palopo is presented in the following table:

Table 11. Categorization of the Formation of Religious Character

Yes	Categories	Interval	Frequency	Present %
1.	Low	$X < 46$	9	12,50
2.	Medium	$46 \leq X < 57$	51	70,83
3.	Height	$X \geq 57$	12	16,67
Quantity			72	100%

Based on the table above, as many as 9 respondents 12.50% were in the low category, 51 respondents 70.83% were in the medium category, and 12 respondents 16.67% were in the high category. Thus, the formation of religious character of grade XII students at Madrasah Aliyah Negeri Palopo is included in the medium category.

The Influence of Moral Faith Learning on the Formation of Students' Religious Character in Madrasah Aliyah

Normality Test

The normality test in this study was carried out using the *One-Sample Kolmogorov-Smirnov Test method*. If the significance value is 0.05, then the data is declared to be normally distributed. On the other hand, if the significance value is greater than 0.05, then the data is declared not to be normally distributed, and the assumption of normality is not met.

Table 12. Results of the Kolmogorov-Smirnov Technique Normality Test (X-Y)

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		72
Normal Parameters a ^b	Red	.0000000
	Std. Deviation	4.71708644
Most Extreme Differences	Absolute	.089
	Positive	.052
	Negative	-.089
Kolmogorov-Smirnov Z		.089
Asymp. Sig. (2-tailed)		.200d

Based on the results of the normality test in the table above, the criteria used are that if the probability value (Sig.) is greater than 0.05, the data is declared to be normally distributed. Vice versa, if the probability value (Sig.) is less than 0.05, the data is declared not to be normally distributed. Based on the test results, a probability value or significance value of $0.200 > 0.05$ is obtained; then it can be concluded that the residual data in this study is normally distributed.

Linearity Test

This test is an important requirement before performing linear regression analysis, because linear regression analysis can only be used if the relationship between the two variables is linear.

Table 13. Results of the Linearity Test

			Sum of Squares	df	Mean Square	F	Sig.
Religious Character Formation	Between Groups	(Combined)	1298.369	22	59.017	2.887	.001
Learning Moral Beliefs		Linearty Deviation from Linearity	720.186	1	720.186	35.232	<.001
			578.183	21	27.533	1.347	.193
	Within Groups		1001.631	49	20.441		
	Total		2300.000	71			

Based on the results of the linearity test in the table above, if the probability of linear *deviation* (*sig deviation from linearity*) > 0.05, then the data is in a linear pattern. On the other hand, if the probability of linear deviation (*sig deviation from linearity*) < 0.05, then the data is not in a linear pattern. It can be seen that the significance value (sig) of the relationship between variable X (Learning of Moral Faith) and variable Y (Formation of Religious Character) is 0.193 > 0.05. It can be concluded that the relationship between variable X (Learning of Moral Faith) and variable Y (Formation of Religious Character) is linear.

Simple Linear Regression

The results of simple linear regression analysis in this study are presented in the following table:

Table 14. Results of Simple Linear Regression Analysis Test

Models		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	20.485	5.489		3.732	.001
	X1	.617	.109	.560	5.649	.001

Based on the results of the simple regression test above, the regression was obtained as follows:

$$Y = a + b_1X_1$$

$$Y = 20.485 + 0.617X$$

Based on the regression line equation obtained, a constant value of 20.485 indicates that if the Learning of Moral Faith (X) is 0, then the Formation of Religious Character (Y) is predicted to be 20.485. The value of the regression coefficient of 0.617 is positive, which means that every increase of 1 unit in the Learning of Moral Faith (X) will increase the Formation of Religious Character (Y) by 0.617 units.

Hypothesis Test (T-Test)

This test uses a significance level of 0.10 with a degree of freedom $df = n-2$. The decision-making criterion used is that if the T_{cal} value is greater than the T_{table} value, then the independent variable is declared to have a significant effect on the bound variable, and vice versa.

Table 15. T Test Results

Models		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		

1	(Constant)	20.485	5.489		3.732	.001
	X1	.617	.109	.560	5.649	.001

Based on the results of the hypothesis test using the t-test, it was found that the calculated T-value of 5.649 was greater than the table T of 1.667, and the significance value of < 0.001 was smaller than 0.10. Therefore, it can be concluded that H_0 is rejected and H_1 is accepted, so it can be concluded that the learning of Moral Faith affects the formation of students' religious character.

Determination Test (R)

The determination coefficient test was used to find out how much the variable of Moral Faith Learning (X) influenced the variable of Religious Character Formation (Y).

Table 16. R Square Test Results

Model Summary				
Models	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.560a	.313	.303	4.751

Based on the determination test table above, it is known that the R-square value of 0.313, or 31.3%, shows that the learning variable of moral beliefs has an influence of 31.3% on the formation of students' religious character. At the same time, the rest ($100\% - 31.3\% = 68.7\%$) is influenced by other variables that are not included in this study.

4. Discussion

Learning the Moral Beliefs of Students at Madrasah Aliyah

The results of data analysis of 72 students in class XII MAN Palopo with a questionnaire of 16 statements showed a minimum score of 32 and a maximum of 64. Categorization showed that 5 respondents (6.94%) were low, 54 respondents (75.00%) were moderate, and 13 respondents (18.06%) were high, so that learning of Akidah Akhlak was in the medium category with an average of 49.97. This shows that learning has taken place and students have gained learning experience, but there is still room to improve the quality of its implementation. The medium category does not mean that learning is not going well. However, the level of learning based on the indicators measured is not yet in the high category, which can be influenced by learning motivation, learning methods, student involvement, classroom management, media, and learning time.

The findings of this study are in line with the research of Hasibuan et al. (2020), which shows that the learning of Akidah Akhlak in Madrasah Aliyah is carried out through introductory, core, and closing activities and is complemented by evaluation. These results are also supported by Ramadan and Ramadhan & Pujiriyanto (2020) who found that the learning of Akidah Akhlak includes planning, implementation, and evaluation of learning. In addition, Dae & Mardiana (2024) show that learning Akidah Akhlak with appropriate methods can increase the enthusiasm and participation of students. The results of the study support the findings of this study that the learning of Akidah Akhlak for grade XII students at MAN Palopo is in the medium category with a percentage of 75%.

Theoretically, learning is the process of interaction between students, educators, and learning resources to achieve educational goals. Muhaimin's theory of value internalization explains this process through three stages: value transformation (educators convey values through learning), value transactions (two-way interaction so that students respond, discuss, and understand values), and value internalization (values are not only understood cognitively but are lived and manifested in attitudes and behaviors) (Muhaimin, 2010). The medium category in this study shows that learning has provided opportunities to acquire religious knowledge and values. However, it still needs to be optimized so that internalization takes place more deeply through active interaction and material links with real life. Based on this description, the learning of Akidah Akhlak for grade XII MAN Palopo students is in the medium category with an average of 49.97.

Formation of Religious Character of Students at Madrasah Aliyah

The results of data analysis of 72 students in class XII of MAN Palopo with a questionnaire of 16 statements showed a minimum score of 38 and a maximum of 64, with an average of 51.33 and a standard deviation of 5.692. Categorization showed that 9 students (12.50%) were low, 51 students (70.83%) were moderate, and 12 students (16.67%) were high, so that the formation of religious character was in the medium category. This shows that students have and show behaviors that reflect religious values, but the level of achievement is not fully optimal. The medium category can be interpreted as that religious values having begun to be embedded, but their application still needs to be strengthened to be more consistent.

Research Rosadi et al. (2025) It shows that the integration of religious habituation, teacher example, and contextual learning is effective in shaping students' religious character, with increased worship consistency, moral behavior, and active participation in socio-religious activities. Research Lusi et al. (2025) shows that the internalization of PAI values through example, habituation, advice, and religious activities of madrasas has an impact on increasing worship discipline, respect for teachers, manners, responsibility, and awareness of practicing religious teachings. Research Noviana et al. (2026) Umi pointed out that religious activities such as visiting mosques, making ketupat skeletons, and Jepen Eroh dance form the religious character of students in the form of obedience, faith, love of worship, patience, gratitude, ukhuwah, and discipline.

Theoretically, religious character is related to Glock and Stark's concept of religiosity, which includes five dimensions, namely beliefs, religious practices, religious experiences, religious knowledge, and religious practices or consequences (Glock & Stark, 1969). This concept shows that a person's religiosity is not only limited to knowing and believing in religious teachings, but is also reflected through the experience and practice of religious values in daily life, so that religious character can be understood as the actualization of religious values in one's attitudes, habits, and behaviors.

The medium category in this study shows that students already have a foundation of religious values, but the practice still needs to be strengthened because the understanding of religious values has not automatically made students able to apply them consistently. Internal factors also influence the formation of religious character in the form of awareness, understanding, willingness, and habits of students, as well as external factors from the family, madrasah environment, peers, and society. Therefore, the formation of religious character is not only achieved through the delivery of material, but also requires the example of teachers, habituation of positive behavior, and a supportive environment so that religious values can be lived and applied sustainably.

Thus, it can be concluded that the formation of religious character of grade XII students of Madrasah Aliyah Negeri Palopo is in the medium category with an average score of 51.33.

The Influence of Moral Faith Learning on the Formation of Religious Character of Madrasah Aliyah Students

The results of the study show that the learning of Akidah Akhlak has a positive and significant effect on the formation of religious character of students in grade XII of Madrasah Aliyah Negeri Palopo. This is proven through the results of a simple linear regression analysis, which produces a regression equation $\hat{Y} = 20.485 + 0.617X$, which means that a one-unit increase in the learning of Akidah Akhlak in the formation of religious character score of 0.617. The regression coefficient with a positive value, indicating a unidirectional relationship: the better the level of learning of Akidah Akhlak, the higher the score for the formation of religious character of students.

The results of the hypothesis test showed that the t_{hitung} value of 5.649 was greater than the t_{tabel} of 1.667 ($5.649 > 1.667$), and the significance value of 0.001 was smaller than the significance level of 0.05. Thus, H_0 was rejected, and H_a was accepted, so it can be concluded that the learning of Moral Faith has a positive and significant effect on the formation of the religious character of grade XII students of Madrasah Aliyah Negeri Palopo. The amount of contribution of learning Akidah Akhlak to the formation of religious character is shown by the coefficient of determination value of

31.3%. In comparison, 68.7% is related to other factors that were not included in this study, such as the example of parents and teachers, habituation of religious activities, social environment, madrasah culture, and the awareness and willingness of students to apply religious values.

Research Zami et al. (2026) showed that learning Akidah Akhlak had a positive and significant effect on students' religious character with a t-count value of 5.284 and a coefficient of determination (R^2) of 51.8%. Research Aslan et al. (2025) shows that the religious character of students formed through the learning of the Moral Creed includes religious honesty, responsibility, social care, environmental care, discipline, respect for achievements, love of peace, and independence. Research Muna & Farhan (2020) shows that the implementation of Akidah Akhlak learning runs well and is effective in fostering students' morals and has a great influence on the formation of student behavior in daily life.

Theoretically, the findings of this study can be understood through Social Learning Theory of Albert Bandura, who explained that a person's behavior develops through observation, imitation, or modeling, as well as reinforcement of learned behaviors (Bandura, 1977). In learning Akidah Akhlak, students not only gain knowledge about the values of faith and morals, but also observe the attitude and behavior of teachers as examples, so that the values conveyed can be learned and applied.

This finding is also associated with the concept of internalization of Muhaimin's values, which includes value transformation, value transactions, and value transinternalization. Learning Moral Faith is part of value transformation when teachers convey the values of faith and morality, followed by value transactions through teacher-student interaction, and value transinternalization when these values are lived and practiced in daily life (Muhaimin, 2010). Thus, the positive influence of learning Akidah Akhlak on the formation of religious character occurs because learning provides a foundation of knowledge which is further strengthened through appreciation, habituation, example, and application of values.

The contribution of 31.3% showed that the formation of religious character is a complex process and is not only determined by the learning of Akidah Akhlak in the classroom, while 68.7% of the variation is outside the contribution of the variables studied and is theoretically related to other factors such as the example of parents and teachers, habituation of religious activities, social environment, madrasah culture, and the awareness and willingness of students in applying religious values. Thus, the results of this study show that the learning of Moral Faith has a positive and significant influence on the formation of the religious character of grade XII students of Madrasah Aliyah Negeri Palopo.

5. Conclusion

This study shows three main findings. First, the learning of Akidah Akhlak of grade XII MAN Palopo students is in the medium category with an average of 49.97 (5 respondents low, 54 medium, 13 high), which means that learning has taken place but still needs to be improved in quality. Second, the formation of students' religious character is also in the medium category, with an average of 51.33 (9 students are low, 51 medium, 12 high), which means that religious values have begun to be embedded, but their application has not been consistent. Third, there is a positive and significant influence of learning Akidah Akhlak on the formation of students' religious character, as evidenced by the regression equation $\hat{Y} = 20.485 + 0.617X$ with a t-count of 5.649 > t-table 1.667 and a significance of $0.001 < 0.05$, with a contribution of 31.3%. In comparison, 68.7% is influenced by other factors that have not been studied.

This study only used two variables, so that it did not accommodate other factors that also affected religious character; the questionnaire instrument was limited to students' perceptions and did not explore the internalization process of values in depth; the sample only involved grade XII students at MAN Palopo, so the results could not be generalized widely; and *the ex post facto* design did not provide special treatment, so that the identified relationships were associative. The next study is suggested to expand the variables by integrating other factors such as teacher examples, religious habits, madrasah culture, and family environment; using *a mixed-methods approach* to explore the process of internalizing values in more depth; expanding the scope of samples in several madrasahs with different characteristics; and developing experimental designs or classroom action research to test the effectiveness of the Akidah Akhlak learning strategy in improving the religious character of students.

6. References

- Agustin, N. I., & Fuadi, A. (2026). Analisis Kecerdasan Spiritual dalam Memediasi Pengaruh Pembelajaran Akidah Akhlak dan Pembiasaan Siswa terhadap Karakter Religius Siswa MA Muhammadiyah 2 Yanggong Ponorogo. *Journal Of Education and Socio Cultural Issues*, 5(1), 83–92.
- Aslan, M., Saepudin, & Nurhayati, S. (2025). Pembelajaran Akidah Akhlak dalam Pembentukan Karakter Religius Peserta Didik di Madrasah Aliyah Pondok Pesantren Darul Qur ' an At - Taqwa Jampue. *Jurnal Ilmu Kependidikan Dan Keislaman*, 20(01), 97–98.
- Baderiah. (2019). Analisis Nilai Pendidikan Karakter pada Pembelajaran Pendidikan Agama Islam dalam Kurikulum 2013 di Sma Negeri Kota Palopo. *Jurnal Al-Ta'dib*, 12(1), 150–151.
- Bandura, A. (1977). *Social learning theory*. Prentice-Hall.
- Dae, A. La, & Mardiana, D. (2024). Respons Peserta Didik terhadap Pembelajaran Akidah Akhlak di Madrasah Aliyah Negeri 1 Baubau, Sulawesi Tenggara. *JMPIS*, 6(1), 23–29.
- Glock, & Stark. (1969). *Religion and society intension*. Rand Mc Nally Company.
- Habsy, B. A., Putri, M. A., Nadiroh, N. L., & Kartika, A. B. P. (2024). Hakikat Manusia dan Keterkaitannya dengan Pendidikan, serta Konsep Pendidikan Sepanjang Hayat (Life Long Education). *Jurnal Penelitian Pendidikan Indonesia*, 2(1), 326–342.
- Hanisa, H., Arifuddin, A., & Pamessangi, A. A. (2023). Internalization of Akidah Moral Values and Learning Motivation of Students in Madrasah Tsanawiyah. *Journal of Indonesian Islamic Studies*, 2(2), 42–43. <https://doi.org/10.24256/jiis.v2i2.4196>
- Hasibuan, A. A., Syah, D., & Marzuki, M. (2020). Manajemen Pendidikan Karakter. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 4(02), 191.
- Lusi, E., & Poniam. (2025). Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Budaya Religius di Kelas 5 Sekolah Dasar Negeri 29 Sedayu. *Jurnal Ilmu Pendidikan (JIP)*, 3(6), 538–544.
- Muammar, M. H., Assegaf, A. R., & Ni'am, K. (2024). Kontekstualisasi Nilai-Nilai Pendidikan Agama Islam dalam Membentuk Karakter Religius Peserta Didik di Mts Bilingual Muslimat Nu Pucang, Sidoarjo. *Jurnal Studi Pendidikan Islam*, 7(2), 363–383.
- Muhaimin. (2010). *Rekonstruksi Pendidikan Islam: Dari Pengembangan Model Kurikulum hingga Redefinisi Islamisasi Ilmu*. Rajawali Pers.
- Muna, N. F., & Farhan, M. (2020). Efektivitas Pembelajaran Akidah Akhlak dalam Pembentukan Karakter Religius pada Siswa Madrasah Aliyah Hidayatul Mubtadi' di Bulusari, Sayung, Demak. *Konferensi Ilmah Mahasiswa Unissula* 4, 583–594.
- Noviana, U. H., Kadi, T., & Hadi, S. (2026). P5-PPRA : Langkah Strategis Membangun Generasi <https://edutekjournal.com/contents/index>

Religius dan Berkarakter Jurnal Karya Ilmiah Pendidik dan Praktisi SD & MI (JKIPP) generasi yang unggul , kreatif , serta memiliki keterampilan abad ke-21 . pembelajaran berbasis proyek . Salah satu elemen. *Jurnal Karya Ilmiah Pendidik Dan Praktisi SD&MI (JKIPP)*, 5(1), 1-11.

- Rahmayanty, D., Khasanah, U. L., Emosda, R. H., Rinjani, A. P., & Anggraini, D. (2024). Peran Keluarga, Sekolah, dan Masyarakat dalam Pembentukan Karakter Berkualitas. *Islamic Guidance and Counseling Journal*, 04(02), 321-322.
- Ramadhan, H. N., & Pujiriyanto. (2020). Pengelolaan Pembelajaran Akidah Akhlak di Madrasah Aliyah Negeri Kota Magelang. *Epistema*, 1(1).
- RI, K. A. (2019). *Al-Qur'an dan Terjemahnya*. Unit Percetakan Al-Qur'an, 2018.
- Rofiah, B. K., & Romelah. (2025). Implementasi Assesmen Akidah Akhlak pada Lembaga Pendidikan Madrasah Ibtidaiyah Misbahul Adhim dalam Era Digital. *Jurnal Kajian Pendidikan Islam*, 2(1), 225-226.
- Rosadi, A., Putri, M. N., & Haryati, N. (2025). Penerapan Strategi Pembelajaran Aqidah Akhlak Untuk Penguatan Karakter Religius Siswa. *EXCELENCIA*, 5(2), 218-231.
- Sevilla, C. G., Ochave, J. A., Punsalan, T. G., Regala, B. P., & Uriarte, G. G. (1960). *Research Methods*. Rex Book Store.
- Sholeh, M. M., & Subando, J. (2026). Strategi Pembelajaran Aqidah Akhlak dalam Menanggulangi Kenakalan Siswa Madrasah Tsanawiyah. *Paedagogie*, 21(1), 1797-1804. <https://doi.org/10.31603/paedagogie.v21i1.16221>
- Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, (Pasal 1 Ayat 1).
- Yuliani, Irfanda, H., Ariani, F., Hankam, A. A., & Fitri, A. (2026). Konsep dan Prinsip Dasar Sosiologi Pendidikan Dalam Pembentukan Karakter Peserta Didik. *Jurnal Sosialisasi*, 13(2), 178-185.
- Zami, Z. Z., Azis, M. N., Oktavia, A. N., Olivia, R. S., & Amburika, N. (2026). Pengaruh Pembelajaran Akidah Akhlak terhadap Karakter Religius Siswa Kelas VII di MTs Tahfidzul Qur ' an Darul Falah Al Fatahiyah. *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat*, 3(April), 237-253.