Learning of Aqidah And Morals As A Character Education Method for Students Towards Parents, Teachers and Friends at MTS Nurul Hikmah Pasarkemis Tangerang

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Abstract: This article examines the implementation of Akidah Akhlak learning as a method of character education for students at MTs Nurul Hikmah Pasarkemis. The focus of this study is to identify how Akidah Akhlak learning can shape students' character in interactions with parents, teachers, and friends. This study uses a qualitative approach with a case study method, which involves data collection through interviews, observations, and documentation. The results of the study indicate that Akidah Akhlak learning has a positive impact on the formation of students' moral attitudes, such as mutual respect, discipline, and a sense of responsibility towards parents, teachers, and friends. In addition, the implementation of Akidah Akhlak also plays an important role in creating a harmonious school environment and supporting students' personal development. This learning motivates students to care more about the values of goodness taught in religion and strengthens positive social interactions between students and their surroundings. Therefore, this study recommends that Akidah Akhlak learning be strengthened and prioritized in the education curriculum in schools, as an integral part of efforts to build students' character and morality continuously.

Keywords: Aqidah Akhlak Learning, character education, social interaction, students, MTs Nurul Hikmah, discipline, responsibility, school environment

INTRODUCTION

In recent years, there has been growing concern about the moral and character development of students in various educational institutions. This concern has become even more pronounced in the context of Islamic education, where values such as respect, responsibility, empathy, and compassion are central to the curriculum. Among the subjects that hold significant importance in Islamic education is Aqidah (faith) and Morals (Akhlaq). These two components of the Islamic curriculum play a crucial role in shaping students' behavior, attitudes, and interactions with others, especially in their relationships with parents, teachers, and peers. However, despite their significance, there are challenges in effectively imparting these values to students in a way that leads to positive behavioral change. The Aqidah and Morals learning process at MTS Nurul Hikmah Pasarkemis Tangerang serves as an essential platform for instilling Islamic values that influence students' character. The school, like many others, strives to educate students not only academically but also morally and ethically, preparing them for responsible roles in society. However, there is a need to assess and improve the methods of teaching Aqidah and Morals to ensure that students internalize the core Islamic values and reflect them in

their behavior toward their parents, teachers, and friends. The relationship between students and their parents, teachers, and friends is a key determinant of students' overall development. A strong moral foundation allows students to navigate social relationships in a manner that is respectful, empathetic, and compassionate. Therefore, it is crucial to explore how Aqidah and Morals education can be integrated into character education effectively, facilitating the development of a positive and respectful attitude toward significant figures in students' lives, such as their parents, teachers, and peers.

Character education has long been recognized as an integral part of a holistic educational process. In the Islamic context, Aqidah and Akhlaq are considered the bedrock of moral and ethical behavior. Aqidah, referring to the understanding and belief in the tenets of Islam, influences students' worldview and attitudes, shaping their ethical and moral judgments. Akhlaq, on the other hand, refers to the practical application of these beliefs, emphasizing good manners, ethics, and conduct toward others. In the context of MTS Nurul Hikmah Pasarkemis, Aqidah and Akhlaq are not simply theoretical subjects; they are meant to be lived out and reflected in students' everyday behavior. It is not enough to simply teach students about Islamic beliefs and morals; educators must also help students internalize these teachings, guiding them to demonstrate respectful behavior toward others. Character education based on Aqidah and Akhlaq plays a central role in this process, helping students cultivate strong, positive relationships with parents, teachers, and peers. While many Islamic schools emphasize the importance of Aqidah and Morals, there is often a gap between the knowledge gained in the classroom and the actual behavior exhibited by students outside of it. This gap raises questions about the effectiveness of traditional teaching methods in fostering character development. It also prompts the need for innovative and interactive teaching strategies that actively engage students in moral reasoning and practical application of ethical principles.

The relationship between students and their parents is one of the most significant factors in shaping their character. Parents serve as the first educators, modeling behaviors and attitudes that influence how children relate to the world around them. Similarly, teachers, as role models, have a profound impact on students' moral development. The student-teacher relationship is one of mutual respect, guidance, and learning, and the way students engage with their teachers often reflects the values instilled by their parents at home. When students show respect and affection toward their parents and teachers, it reflects the positive internalization of Islamic values taught in the Aqidah and Morals curriculum. However, it is important to assess how effectively this relationship is being cultivated through classroom teachings. Are students truly internalizing the values of respect, kindness, and responsibility toward their parents and teachers? Or is the moral instruction primarily theoretical without meaningful impact on real-life relationships? Equally important is the role of students' interactions with their peers. Positive social interactions among students are crucial for fostering a sense of community, cooperation, and mutual respect. Islam emphasizes the importance of good conduct with friends and classmates, highlighting principles of justice, kindness, and empathy. It is essential to investigate how the Aqidah and Morals curriculum at MTS Nurul Hikmah fosters these values in student interactions with their friends and peers.

While teaching Aqidah and Morals is crucial for character education, several challenges often arise in its implementation. One primary challenge is the difficulty in translating theoretical knowledge into practical application. In many cases, students may have a good understanding of Islamic values but struggle to embody them in their daily lives. This disconnect between knowledge and behavior is often exacerbated by external factors such as peer pressure, societal influences, and personal struggles. Another challenge is the traditional, lecture-based teaching methods commonly used to impart Aqidah and Morals. While lectures provide a structured way to deliver content, they may not be the most effective for engaging students or fostering critical thinking and personal reflection. As a result, students may view Aqidah and Morals lessons as abstract and disconnected from their real-world experiences, diminishing the impact of the subject

matter. Furthermore, the role of teachers in instilling moral values cannot be overstated. Teachers must not only teach students about the principles of Aqidah and Akhlaq but also serve as living examples of these values. If there is a disconnect between the values teachers promote in the classroom and their behavior outside the classroom, students may struggle to fully internalize these teachings. Therefore, it is essential to address the teacher's role as a moral guide in the classroom and their ability to model the behavior expected of students.

This research aims to explore the effectiveness of Aqidah and Morals learning as a character education method for students, specifically focusing on their behavior toward parents, teachers, and friends at MTS Nurul Hikmah Pasarkemis Tangerang. The goal is to assess how effectively the teaching of Aqidah and Morals influences students' moral conduct in real-life situations and to identify potential gaps or areas for improvement in the delivery of this subject. The study will investigate how the application of Aqidah and Akhlaq principles within the classroom setting can lead to improved behavior and character development among students. Specifically, it will explore how these teachings impact students' relationships with parents, teachers, and peers. This research will also examine the methods used by teachers to teach these values and whether these methods are successful in facilitating the internalization and practical application of ethical principles.

This study is significant because it provides insight into how Aqidah and Morals education can be leveraged as an effective tool for character development. By focusing on students' relationships with their parents, teachers, and friends, the study highlights the importance of social and moral interactions in the development of students' character. It also emphasizes the role of teachers in not only imparting knowledge but also modeling the values they teach. Moreover, this research contributes to the broader discussion on character education in Islamic schools. While Islamic education often emphasizes the teaching of Aqidah and Akhlaq, it is essential to evaluate how these teachings are being applied and whether they lead to meaningful behavioral changes. By addressing the challenges in teaching these subjects, the study provides recommendations for improving the effectiveness of Aqidah and Morals education and its role in character development. In conclusion, the study seeks to bridge the gap between theoretical learning and practical application by examining how Aqidah and Morals can be more effectively taught to shape students' attitudes and behaviors toward their parents, teachers, and friends. The findings of this study will contribute to the improvement of character education methods in Islamic schools, ultimately fostering students who not only understand the principles of Islam but also embody them in their everyday lives.

METHODS

This study uses Classroom Action Research (CAR) to evaluate the effectiveness of teaching Aqidah and Morals as a character education method for students at MTS Nurul Hikmah Pasarkemis Tangerang. The primary goal of the research is to examine how the integration of Aqidah and Morals influences students' behavior toward their parents, teachers, and peers. The following section explains the research methodology, including the design, participants, setting, data collection methods, and analysis procedures. This study is based on a Classroom Action Research (CAR) approach, which is commonly used to improve the teaching and learning process through reflective practice. CAR follows an iterative cycle of data collection, analysis, and action based on the insights gathered, allowing researchers to make improvements in teaching methods based on real-time feedback. This approach is ideal for the current study as it enables the researcher to actively engage with the educational setting and make adjustments based on findings from the research cycles. The research follows a two-cycle design, where each cycle consists of planning, action, observation, and reflection. Each cycle is designed to test and refine the intervention strategies aimed at improving the teaching of Aqidah and Morals, followed by

an evaluation of the effects on students' attitudes and behavior. Two cycles were selected to allow enough time for the intervention to take effect and to make improvements based on each cycle's results.

The participants in this study are the 7th-grade students of MTS Nurul Hikmah Pasarkemis Tangerang. The class consists of 30 students, aged between 12 and 13 years. These students were selected using convenience sampling, where the researcher chose a class that was accessible and willing to participate in the study. The students were from diverse backgrounds and had varying levels of understanding regarding the values of Aqidah and Morals. Some of them demonstrated challenges in applying the principles of Aqidah and Akhlaq in their everyday lives. Additionally, three teachers from the Islamic Education Department of MTS Nurul Hikmah participated in the study. These teachers were responsible for teaching the Aqidah and Morals curriculum and played a key role in implementing the action research interventions. Their involvement was essential to the success of the study, as they participated in the planning, observation, and reflection phases of the research.

The research was conducted at MTS Nurul Hikmah Pasarkemis Tangerang, a school located in the Pasarkemis subdistrict of Tangerang, Indonesia. The school follows the national curriculum for Islamic education, which includes both religious and secular subjects. Aqidah and Morals lessons are central to the school's character education curriculum, which aims to promote both academic and moral development among students. The research took place over a span of two months, with each research cycle lasting about four weeks. During this period, the researcher worked closely with the teachers to implement new strategies for teaching Aqidah and Morals and to observe the changes in students' behavior.

The study employs a combination of qualitative and quantitative data collection methods to evaluate the effectiveness of the teaching intervention. These methods include classroom observations, surveys, interviews, assessments, and teacher reflections. Classroom observations were conducted during the Aqidah and Morals lessons to assess student engagement, behavior, and participation. The researcher observed students' interactions with their teachers, their participation in discussions, and how they applied moral principles during classroom activities. These observations helped identify whether the students were engaged in the learning process and whether the teaching methods were fostering positive changes in behavior. A survey was administered both at the beginning and at the end of the study to assess students' perceptions of Aqidah and Morals education and their attitudes toward parents, teachers, and peers. The survey included Likert-scale questions to measure students' agreement with statements about respect, empathy, and responsibility. This survey provided quantitative data on how students' attitudes and behavior were affected by the intervention.

Interviews were conducted with 10 students (randomly selected) and the three teachers involved in the study. The student interviews sought to understand how students felt about the Aqidah and Morals lessons, whether they understood the moral values being taught, and if they were applying these values in their relationships. The teacher interviews focused on their experiences with the teaching methods used and their perceptions of the changes in students' behavior. Pre- and post-assessments were conducted to measure students' understanding of Aqidah and Morals before and after the intervention. These assessments consisted of multiple-choice and open-ended questions that tested students' knowledge of Islamic values and their ability to apply these values in real-life situations. Comparing the pre- and post-assessment scores allowed for an evaluation of the improvement in students' knowledge and application of Aqidah and Morals. At the end of each cycle, the teachers were asked to provide reflections on the intervention process. These reflections helped to identify the strengths and weaknesses of the teaching methods, any challenges encountered, and areas for improvement. The teachers' feedback played an important role in refining the intervention in the second cycle.

The analysis of the data involved both quantitative and qualitative methods. For the quantitative data, the survey results and assessment scores were analyzed using descriptive statistics. This analysis helped to determine the overall trends in students' attitudes, knowledge, and behavior. For example, the percentage of students who showed improvements in their behavior toward parents, teachers, and peers was calculated. The pre- and post-assessment scores were also compared to evaluate the extent of improvement in students' understanding of Aqidah and Morals. For the qualitative data, the interviews and teacher reflections were analyzed using thematic analysis. This process involved identifying recurring themes or patterns in the data, such as the factors that contributed to changes in students' behavior, the challenges faced during the intervention, and the elements of the teaching methods that were most effective. The researcher carefully coded the interview data and teacher reflections to identify these common themes, which helped to provide a deeper understanding of the impact of the teaching methods. The researcher also used triangulation to ensure the reliability and validity of the findings. This involved comparing and cross-checking the data from various sources, such as the surveys, interviews, observations, and assessments. Triangulation helps to verify the findings and provides a more comprehensive picture of the effects of the intervention.

Ethical considerations were a key part of this study. Informed consent was obtained from both the students and their parents before the study began. The students were assured that their participation was voluntary and that their responses would remain confidential. They were also told they could withdraw from the study at any time without facing any consequences. Teachers were also fully informed about the study's objectives, procedures, and their role in the research process. The researcher ensured that the study adhered to ethical guidelines, including creating a respectful and supportive learning environment during the intervention. Students and teachers were treated with respect, and the researcher made sure that no undue pressure was placed on anyone to participate in the study.

While this study provides valuable insights, there are some limitations. The sample size of 30 students and the focus on just one school may limit the generalizability of the findings. Further research involving a larger number of students from different schools would be necessary to determine whether the intervention has a similar effect in other contexts. Additionally, because the study relies on self-reported data from surveys and interviews, there is a potential for bias, as students and teachers may not always provide completely honest or accurate responses. In conclusion, this research uses Classroom Action Research to assess the impact of Aqidah and Morals education on the character development of students at MTS Nurul Hikmah Pasarkemis Tangerang. The study employs a combination of qualitative and quantitative methods to evaluate how effectively Aqidah and Morals education influences students' relationships with their parents, teachers, and peers. The findings from this study will contribute to improving character education in Islamic schools, offering valuable insights into the best teaching practices for integrating moral education into students' everyday live.

RESULTS

The results of this study are presented in terms of the changes observed in students' behavior, attitudes, and understanding of Aqidah and Morals as a result of the action research intervention. The data was gathered through various methods, including classroom observations, student surveys, interviews, pre- and post-assessments, and teacher reflections. The following paragraphs outline the key findings from each data collection method. From the initial cycle of classroom observations, it was evident that students' engagement in Aqidah and Morals lessons was generally low. Many students appeared disinterested or distracted during lessons, and there was a noticeable lack of participation in class discussions. Students were often passive listeners, with minimal

interaction with the teacher or their peers. This disengagement was particularly evident in activities requiring moral reflection or discussion of Islamic values.

However, as the intervention progressed, noticeable changes in student behavior began to emerge. By the end of the first cycle, there was an increase in student participation. More students were actively involved in discussions, asking questions, and sharing their opinions. The implementation of more interactive teaching strategies, such as group discussions and role-playing, seemed to encourage this participation. In the second cycle, the level of engagement continued to rise. Students not only participated more frequently but also showed greater enthusiasm during lessons. They actively participated in discussions about how Islamic values, particularly those related to respect and empathy, could be applied to their relationships with others. This increase in student participation indicated that the action research intervention had a positive impact on student engagement with the content.

The surveys administered at the beginning and end of the study provided valuable quantitative data on students' attitudes and perceptions regarding Aqidah and Morals education. The initial survey revealed that many students did not fully understand the importance of moral education in shaping their relationships with parents, teachers, and friends. The responses indicated that students were somewhat unsure about the role of Aqidah and Morals in their daily lives and interactions with others. After the intervention, the survey responses showed a significant improvement in students' understanding of the value of Aqidah and Morals. A large majority of students reported a greater understanding of the importance of respect, empathy, and responsibility toward others. When asked about their relationships with their parents, teachers, and friends, students indicated more positive attitudes. For instance, 85% of students agreed that they were more respectful toward their parents, and 80% reported that they had improved their communication with teachers and classmates. The survey data also revealed an increase in students' self-reported behavior. Many students indicated that they had become more patient and understanding with their peers and were better at resolving conflicts in a peaceful and respectful manner. This reflected a broader understanding of how the principles of Aqidah and Morals could be applied in everyday situations.

The interviews conducted with both students and teachers provided deeper insights into the impact of the Aqidah and Morals lessons. Interviews with students highlighted the growing sense of personal responsibility and moral awareness. One student explained, "I never thought about how my behavior could affect my parents, but now I realize that showing respect and kindness is part of my faith." Other students shared similar sentiments, noting that the lessons had helped them see the value of maintaining good character in all aspects of their lives. Interviews with teachers revealed positive feedback regarding the changes they observed in students' behavior. One teacher mentioned, "At the beginning, students were reluctant to engage in moral discussions. Now, they are more open, and many come to me after class to ask questions about how to apply what they learned in their personal lives." Teachers also noted improvements in classroom atmosphere. The classroom had become more cooperative and respectful, with students showing a greater willingness to support one another. Several teachers pointed out that the students' ability to connect Islamic moral teachings with real-life situations had increased significantly. They observed that students were not only absorbing information but were also eager to discuss how they could implement moral values in their interactions with others. This improvement suggested that the action research intervention was effectively fostering both cognitive and emotional aspects of moral education.

The pre- and post-assessments provided valuable information about the students' understanding of Aqidah and Morals before and after the intervention. In the pre-assessment, students demonstrated a basic understanding of the core principles of Aqidah, but many struggled to explain the practical application of these principles in everyday life. Their responses to questions about moral behaviors, such as respect for others and the

importance of empathy, were often vague or incomplete. After the intervention, the post-assessment results showed a marked improvement. Students' knowledge of the core principles of Aqidah remained strong, but their ability to connect these principles with everyday moral behavior had improved. More students were able to provide detailed explanations of how they could demonstrate respect and empathy in their relationships with others. The post-assessment also revealed that students were better able to identify moral dilemmas and offer solutions based on Islamic teachings. For example, when asked about how to resolve a conflict with a peer, students in the post-assessment were more likely to refer to Islamic values such as forgiveness, patience, and mutual respect. This demonstrated that the intervention had a positive effect not only on their understanding of moral principles but also on their ability to apply these principles in real-life situations.

The teachers' reflections at the end of each cycle provided valuable insights into the strengths and challenges of the intervention. Teachers reported that the action research process had allowed them to reflect on their teaching methods and adjust their strategies to better meet the needs of their students. One teacher mentioned, "The students have become more thoughtful about how their actions impact others. The activities helped them see the importance of being kind and respectful, not just because they are supposed to, but because it is the right thing to do." Teachers also noted that the interactive nature of the lessons, which included group discussions, role-playing, and reflective activities, had a positive impact on student engagement. They observed that students were more willing to participate and express their opinions when the lessons were designed to be interactive and relevant to their lives. Teachers expressed confidence that these methods could continue to foster moral development among students. However, some teachers noted challenges in ensuring that all students consistently applied the moral principles in their daily lives. While many students showed improvements, there were occasional setbacks, particularly among students who faced external challenges such as family issues or peer pressure. These teachers suggested that more individual counseling and support might be necessary to help students fully internalize the moral lessons.

The overall impact of the intervention on student behavior was positive. Classroom observations, surveys, interviews, and assessments all indicated that students had developed a stronger sense of responsibility and respect in their interactions with others. Students demonstrated greater empathy and patience toward their peers, were more respectful in their communication with teachers, and showed more affection and understanding toward their parents. These changes were particularly noticeable in students who had previously exhibited difficulty in applying moral principles. The intervention also seemed to contribute to an improvement in the overall classroom climate. The students' increased engagement and respect for one another helped create a more harmonious learning environment. Teachers reported fewer disciplinary issues, and students appeared more cooperative in group activities. This suggests that teaching Aqidah and Morals as a character education method not only benefited individual students but also contributed to a more positive and supportive classroom atmosphere.

Despite the positive outcomes, there were some challenges in the implementation of the intervention. One of the main challenges was the varying levels of student readiness to internalize the moral lessons. Some students showed a rapid improvement in their behavior and attitudes, while others required more time and support to fully grasp the principles of Aqidah and Morals. This variability in student response highlighted the need for personalized support, especially for students who struggled with behavioral or emotional issues. Another challenge was the initial resistance to change in some students. At the start of the intervention, certain students were skeptical about the relevance of Aqidah and Morals lessons to their everyday lives. Over time, however, many of these students came to recognize the importance of moral education in shaping their character and relationships. The challenge, however, remained in sustaining this attitude in the long term, especially after the intervention period.

The results of this study indicate that teaching Aqidah and Morals as a character education method can significantly improve students' attitudes and behaviors toward their parents, teachers, and peers. The action research intervention helped students develop a deeper understanding of moral principles and provided them with the tools to apply these principles in their daily interactions. Through active participation in lessons, surveys, assessments, and interviews, students demonstrated positive changes in their behavior and attitudes. The findings suggest that interactive and engaging teaching methods, such as group discussions and role-playing, are effective in promoting moral development among students. Teachers also played a critical role in guiding students through the process of moral reflection and application. While challenges remain in ensuring consistent behavior changes, the overall results suggest that character education through Aqidah and Morals is an effective approach to shaping students' character and fostering positive relationships with others.

DISCUSSION

The purpose of this study was to evaluate the impact of teaching Aqidah and Morals as a character education method on students' relationships with parents, teachers, and peers at MTS Nurul Hikmah Pasarkemis Tangerang. This section discusses the findings in relation to the research questions, highlights the significance of the results, and reflects on the challenges and implications for future practice.

The first major finding of this study was the significant increase in student engagement and participation during Aqidah and Morals lessons. Prior to the intervention, students displayed low levels of engagement. Classroom observations revealed that many students were passive learners, often disengaged from the lessons. They showed minimal interaction with the teacher and peers, and many were distracted or disinterested during the lessons. This initial disengagement likely contributed to the limited impact of earlier teaching methods in fostering moral development. However, after the introduction of more interactive and participatory teaching strategies, such as group discussions, role-playing, and reflective activities, students began to show a marked improvement in their engagement. These strategies were designed to make the learning process more relevant and relatable to students' everyday lives. As a result, students became more actively involved in lessons, expressing their thoughts and participating in discussions about how to apply moral values in their daily behavior. The increase in student participation is consistent with findings from other studies, which highlight the importance of interactive teaching methods in promoting student engagement. Active learning strategies, such as group work and role-playing, encourage students to think critically and engage with the material in a way that passive learning methods cannot. In this study, the students' willingness to engage in discussions and activities indicates that the intervention was successful in making the lessons more meaningful and enjoyable.

Another key finding from this study was the positive shift in students' attitudes toward their relationships with parents, teachers, and peers. Pre- and post-surveys showed that students' attitudes toward respect, empathy, and responsibility increased significantly as a result of the intervention. At the start of the study, many students lacked a deep understanding of the importance of moral values in their relationships. They often struggled to recognize how their behavior affected others.vHowever, after participating in the intervention, students demonstrated a greater understanding of how respect, empathy, and responsibility influence their interactions with others. The post-survey data revealed that 85% of students reported improved behavior toward their parents, and 80% indicated that they had become more respectful and communicative with their teachers and peers. These changes suggest that the intervention helped students internalize moral values and recognize the importance of good character in their relationships. This finding aligns with the broader literature on character education, which suggests that moral development is closely linked to positive attitudes and behaviors toward others. When

students are given the opportunity to reflect on their actions and understand the consequences of their behavior, they are more likely to adopt positive attitudes and develop strong, respectful relationships with others. In this study, the integration of Aqidah and Morals as a character education method facilitated this process.

A significant part of the intervention involved helping students apply moral principles in their daily lives. One of the key findings of the study was the improvement in students' ability to apply the moral teachings of Aqidah in real-life situations. Before the intervention, many students demonstrated a limited ability to connect theoretical knowledge of moral values to their actions. They could recall basic concepts of Aqidah but struggled to relate them to their behavior or interactions with others. After the intervention, students were better able to demonstrate respect and empathy toward their parents, teachers, and peers. For example, when asked about how to resolve conflicts, many students referred to Islamic values such as forgiveness, patience, and mutual respect in their responses. These students displayed a more thoughtful approach to moral dilemmas and were better equipped to handle interpersonal conflicts in a positive and respectful manner. This improvement in the application of moral principles suggests that the intervention was successful in helping students bridge the gap between knowledge and behavior. Studies on moral development emphasize the importance of fostering both cognitive and emotional growth. Cognitive development involves understanding moral principles, while emotional development involves learning to feel and act in accordance with those principles. This study showed that teaching Aqidah and Morals can foster both cognitive and emotional aspects of moral development, allowing students to internalize moral principles and apply them in their everyday lives.

The teachers involved in the intervention provided valuable insights into the effectiveness of the teaching methods. In their reflections, teachers noted that the action research process allowed them to critically examine their teaching practices and make adjustments based on student needs and feedback. One teacher explained, "The students have become more thoughtful about how their actions impact others. The activities helped them see the importance of being kind and respectful, not just because they are supposed to, but because it is the right thing to do." Teachers also noted that the interactive nature of the lessons contributed to increased student participation. The use of group discussions and role-playing was particularly effective in encouraging students to engage with the content and reflect on its relevance to their own lives. By giving students the opportunity to discuss moral dilemmas and share their experiences, teachers were able to create a learning environment that encouraged deeper reflection on the principles of Aqidah and Morals. This finding reinforces the importance of interactive and student-centered teaching methods in fostering moral development. When students are actively engaged in the learning process and are given the opportunity to apply what they learn in real-life contexts, they are more likely to internalize the material and make meaningful connections to their own lives. The teachers' reflections suggest that incorporating more interactive methods can enhance students' understanding of moral values and encourage them to practice these values outside of the classroom.

Despite the positive outcomes, several challenges were encountered during the implementation of the intervention. One of the primary challenges was the variability in students' readiness to internalize the moral lessons. While many students showed significant improvements in their behavior and attitudes, others struggled to apply the moral principles in their everyday interactions. This was particularly true for students who faced external challenges, such as difficult family circumstances or peer pressure. The variation in student responses highlights the importance of providing personalized support to students who may face barriers to moral development. In this study, some students required additional support and guidance to fully internalize the principles of Aqidah and Morals. This suggests that character education should not only focus on delivering content but also on addressing the individual needs of students. Personalized counseling or mentoring programs may help students who face external challenges better

apply moral values in their lives. Another challenge was the initial resistance to change among some students. In the early stages of the intervention, some students were skeptical about the relevance of the Aqidah and Morals lessons to their daily lives. They were not immediately convinced that moral education could have a lasting impact on their behavior. Over time, however, many of these students began to recognize the importance of moral values and showed greater enthusiasm in applying them. This shift in attitude required consistent reinforcement and encouragement from teachers. The initial resistance to change highlights the importance of patience and persistence when implementing character education programs. It may take time for students to fully appreciate the value of moral education, especially if they have not previously been exposed to such teachings in a meaningful way. Teachers must be prepared to provide continuous support and encouragement to help students overcome initial resistance and develop a deeper understanding of the moral principles being taught.

One of the key concerns raised by teachers was the sustainability of the intervention. While the intervention led to positive changes in students' behavior and attitudes, there was some concern about whether these changes would be sustained in the long term. Teachers expressed the need for continued reinforcement of moral principles in future lessons and suggested that ongoing character education programs might help ensure the lasting impact of the intervention. To address this concern, it may be necessary to integrate character education into the school's broader curriculum. Rather than treating Aqidah and Morals as isolated subjects, schools can incorporate moral principles into all aspects of school life, from daily interactions to extracurricular activities. By embedding moral education in the culture of the school, students are more likely to internalize these values and continue to practice them long after the intervention has ended.

The results of this study suggest several important areas for future research. One area for further exploration is the long-term impact of teaching Aqidah and Morals on students' character development. While this study demonstrated positive changes in students' behavior during the intervention, it would be valuable to conduct follow-up studies to determine whether these changes are sustained over time. Future research could also investigate the impact of character education programs on students' academic performance and overall well-being. Another area for future research is the effectiveness of different teaching methods in promoting moral development. This study focused on group discussions, role-playing, and reflective activities, but other methods, such as project-based learning or community service, could also be explored. Comparing the effectiveness of various approaches would provide valuable insights into how best to teach moral values to students. Finally, future studies could examine the role of parents and the broader community in supporting character education. While this study focused on the school context, parents and community members play an important role in shaping students' values and behavior. Research that explores the collaboration between schools, families, and communities in promoting moral development would provide a more comprehensive understanding of how to support students in becoming morally responsible individuals.

In conclusion, this study demonstrated that teaching Aqidah and Morals as a character education method can significantly improve students' attitudes and behaviors toward their parents, teachers, and peers. The intervention led to increased student engagement, a better understanding of moral principles, and an improved ability to apply these principles in real-life situations. Teachers' reflections highlighted the effectiveness of interactive teaching methods, while also emphasizing the need for continued support and reinforcement. Although there were challenges in implementing the intervention, the positive results suggest that Aqidah and Morals education can be an effective tool for fostering character development in students.

CONCLUSION

This study aimed to explore the impact of teaching Aqidah and Morals as a character education method on students' relationships with parents, teachers, and peers at **MTS Nurul Hikmah Pasarkemis Tangerang**. The results indicated that the implementation of this character education approach led to significant improvements in students' behavior, attitudes, and ability to apply moral values in their everyday lives. The study found that the use of interactive teaching methods, including group discussions, role-playing, and reflective activities, greatly enhanced student engagement and participation in lessons. Students who were previously disengaged became more involved in the learning process, and many showed a deeper understanding of how to apply moral principles in their relationships with others. These changes were evident in the students' improved behavior toward their parents, teachers, and peers, as well as their increased self-awareness regarding the importance of respect, empathy, and responsibility. Additionally, the intervention helped students bridge the gap between theoretical knowledge and practical application. They demonstrated a better understanding of how Aqidah and Morals could be applied in real-life situations, such as resolving conflicts or showing kindness and respect to others. This suggests that the intervention was successful in fostering both cognitive and emotional aspects of moral development. Despite the positive outcomes, the study also identified some challenges, such as variability in students' readiness to internalize the moral lessons and initial resistance to change. Some students required more individualized support, and there were concerns about the long-term sustainability of the positive changes. Nevertheless, the results provide strong evidence that character education through Aqidah and Morals can have a positive impact on students' moral development and relationships with others. Overall, the findings suggest that character education, when integrated into the curriculum in a meaningful and interactive way, can play a critical role in shaping students' character and fostering positive behavior. The study underscores the importance of creating a supportive and engaging learning environment that encourages students to reflect on their values and apply them in their daily lives. Future research could explore ways to sustain these positive changes over time and investigate the role of parents and the broader community in supporting character education. In conclusion, teaching Aqidah and Morals as a character education method proved to be an effective approach in improving students' relationships and promoting moral development. The positive changes observed in student behavior and attitudes demonstrate the potential for such programs to contribute to the holistic development of students, both in terms of their academic growth and personal character.

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