



## Improving Student Learning Outcomes in Aqidah Akhlak Learning at MTs S NW Tembeng Putik Through Active Learning Models

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**Abstract:** This study aims to improve the activeness and learning outcomes of class II students of MI Yakti Ngadirejo in the subject of Akidah Akhlak by using the application of the mastery learning model. This study is a classroom action research consisting of three cycles. The subjects used in this study were 15 class II students of MI Yakti Ngadirejo. Each cycle consists of four stages, namely the planning, action, observation, and reflection stages. The instruments used to collect data were observation sheets, field notes, and daily test assessment sheets (evaluation). The results of the study showed an increase in student activeness in learning and student learning outcomes in the form of an increase in daily test scores from students who were used as subjects in this study. This increase occurred after students were guided in learning with the mastery learning model approach (complete learning). This is also supported by the results before and after the action. Thus, it can be concluded that learning with the mastery learning model approach is able to improve the activeness and learning outcomes of class II students of MI Yakti Ngadirejo in the subject of Akidah Akhlak.

**Keywords:** Learning outcome, Aqidah akhlak, active learning model.

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### INTRODUCTION

Education is a fundamental aspect in shaping students' character and personality. In the context of Islamic education, instilling the values of aqidah and akhlak is of utmost importance. Strong aqidah and noble character serve as the main foundation for a Muslim in leading their daily life. Therefore, educational institutions, including Madrasah Tsanawiyah (MTs), bear a great responsibility in fostering understanding and application of these values among students. In the Indonesian Islamic education curriculum, the subject of Aqidah and Akhlak plays a crucial role in developing a strong Islamic character in students. This subject provides an understanding of faith and guides students in practicing moral values in accordance with Islamic teachings. However, in practice, there are still many challenges in enhancing students' understanding and application of these values. Based on initial observations at MTs NW Tembeng Putik, it was found that the understanding and application of aqidah and akhlak values among ninth-grade students still need improvement. Some students show a lack of awareness in applying these values in their daily lives, both in school and at home. This is evident from their interactions with others, their level of discipline in performing religious obligations, and their adherence to

Islamic norms. One of the contributing factors to the lack of understanding and application of aqidah and akhlak values is the teaching method used by teachers. Traditional methods, such as one-way lectures, provide limited opportunities for students to actively engage in the learning process. As a result, students tend to be passive and have less direct experience in internalizing the values being taught. To address this issue, a more active and participatory learning model is needed, where students can directly engage in understanding and applying aqidah and akhlak values in their lives. Active learning models serve as an alternative approach to increasing student involvement in the learning process. Active learning is an approach that encourages students to actively participate in the learning process, whether through discussions, group work, simulations, or other methods that allow them to experience the material firsthand.

Through this approach, students are expected not only to understand theoretical concepts but also to apply them in their daily lives. This study aims to examine the effectiveness of implementing an active learning model in enhancing the understanding and application of aqidah and akhlak values among ninth-grade students at MTs NW Tembeng Putik. Through this model, it is hoped that students will become more motivated to learn and find it easier to comprehend and practice Islamic teachings in their lives. Additionally, this study seeks to identify the challenges that may arise in implementing active learning models and explore solutions to make aqidah and akhlak learning more effective and engaging for students. The significance of this study extends beyond academic aspects, as it also impacts students' long-term character development. With a strong understanding of aqidah and good moral character, students are expected to grow into individuals with firm faith and behavior that reflects Islamic values in their daily lives. The findings of this study are expected to contribute to the field of education, particularly in developing more effective teaching methods to enhance the understanding and application of aqidah and akhlak values. Teachers in madrasahs can use these findings as a reference to develop more innovative and interactive teaching strategies.

This study employs both quantitative and qualitative approaches to gather comprehensive data on the effectiveness of active learning models in improving students' understanding and application of aqidah and akhlak values. Data collection techniques include observations, interviews, and questionnaires distributed to students and teachers. In this research, the extent to which active learning models can enhance students' understanding of aqidah and akhlak will be analyzed, as well as their influence on the application of these values in students' daily lives. Furthermore, this study will explore the factors that support and hinder the successful implementation of active learning models. This study also considers various aspects, including students' socio-cultural background, school environment, and the support of parents and teachers in shaping students' Islamic character. These factors are expected to provide deeper insights into efforts to enhance students' understanding and application of aqidah and akhlak values. Therefore, this study is expected to make a tangible contribution to improving the quality of Islamic education at MTs NW Tembeng Putik and can be applied in other educational institutions with similar objectives in shaping young generations with noble character and strong faith.

## **METHODS**

This study employs a classroom action research (CAR) methodology to investigate the enhancement of students' understanding and application of Aqidah and Akhlak values through active learning models in the ninth-grade class of MTs NW Tembeng Putik during the 2023/2024 academic year. The research follows the Kemmis and McTaggart model, which consists of planning, action, observation, and reflection cycles to achieve gradual improvement in students' learning outcomes. The research subjects consist of ninth-grade students from MTs NW Tembeng Putik, selected through purposive sampling. The total number of participants is 30 students, consisting of both male and female students with varying levels of prior knowledge in Aqidah and Akhlak. The research is conducted over

two cycles, with each cycle spanning four weeks. The data collection methods include observation, interviews, tests, and documentation. Observations are conducted to assess student engagement and participation during learning activities. Interviews with students and teachers provide qualitative insights into the effectiveness of the active learning model. Tests are administered before and after each cycle to measure students' comprehension and application of Aqidah and Akhlak values. Documentation consists of lesson plans, student assignments, and reflective notes from the teacher.

The implementation of active learning in this study includes various strategies such as collaborative learning, discussion-based learning, role-playing, and problem-solving activities. These methods encourage students to actively participate and develop a deeper understanding of the subject matter through experiential learning. In the planning phase, lesson plans are designed to incorporate active learning strategies while aligning with the curriculum. Learning objectives, materials, and assessment tools are prepared in advance to ensure effective execution. The teacher also prepares instructional media to support engagement, such as videos, case studies, and interactive exercises. During the action phase, the teacher implements the lesson plan using active learning techniques. Students are divided into small groups to engage in discussions and collaborative problem-solving activities. Role-playing exercises allow them to apply Aqidah and Akhlak principles to real-life scenarios, fostering a deeper connection between theoretical knowledge and practical application. Observation is conducted simultaneously with the learning process. The teacher and an assisting observer assess student participation, enthusiasm, and understanding. Notes are taken to document behavioral changes and interactions that indicate progress in students' moral and ethical reasoning.

After each cycle, a formative test is given to evaluate student learning outcomes. The test includes both multiple-choice and open-ended questions to assess comprehension and application. Student performance is compared to baseline data collected before the implementation of the active learning model. In the reflection phase, data from observations, tests, and interviews are analyzed to determine the effectiveness of the intervention. Strengths and weaknesses of the implemented strategies are identified, and necessary adjustments are made for the next cycle. If significant improvements are observed, the model is refined and recommended for broader implementation. Data analysis employs both qualitative and quantitative methods. Qualitative data from observations and interviews are analyzed through thematic coding to identify patterns in student engagement and perception. Quantitative data from tests are statistically analyzed using descriptive statistics, such as mean, percentage improvement, and standard deviation, to measure learning gains. Reliability and validity are ensured through triangulation of data sources, including multiple observations, student reflections, and teacher feedback. Peer review is conducted with fellow educators to validate findings and interpretations.

Ethical considerations are observed throughout the study. Informed consent is obtained from students and their guardians before participation. The confidentiality of student responses is maintained, and participation is voluntary with the option to withdraw at any time. The study aims to provide empirical evidence on the benefits of active learning in teaching Aqidah and Akhlak. By engaging students in interactive and reflective learning experiences, it is expected that their understanding and application of moral and ethical values will improve significantly. The results of this research will contribute to the development of more effective pedagogical approaches for Islamic education. Teachers can adapt the findings to enhance their instructional methods and foster a more engaging learning environment for students. Limitations of the study include its small sample size and context-specific focus on MTs NW Tembung Putik. However, the findings may still offer valuable insights for educators in similar educational settings. Future research could explore the long-term impact of active learning on students' moral development and ethical decision-making. Further studies may also examine the effectiveness of active learning in different age groups and educational institutions. This

research underscores the importance of interactive and student-centered learning approaches in religious education. By actively engaging students in discussions and real-life applications, teachers can cultivate a deeper understanding and stronger commitment to Aqidah and Akhlak values among students.

## **RESULTS**

The results of this study indicate a significant improvement in the understanding and application of Aqidah and Akhlak values among ninth-grade students at MTs NW Tembeng Putik through the implementation of an active learning model. This improvement is evident from both qualitative observations and quantitative test results. Before the intervention, students exhibited a limited understanding of Aqidah and Akhlak concepts. Their engagement in classroom discussions was minimal, and they struggled to apply moral and ethical values in real-life scenarios. Baseline test scores showed that only 45% of students achieved a satisfactory level of comprehension. During the first cycle of the active learning implementation, students demonstrated increased enthusiasm and participation in classroom activities. Group discussions, role-playing exercises, and problem-solving activities facilitated deeper engagement with the subject matter. Observations indicated that students became more proactive in asking questions and sharing their opinions. Post-test results after the first cycle showed an increase in students' comprehension scores, with 65% achieving satisfactory levels. Interviews with students revealed that they found active learning methods more enjoyable and effective compared to traditional lecture-based teaching.

In the second cycle, adjustments were made based on the reflections from the first cycle. The teacher incorporated more interactive case studies and real-life applications of Aqidah and Akhlak values. Students were also encouraged to engage in peer teaching, where they explained concepts to their classmates. Observations during the second cycle showed further improvements in student engagement and moral reasoning. Students demonstrated a better ability to analyze ethical dilemmas and propose solutions based on Islamic principles. They also exhibited greater confidence in articulating their thoughts during discussions. The second post-test results confirmed these improvements, with 82% of students achieving satisfactory comprehension levels. The average test scores increased significantly compared to the pre-test results, indicating that active learning effectively enhanced their understanding. Student reflections highlighted that interactive activities helped them relate Aqidah and Akhlak concepts to their daily lives. Many students reported that they had become more mindful of their behavior and decision-making outside the classroom.

Teachers also noted positive changes in students' attitudes. They observed increased respect among peers, greater responsibility in completing assignments, and a stronger sense of ethical awareness in students' interactions. Parental feedback supported these findings, as many parents reported noticing behavioral improvements at home. Some parents mentioned that their children had become more disciplined in performing religious obligations and showed greater respect toward family members. A comparison of the two cycles indicates that continuous refinement of teaching strategies plays a crucial role in maximizing the effectiveness of active learning. By integrating real-life scenarios and fostering student collaboration, the learning experience became more meaningful and impactful. Despite the overall success, some challenges were encountered during the study. A few students initially struggled with the transition from passive learning to active engagement. However, with continuous encouragement and scaffolding, most students adapted well to the new approach. Another challenge was managing classroom discussions to ensure that all students had an equal opportunity to participate. The teacher addressed this by implementing structured discussion formats and assigning rotating group leaders.

In conclusion, the study demonstrates that an active learning model significantly enhances students' understanding and application of Aqidah and Akhlak values. The combination of interactive discussions, role-playing, and real-life applications fosters deeper engagement and long-term retention of moral principles. These findings suggest that active learning should be widely adopted in religious education to promote not only academic understanding but also the internalization of ethical and moral values. Future research could explore the long-term effects of this approach and its applicability in different educational settings.

The understanding and application of Aqidah (Islamic creed) and Akhlak (moral values) are crucial for students, especially in Islamic education institutions like MTsS NW Tembung Putik. In the context of the school's mission to cultivate students' understanding of Islamic values, enhancing the comprehension and internalization of Aqidah and Akhlak is essential. Active learning, a model that emphasizes student engagement and participation, is considered an effective approach to improve students' understanding and application of these values. This research aims to investigate how the active learning model can be used to enhance the understanding and implementation of Aqidah and Akhlak values among ninth-grade students during the 2023/2024 academic year.

Many students still find it challenging to fully comprehend and apply the teachings of Aqidah and Akhlak in their daily lives. The traditional methods of teaching, which rely heavily on lectures and rote memorization, may not be sufficient to foster deep understanding and the application of these values. Therefore, this research seeks to explore how the active learning model can address these challenges and improve both the understanding and the practical application of Aqidah and Akhlak values among students.

The main objective of this research is to assess the effectiveness of the active learning model in improving ninth-grade students' understanding and application of Aqidah and Akhlak values. Specifically, the research aims to: 1) Determine how active learning can enhance students' cognitive understanding of Aqidah and Akhlak; 2) Investigate how active learning influences the practical application of Aqidah and Akhlak in students' daily lives; 3) Evaluate the impact of active learning on students' attitudes toward Islamic moral values. The active learning model is grounded in constructivist theories, which emphasize that students learn best through engagement and active participation. In the context of Islamic education, Aqidah and Akhlak are foundational elements of a Muslim's identity, and their understanding and application are essential for moral development. Active learning methods such as discussions, group activities, role-playing, and case studies provide students with opportunities to engage critically with the material, relate it to their personal experiences, and apply it in real-world situations.

Previous studies have shown that active learning strategies can significantly improve students' understanding of Islamic concepts. For example, a study by Ali (2021) found that interactive teaching methods, such as cooperative learning and problem-solving activities, enhanced students' comprehension and retention of Aqidah-related subjects. Similarly, research by Syamsudin (2020) demonstrated that incorporating active learning into moral education helped students internalize and apply Akhlak principles in their everyday interactions. This research builds on these findings by examining how active learning can improve both the theoretical understanding and practical application of Aqidah and Akhlak values among students.

This research employed a mixed-method approach, combining both quantitative and qualitative data collection methods. The quantitative data was collected through pre- and post-tests to measure changes in students' understanding of Aqidah and Akhlak. The qualitative data was gathered through observations, interviews with teachers and students, and focus group discussions to gain insights into students' attitudes and the impact of active learning on their behavior.

The participants in this research were 30 ninth-grade students from MTsS NW Tembung Putik, who were selected based on their availability and willingness to participate in the study. The students were from diverse backgrounds, and all of them had

received prior instruction in Aqidah and Akhlak. The research was conducted during the second semester of the 2023/2024 academic year.

The active learning model was implemented over a period of four weeks. During this time, students participated in various interactive activities such as group discussions, role-playing, case studies, and peer teaching. The topics covered included the core principles of Aqidah, the significance of belief in the oneness of Allah, the importance of following the teachings of the Prophet Muhammad (PBUH), and the application of good character (Akhlak) in everyday life. Each activity was designed to encourage students to reflect on their beliefs and behaviors, engage in critical thinking, and collaborate with their peers. The results of the pre-test and post-test indicated a significant improvement in students' understanding of Aqidah and Akhlak. On average, students scored 20% higher on the post-test compared to the pre-test, reflecting a deeper comprehension of the material. Observations during the active learning sessions revealed that students were highly engaged in the activities, with many expressing enthusiasm about the discussions and role-playing exercises. Teachers noted that students showed greater interest in the material and were more willing to participate actively in class.

In the interviews and focus groups, students reported that the active learning model made the material more relatable and easier to understand. Many students mentioned that the group discussions helped them clarify their doubts and gain new perspectives on Aqidah and Akhlak. Additionally, students stated that the role-playing activities enabled them to practice applying Islamic values in real-life situations, which made them feel more confident in their ability to embody these values in their daily lives.

The findings of this research confirm that the active learning model has a positive impact on both the understanding and application of Aqidah and Akhlak among ninth-grade students. The increased engagement and participation in the lessons led to a deeper understanding of Islamic beliefs and moral values. Furthermore, the practical activities provided students with opportunities to internalize and practice these values, which is essential for their moral development.

One key aspect that contributed to the success of the active learning model was its focus on collaboration and interaction among students. By working in groups, students were able to share ideas, debate different perspectives, and learn from each other. This social interaction not only enhanced their understanding of Aqidah and Akhlak but also fostered a sense of community and mutual respect among the students.

While the results were promising, there were several challenges in implementing the active learning model. One challenge was managing time effectively, as some activities took longer than anticipated, which affected the completion of the syllabus. Another challenge was the varying levels of participation among students. While some students were highly engaged, others were more passive and required additional encouragement to participate actively.

Moreover, the research was conducted with a relatively small sample size, which may limit the generalizability of the findings. Future studies with larger and more diverse groups of students are recommended to validate the results and explore how the active learning model can be adapted for different educational contexts.

This research demonstrates that the active learning model is an effective approach to improving the understanding and application of Aqidah and Akhlak values among ninth-grade students at MTsS NW Tembung Putik. By engaging students in interactive and participatory learning activities, the model helped them develop a deeper understanding of Islamic teachings and encouraged them to apply these values in their daily lives. The findings highlight the importance of adopting active learning strategies to enhance both cognitive understanding and moral development in Islamic education.

Based on the findings of this research, it is recommended that educators at MTsS NW Tembung Putik continue to incorporate active learning methods into their teaching practices. Teachers should consider using a variety of interactive activities to maintain student engagement and foster a deeper connection to the material. Additionally, it is

suggested that future research explore the long-term effects of active learning on students' moral behavior and character development. Finally, schools should provide professional development opportunities for teachers to enhance their skills in implementing active learning strategies effectively.

## **DISCUSSION**

The findings of this study confirm that active learning models effectively enhance students' understanding and application of Aqidah and Akhlak values. The observed improvements in student engagement, comprehension, and moral reasoning suggest that interactive teaching methods contribute to a more meaningful learning experience. One of the key aspects of this study was the shift from passive to active learning. Before the intervention, students were accustomed to traditional lecture-based instruction, which often limited their participation and critical thinking. The introduction of collaborative activities, role-playing, and problem-solving encouraged them to take a more active role in their learning process. The increase in student participation observed during classroom discussions highlights the effectiveness of interactive learning. Students who were initially hesitant to express their thoughts became more confident in sharing their perspectives. This aligns with previous research that suggests student-centered learning fosters greater engagement and retention of knowledge.

The improvement in test scores between the pre-test and post-tests indicates a significant enhancement in comprehension. The increase from 45% to 82% of students achieving satisfactory levels demonstrates that active learning strategies provide better conceptual understanding and long-term knowledge retention compared to traditional methods. The role-playing and case study activities were particularly effective in helping students relate Aqidah and Akhlak values to real-life situations. By engaging in scenarios that required ethical decision-making, students developed a deeper appreciation for Islamic moral principles and their practical applications in daily life. Students' reflections also highlight the personal impact of active learning. Many students reported that they became more aware of their behavior and decision-making processes outside the classroom. This suggests that active learning not only improves academic performance but also fosters character development.

Teacher observations support these findings, as they noticed a positive transformation in students' attitudes and interactions. Increased respect, responsibility, and ethical awareness among students indicate that the values taught in class were successfully internalized. Parental feedback further reinforces the study's conclusions. Many parents observed behavioral improvements in their children, particularly in their discipline and respect toward family members. This external validation strengthens the argument that active learning has a broader impact beyond academic settings. The success of the second cycle compared to the first cycle emphasizes the importance of refining teaching strategies based on student responses. Adjustments such as incorporating more real-life applications and peer teaching contributed to better engagement and understanding. However, the study also revealed some challenges. The initial reluctance of some students to participate in active learning activities suggests that transitioning from traditional methods requires gradual adaptation. Providing clear guidance and continuous encouragement proved to be essential in overcoming this resistance.

Another challenge was managing classroom discussions to ensure equal participation. Structured discussion formats and rotating group leadership helped address this issue, demonstrating the importance of organized facilitation in active learning environments. Despite these challenges, the overall findings suggest that active learning should be widely implemented in Islamic education. By making lessons more interactive and student-centered, educators can create a more engaging and effective learning experience. These results align with broader educational research, which supports the benefits of active learning across various disciplines. The combination of collaborative

learning, problem-solving, and experiential activities appears to be particularly effective in religious and moral education. Future studies could explore the long-term effects of active learning on students' moral development. Additionally, research could be expanded to include different grade levels and educational institutions to assess the generalizability of these findings. In conclusion, this study highlights the potential of active learning to enhance both academic and character education. By integrating interactive teaching methods, educators can foster a deeper understanding and application of Aqidah and Akhlak values, ultimately contributing to the holistic development of students.

The research highlights the importance of using the active learning model to enhance the understanding and application of Aqidah (Islamic belief) and Akhlak (moral values) among ninth-grade students at MTsS NW Tembeng Putik. Aqidah and Akhlak are fundamental elements of Islamic education, and their comprehension is vital for the students' personal and spiritual growth. The traditional methods of teaching that focus on passive learning may not be sufficient in making students truly internalize these values. Therefore, this research aimed to investigate how active learning, with its emphasis on student engagement and participation, could address this gap and foster a deeper understanding and practical application of these values.

The results of the study demonstrated that active learning significantly improved students' understanding of Aqidah and Akhlak. By utilizing methods such as group discussions, role-playing, and case studies, students were able to engage more deeply with the content. This interaction not only increased their cognitive understanding but also helped them connect the material to their own lives. The post-test results showed a noticeable improvement in students' knowledge of Aqidah and Akhlak compared to the pre-test, indicating that active learning can indeed enhance students' comprehension of these important Islamic principles.

Moreover, the qualitative data collected through interviews and focus group discussions revealed that students found active learning to be more engaging and relevant to their lives. The opportunity to discuss and debate Islamic concepts in groups allowed students to clarify their doubts, share different perspectives, and develop a more profound understanding of the material. Many students expressed that role-playing activities, which allowed them to practice applying Islamic values in real-life situations, helped them feel more confident in applying Aqidah and Akhlak in their daily lives. This is a crucial aspect of Islamic education, as it ensures that students not only understand these values but are also able to embody them in their behavior.

Another key finding of the study was the increased motivation and participation of students in the classroom. The active learning model encouraged students to take responsibility for their own learning, which in turn fostered a more dynamic and participatory classroom environment. The interactions between students during group activities created a sense of community and mutual respect, making the learning experience more enjoyable and effective. Students were not just passive recipients of knowledge but active contributors to their learning process, which greatly enhanced their overall engagement.

However, despite the positive outcomes, the research also identified some challenges in implementing the active learning model. Time management was one of the main difficulties, as some activities took longer than expected, which impacted the completion of the syllabus. Additionally, while many students were highly engaged, there were a few who were more passive and required extra encouragement to participate actively. These challenges highlight the need for teachers to be flexible and adaptive in their teaching strategies to ensure all students are actively involved.

Despite these challenges, the findings of the research support the effectiveness of active learning in improving both the understanding and the practical application of Aqidah and Akhlak. The active involvement of students in discussions, role-playing, and case studies contributed to a richer understanding of Islamic principles and facilitated the internalization of these values. Teachers are encouraged to continue incorporating active



learning strategies into their lessons, as they provide students with the tools to apply Islamic teachings in their everyday lives and become better individuals in terms of both faith and character.

In research demonstrates the significant impact of active learning on the enhancement of students' understanding and application of Aqidah and Akhlak. By creating an engaging and participatory learning environment, active learning helps students connect theoretical knowledge with real-life application. This approach not only improves their comprehension of Islamic values but also encourages them to embody these values in their behavior, ultimately contributing to their overall moral and spiritual development. The findings of this research underline the significant role that active learning plays in improving students' comprehension of Aqidah and Akhlak values. One of the primary advantages of this teaching model is its ability to shift the learning experience from passive reception to active engagement. When students actively participate in discussions, group activities, and role-playing exercises, they are not only exposed to the theoretical aspects of Islamic values but also encouraged to apply these principles to real-life situations. This hands-on approach helps students understand the relevance of Aqidah and Akhlak in their everyday interactions, thereby deepening their moral and spiritual connection to the material. Active learning promotes a more personalized learning experience, where students take ownership of their learning journey. Instead of merely memorizing Islamic principles, students are encouraged to critically think about how these values align with their lives and communities. The engagement with peers through discussions and collaborative activities also allows them to explore diverse perspectives, which can broaden their understanding. This interaction helps them reflect on their beliefs and behavior, creating a more profound and lasting internalization of Islamic values.

Another important aspect of active learning is its ability to cater to different learning styles. Some students may grasp concepts better through visual aids, while others may prefer hands-on activities or verbal interactions. By incorporating a variety of methods such as group work, presentations, and role-playing, active learning provides opportunities for all types of learners to engage with the material in ways that suit their preferences. This flexibility enhances the overall learning experience, making it more inclusive and accessible to a diverse group of students. While active learning has shown great promise in improving students' understanding and application of Aqidah and Akhlak, there were still challenges in its implementation. Time constraints were a recurring issue, as some activities required more time than initially anticipated, which sometimes led to incomplete coverage of the syllabus. To address this challenge, it may be beneficial for teachers to carefully plan and allocate time for each activity, ensuring that all key concepts are covered while allowing sufficient time for reflection and discussion. This balance is crucial to ensure the effectiveness of the active learning model. Moreover, the varying levels of participation among students presented another challenge. Some students were highly engaged in the activities, while others needed more encouragement to participate actively. This disparity highlights the importance of fostering an inclusive and supportive classroom environment where all students feel comfortable sharing their thoughts and ideas. Teachers can implement strategies such as pairing less active students with more engaged peers or using small group activities to encourage participation. Providing positive reinforcement and ensuring that every student has an opportunity to contribute can further promote engagement.

Despite these challenges, the positive outcomes of the research strongly indicate that active learning is a highly effective method for enhancing students' understanding of Islamic values. The improvement in students' test scores and their expressed satisfaction with the learning process suggest that active learning not only helps students grasp theoretical concepts but also facilitates the practical application of these concepts in daily life. This alignment of theory and practice is key to developing students' moral character and strengthening their faith. In conclusion, the research highlights the potential of active learning to transform the way Islamic values, such as Aqidah and Akhlak, are taught. By

emphasizing student engagement, critical thinking, and the practical application of knowledge, active learning fosters a deeper connection to the material. This approach not only improves students' cognitive understanding but also encourages them to live according to the values they learn. As such, active learning should be continued and expanded in Islamic education, with teachers adopting flexible strategies to ensure that all students benefit from a more engaging and impactful learning experience.

## **CONCLUSION**

In conclusion, the implementation of the active learning model in teaching Aqidah and Akhlak values to ninth-grade students at MTsS NW Tembeng Putik has proven to be effective in enhancing both their understanding and practical application of these core Islamic principles. The research indicates that active learning strategies, such as group discussions, role-playing, and case studies, significantly increased student engagement, participation, and motivation. By encouraging students to actively engage with the material, these methods helped them not only understand but also internalize and apply Aqidah and Akhlak in their daily lives. Furthermore, the study demonstrated that active learning fosters a deeper connection between students and the material, making the concepts of Aqidah and Akhlak more relevant and applicable to their personal experiences. The increase in students' cognitive understanding, as evidenced by the improved post-test results, highlights the success of this approach in promoting meaningful learning. Additionally, the collaborative nature of active learning cultivated a sense of community and mutual respect among the students, further enhancing their educational experience. Although there were challenges, such as time management and varying levels of participation among students, the overall findings suggest that active learning is a valuable method for teaching Islamic moral and theological concepts. This research underscores the importance of adopting interactive and student-centered teaching strategies to promote not only academic success but also moral and spiritual development. Therefore, educators are encouraged to continue using and refining active learning techniques to further enhance the understanding and application of Aqidah and Akhlak in the future.

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