

## THE ROLE OF THE AKIDAH AKHLAK TEACHER IN IMPROVING THE BEHAVIOR OF EIGHTH GRADE STUDENTS AT MTS. TA'DIBUL UMMAH, PARUNG PANJANG DISTRICT, BOGOR REGENCY

**Rizki Amelia<sup>1</sup>, Rohanda<sup>2</sup>,  
Reffy Ananda Rizki<sup>3</sup>, Puput Ratna Juliaha<sup>4</sup>, Imas Maemunah<sup>5</sup>**

Islamic Religious Education Study Program,

Nida El-Adabi Parung Panjang Institute, Bogor, Indonesia

Email: [rizkiameliaa45@gmail.com](mailto:rizkiameliaa45@gmail.com), [rohandaabi@gmail.com](mailto:rohandaabi@gmail.com)

[Reffyananda01@gmail.com](mailto:Reffyananda01@gmail.com), [putjulaeha@gmail.com](mailto:putjulaeha@gmail.com), [imasmaemunah0589@gmail.com](mailto:imasmaemunah0589@gmail.com)

### Abstrak

#### **Keywords:**

*Akidah Akhlak Teacher,  
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*This study investigates the role of Akidah Akhlak teachers in shaping the behavior of eighth-grade students at MTs. Ta'dibul Ummah, Parungpanjang District, Bogor Regency, using a quantitative approach. The research aims to identify the relationship between teacher involvement and students' moral development. A sample of 35 students was selected through systematic. Data were analyzed using both descriptive and inferential statistics, including the Pearson Product Moment correlation. Findings show that Akidah Akhlak teachers fulfill multidimensional roles, not only delivering religious content but also acting as moral guides and behavioral monitors. The highest student ratings were given to the teacher's role in monitoring and reminding behavior, while the lowest pertained to habituation of worship and Islamic values. In terms of student conduct, the strongest behavior appeared in the learning context, whereas peer-related behaviors scored the lowest, indicating areas needing improvement. The correlation analysis reveals a moderate but statistically significant relationship between the teacher's role and student behavior, affirming that effective moral education positively influences ethical development. The study recommends reinforcing spiritual habituation, improving teacher training, and fostering collaboration between educators and parents. Despite its single-institution scope, the research offers insights into enhancing Islamic moral education and suggests avenues for future studies with broader and longitudinal designs.*

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## INTRODUCTION

The rapid advancement of information and technology in today's era of globalization has significantly impacted the culture, traditions, and character of societies around the world. While these developments offer substantial benefits in areas such as education and communication, they also pose serious challenges, particularly concerning the behavior of the younger generation. Students, as the future of the nation, are increasingly vulnerable to the unfiltered flow of information accessed through the internet. Unrestricted exposure to negative content, excessive social interaction, and deviant behavioral trends has become a growing concern. Sudirman et al., (2024) notes that the sophistication of communication technologies has opened up spaces for interaction that are not always positive, often resulting in behavioral issues such as pornography, bullying, and social anxiety. Without a strong foundation of character, students may fall victim to these influences, which gradually erode their moral integrity. Although, social media can be the medium to spread Islamic values Susanto & Rizki (2024) but the negative impact is still considerable because the interest of the students in Islamic values on the internet still low.

In addressing these challenges, education plays a pivotal role as the primary medium for character development. One subject that holds a strategic position in shaping students' morals and ethics is Akidah Akhlak (Faith and Morality). This subject not only teaches the values of faith and morality but also instills spiritual awareness and social responsibility in practical and meaningful ways. Through Akidah Akhlak, students are encouraged to understand and emulate the character of the Prophet Muhammad, develop empathy, honesty, and discipline, and critically filter harmful influences from both their environment and digital exposure. Therefore, strengthening the role of Akidah Akhlak teachers in guiding, modeling, and monitoring student behavior is essential for implementing effective character education in response to the moral challenges of the modern era.

Law No. 20 of 2003 of the Republic of Indonesia on the National Education System states that education is a conscious and planned effort to create a learning environment and process through which students can actively develop their potential. The national education goals are directed toward shaping individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, competent, creative, independent, and responsible. In achieving these objectives, the teacher's role is essential.

According to Nafis (2011), the teacher is a spiritual father. Within the educational process, teachers are irreplaceable figures whose moral presence and personal integrity cannot be substituted by even the most advanced technologies. This is especially evident in the context of Islamic education, where teachers of *Akidah Akhlak* are not only responsible for delivering content on faith and morality, but also serve as living models of ethical behavior. Their conduct, consistency, and sincerity become a reflection of the very values they seek to instill. This aligns with the findings of Andriansyah et al., (2025) who concluded that teacher exemplary behavior has a significant influence on the moral formation of students. When teachers embody the values they teach such as honesty, humility, patience, and compassion, students are more likely to internalize and replicate those values in their own behavior. Thus, the teacher's role as a moral exemplar becomes a central mechanism in shaping student character, confirming that values are not

merely taught, but more powerfully lived and witnessed in daily interactions within the school environment.

Observations conducted by the researcher at MTs. Ta'dibul Ummah, located in Parungpanjang District, reveal that *Akidah Akhlak* teachers strive to be role models and consistently emphasize the importance of proper behavior. However, limitations in the use of teaching methods and media still pose challenges, often resulting in student boredom and a lack of interest in the subject. Furthermore, certain student behaviors still fall short of Islamic moral values, such as lack of respect for teachers, low discipline, weak sense of responsibility in completing school assignments, and the use of impolite language.

This situation highlights a gap between the ideal role of an *Akidah Akhlak* teacher in fostering student behavior and the actual conditions in the field. While many studies have discussed the teacher's role in character building or moral development, research specifically exploring the role of *Akidah Akhlak* teachers within Islamic junior secondary schools in suburban areas like MTs. Ta'dibul Ummah remains limited. Therefore, this study is significant as it offers empirical insights into the strategic role of *Akidah Akhlak* teachers in improving student behaviour within a more contextual framework.

The novelty of this study lies in its direct focus on the lived experiences and practices of *Akidah Akhlak* teachers in addressing the behavioural dynamics of students in Islamic junior secondary schools. It explores how teachers implement the values of faith and morality in their instructional practices as a response to the moral challenges of the modern era. Rather than merely presenting a normative perspective, this study captures the practical realities faced by teachers in the classroom and broader school environment.

## LITERATURE REVIEW

The teacher of *Aqidah Akhlak* plays a strategic role in the moral and character development of students in Islamic schools. This role encompasses multiple dimensions, including being a communicator, motivator, mentor, and role model in everyday life. As a communicator, the teacher establishes effective and meaningful interactions with students. According to Khoulita (2023), the closeness between teachers and students creates an open communication space, which facilitates the internalization of moral values. This interpersonal approach enables students to receive ethical messages not only cognitively, but also emotionally and spiritually. In addition, the teacher functions as a motivator, consistently encouraging students to engage in virtuous behaviour. The motivation provided extends beyond religious (*ukhrawi*) aspects to worldly domains, such as giving praise and recognition for positive conduct. This motivational approach is essential in sustaining students' moral commitment (Khoulita, 2023). The teacher's role as a mentor is equally crucial, particularly in guiding students who exhibit behavioral deviations. Rather than relying solely on reprimands, the teacher offers constructive advice and direction grounded in Islamic values, ensuring students are redirected toward righteous conduct. Moreover, as highlighted by Manulhaq et al., (2024) the *Aqidah Akhlak* teacher acts as a living role model, demonstrating the values taught in class through real-life behavior. The educational process is not confined to theoretical delivery; it is enriched by interactive methods, joyful learning approaches, and consistent modeling of good character. This approach allows students to observe and emulate Islamic values in practice, promoting deeper moral engagement. Efforts to enhance students' Islamic

behavior are also supported by institutional practices. Xin et al., (2019) found that *Aqidah Akhlak* teachers take proactive steps, such as organizing monthly religious gatherings, promoting cleanliness, offering classical moral guidance, and modeling exemplary behavior. However, these efforts face challenges, particularly from environmental factors and lack of parental involvement. To overcome such barriers, teachers collaborate with school administrators and students' parents while implementing educative disciplinary actions. Furthermore, Iman & Wijaya (2025) emphasize the significance of spiritual routines in reinforcing moral values. These include collective *istighosah* before lessons, daily congregational Dhuhr prayers at the school hall, and Dhuha prayers every Friday. Such routines position the teacher not only as an educator, but also as a spiritual guide, instilling habits of discipline, worship, and moral consciousness. Collectively, these studies affirm that the *Aqidah Akhlak* teacher plays a transformative role in moral education. The teacher's involvement goes beyond classroom instruction to encompass emotional nurturing, spiritual formation, and ethical modeling. Through integrated approaches such as interpersonal communication, pedagogical engagement, and collaborative strategies, *Aqidah Akhlak* teachers contribute meaningfully to shaping students' Islamic character and guiding them to internalize and live out the values of *akhlaq al-karimah* (noble character) in their daily lives.

## RESEARCH METHODOLOGY

This study employs a quantitative approach, in which the phenomena under investigation are measured and analysed numerically based on data obtained from research instruments. According to Sugiyono (2019), this method is grounded in the philosophy of positivism and aims to test hypotheses through statistical analysis of data drawn from a specific population or sample.

The objective of this study is to examine the relationship between the role of Akidah Akhlak teachers and the behaviour of eighth-grade students at MTs. Ta'dibul Ummah, Parungpanjang District, Bogor Regency. The research population includes all eighth-grade students, comprising three classes (8A, 8B, and 8C) with a total of 70 students (29 male and 41 female). A sample of 35 students was selected using a systematic sampling technique. It is a method in statistics where participants are chosen from a broader population at regular intervals. By selecting every *n*th individual based on a fixed pattern, this approach helps produce a sample that accurately reflects the overall population (Makwana et al., 2023).

To analyse the collected data, this study utilizes both descriptive statistics and inferential statistics. Descriptive statistics are used to summarize the distribution of responses, including mean scores for each indicator related to the teacher's role and student behavior. In addition, Pearson Product Moment correlation analysis is employed to determine the strength and direction of the linear relationship between the two variables studied. These combined methods provide a comprehensive understanding of how Akidah Akhlak teachers influence students' behavioural development within the madrasah environment.

## RESULTS AND DISCUSSION

This section presents the results and discussion of the study, which focuses on three main components: (1) The Role of the Akidah Akhlak Teacher, (2) The Behavior of the Eighth-Grade Students, and (3) The Role of the Akidah Akhlak Teacher in Improving the

Behavior of Eighth-Grade Students at MTs. Ta'dibul Ummah, Parungpanjang District, Bogor Regency. The first part explores the multidimensional role of Akidah Akhlak teachers in guiding, mentoring, and instilling Islamic values in students, particularly through structured efforts in moral education and character formation. The second part describes the current behavioral patterns of eighth-grade students across five dimensions of akhlak, including behavior in the learning context, toward parents, teachers, peers, and in daily life. The final part analyzes how the teacher's role contributes directly to behavioral improvement, demonstrating the correlation between effective moral instruction and students' ethical development. Through quantitative data, this section aims to provide a comprehensive understanding of how Akidah Akhlak education can be a transformative force in shaping the ethical behavior of students in the Islamic educational context.

### The Role of Akidah Akhlak Teacher

The following table presents the role of the Akidah Akhlak teacher in improving students' behavior through a structured set of educational dimensions. Rather than focusing solely on knowledge transmission, the teacher plays an active part in behavioral transformation by instilling moral awareness and guiding daily conduct. The framework includes five key dimensions: Conveying Moral Values, Habituation of Worship and Islamic Values, Monitoring and Reminding of Behavior, Instilling Family and Social Values, and Development of Positive Character.

c	Indicator	Mean
1	Conveying Moral Values	3.5
2	Habituation of Worship and Islamic Values	2.9
3	Monitoring and Reminding of Behavior	4.2
4	Instilling Family and Social Values	3.7
5	Development of Positive Character	3.7
Total		3.6

The analysis revealed that the indicator monitoring and reminding of Behavior received the highest mean score of 4.2, indicating that students strongly perceive the Akidah Akhlak teacher as an active monitor of their attitudes and actions. This suggests that the teacher is not merely delivering religious content but is also deeply involved in supervising students' behavior, providing moral reminders, and correcting actions when necessary. This finding aligns with Sudirman et al., (2024) who emphasize the role of the teacher as a monitor. It means the teachers as a figure who responsible for overseeing the development of learners' character and guiding them toward appropriate conduct.

Meanwhile, the indicator with the lowest mean score was Habituation of Worship and Islamic Values, which received an average of 2.9. This result suggests that the habituation of worship practices and the internalization of Islamic values have not been optimally implemented within the learning process. The implication of this finding highlights the urgent need for a more systematic and consistent approach to religious programming in schools. This aligns with the findings of Lutfiati (2024), who emphasized that routine activities such as Qur'anic recitation (*tadarus*), remembrance (*dhikr*), and congregational prayer are effective school-based strategies for instilling religious values in students. These practices not only enhance students' spiritual development during school hours but are also expected to foster habitual religious behavior beyond the school environment. In this context, the role of



the Akidah Akhlak teacher is central in initiating and sustaining such positive routines. This is further supported by Utami (2020) who asserts that habituation and role-modeling are among the most effective methods for strengthening students' faith and moral conduct. Therefore, learning strategies should not be limited to the transmission of knowledge but should also foster transformation by integrating acts of worship into students' daily practices.

However, overall, the average of all indicators is at 3.6, which is quite high. This indicates that the role of Akidah Akhlak teachers in improving student behavior has been quite effective. However, this result also implies that there is room for development, especially in the aspect of habituating spiritual values. The development of students' character in Akidah Akhlak learning cannot be achieved solely through lectures or the theoretical delivery of material, but also requires direct and contextual approaches. One effective approach is experiential learning, a method that emphasizes the active engagement of students in experiencing, internalizing, and reflecting on the values being taught. In a study conducted by Galaksi (2025) at MTs An-Nur Padang, it was found that the implementation of experiential learning in Akidah Akhlak classes had a significant impact on students' character development. Through direct involvement in meaningful and applied learning activities, students not only understand Islamic theological principles cognitively but also internalize them in their daily attitudes and behaviors.

Furthermore, strengthening students' character can also be achieved by enhancing the quality of Akidah Akhlak teachers themselves. Komarudin (2021) explains that training programs for educators have a significant impact on improving teachers' pedagogical competence. Teachers who have undergone professional training tend to develop a teaching vision that emphasizes the importance of Akidah Akhlak education as a foundation for character building. Accordingly, teacher training based on instructional models not only enhances teacher professionalism but also directly contributes to improving student behavior through the implementation of more purposeful, reflective, and meaningful learning strategies.

**The behavior of the eighth students**

The following table illustrates the behavioral tendencies of eighth-grade students, categorized into five key dimensions of Islamic ethics. These dimensions provide a comprehensive overview of students' moral conduct across different relational and situational contexts. The dimensions include: *Behavior in the Learning Context*, *Behavior Toward Parents (Birrul Walidain)*, *Behavior Toward Teachers*, *Behavior Toward Peers*, and *General Daily Behavior*. Each aspect reflects the practical manifestation of students' akhlak (moral character) in both formal educational settings and everyday life, offering insights into their ethical development and the influence of moral education in shaping consistent behavioral patterns.

No	Indicator	Mean
1	Behavior in the Learning Context	4,1
2	Behavior Toward Parents ( <i>Birrul Walidain</i> )	3.5
3	Behavior Toward Teachers	3.6
4	Behavior Toward Peers	3.2
5	General Daily Behavior	3.5
Total		3,58

The results of the analysis reveal the perceived behavioral tendencies of eighth-grade students across five dimensions of Islamic ethics. The highest mean score is found in the indicator behavior in the learning context (mean = 4.1), suggesting that students demonstrate high participation in Akidah Akhlak learning activities, show high interest in learning and pray before and after learning.

In contrast, the lowest score is observed in the indicator behaviours toward peers, which obtained a mean of 3.2. Although this score remains within an acceptable range, it reflects a relatively suboptimal level of interaction and social conduct among students. This suggests that, while students may demonstrate respectful behavior toward parents and teachers, they still require further reinforcement in developing ethical relationships with their peers. This includes fostering attitudes such as helping friends in need, demonstrating honesty, showing empathy, and learning to forgive others.

This finding highlights the importance of emphasizing peer-related moral values in the Akidah Akhlak curriculum. As noted by Fadli (2022) character values embedded in Akidah Akhlak materials and the exemplary stories of companions like Abu Bakar Ash-Shiddiq (RA) can provide concrete moral models for students to emulate. These teachings serve not only as religious knowledge but also as practical guidance for building ethical and compassionate peer relationships. Therefore, reinforcing these character values in classroom activities and interpersonal practice is essential to support students in internalizing good behaviour toward their peers as an integral part of Islamic moral education.

The overall mean score of 3.58 reflects a moderate-to-high level of moral behavior, suggesting that while students show generally positive conduct, there remains room for further development, especially in the area of peer relations. These findings underline the importance of continuous character education, not only through formal instruction but also through modeling, reinforcement, and the creation of a socially supportive learning environment.

### **The role of the Akidah Akhlak Teacher in improving the behavior of eighth grade students at Mts. Ta'dibul Ummah, Parung Panjang District, Bogor Regency**

The following table presents the role of the Akidah Akhlak teacher in improving the behavior of eighth-grade students at MTs Ta'dibul Ummah, located in Parungpanjang District, Bogor Regency. This role reflects the teacher's strategic contribution to students' moral and behavioral development.

		The role of Akidah Akhlak teacher	The Behavior of the students
The role of Akidah Akhlak teacher	Pearson correlation Sig.(2-tailed) N	1 35	0.6 ** 0.00014 35
The Behavior of the students	Pearson correlation Sig.(2-tailed) N	0.6 ** 0.00014 35	1 35

\*\* Correlation is significant at the 0.1 level (2-tailed).

The Pearson correlation test was conducted to determine the relationship between the role of the Akidah Akhlak teacher and the behaviour of eighth-grade students at MTs.

Ta'dibul Ummah. The results of the analysis are presented in the correlation table. The analysis shows that the Pearson correlation coefficient ( $r$ ) is 0.600, with a significance value (Sig. 2-tailed) of 0.00014. This indicates a moderately strong and positive correlation between the two variables. In other words, the greater the role and involvement of the Akidah Akhlak teacher, the better the behavioural tendencies of the students. The significance value is less than 0.01 means that the correlation is statistically significant at the 1% level, meaning the likelihood that this relationship is due to chance is very low.

The findings of this study confirm that the role of the Akidah Akhlak teacher has a significant and positive relationship with student behavior. This implies that when teachers perform their roles effectively, they are more likely to foster positive behavioral outcomes among students. As highlighted by Sarib et al., (2025), the teacher's role encompasses both test-based and non-test-based evaluations, which enable them to monitor students' affective and behavioral changes, not merely their cognitive understanding. Such continuous assessment such as by observation, reflection journals, and behavior checklists can strengthen the teacher's ability to intervene meaningfully in the moral growth of learners. In parallel, emphasizes that Akidah Akhlak teachers serve not only as transmitters of knowledge but also as role models who instill spiritual consciousness and integrate Islamic values into daily life through a holistic and contextualized approach. Furthermore, the positive correlation between teacher role and student behavior is also reinforced by Kurnia (2025) who found that students' character is shaped not only through the content of Akidah Akhlak lessons but also through the teacher's exemplary conduct, which serves as a behavioral reference for students to emulate. Beyond the classroom, Sunardi (2024) highlights the importance of involving parents in the educational process, arguing that collaboration between teachers and parents can reinforce moral formation through shared values and consistent behavioral expectations. Therefore, the teacher's role in Akidah Akhlak education emerges as a comprehensive and influential force to shape students' character and behavior in a consistent, sustainable, and spiritually grounded manner

## CONCLUSION

This study has highlighted the essential role of Akidah Akhlak teachers in shaping the behavior of eighth-grade students at MTs. Ta'dibul Ummah, Parungpanjang District, Bogor Regency. The findings reveal that the teacher's multifaceted role, not only as an educator but also as a moral guide, role model, and evaluator, contributes positively to students' behavioral development. Their involvement supports students in various aspects of moral conduct, including their behavior in learning contexts and daily social interactions. These findings affirm the vital contribution of Akidah Akhlak education in fostering students' ethical and spiritual character within the Islamic school environment.

The implications of this research underscore the importance of strengthening experiential learning approaches and the habituation of religious practices. Teachers should receive ongoing professional training to help them deliver values-based education more effectively and contextually. In addition, building strong collaboration between schools and parents is necessary to provide consistent moral guidance both at home and in the classroom.

This study, however, is limited by its focus on a single educational institution and a relatively small group of participants, which may limit the broader applicability of its



conclusions. The use of a cross-sectional research design also means that the study cannot capture changes in behavior over time.

To address these limitations, future research is recommended to involve larger and more diverse student populations across different Islamic schools. Longitudinal studies could also be conducted to observe the long-term impact of Akidah Akhlak education on student character formation. Furthermore, future inquiries might explore additional influencing factors such as digital culture, peer influence, and school climate to provide a more comprehensive understanding of moral education in Islamic educational settings.

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