

Learning Outcomes in Aqidah Akhlaq: Analysis of Quality and Implementation

Adnan Nuril Anwar^{1*}, Bayu Saputra²

^{1,2} STAI Al-Hikmah 2 Brebes, Indonesia

* Corresponding Author: adnannurilanwar@staialhikmahdua.ac.id

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ABSTRACT

Aqidah Akhlak learning in Madrasah plays a strategic role in shaping students' character and personality, aligning them with Islamic values. One key indicator of the success of this learning process is the quality of the material received and understood by students. This article aims to analyze the quality of Aqidah Akhlak material by reviewing aspects of planning, implementation, and student learning outcomes. The research employs a descriptive qualitative method, with data collection techniques such as observation, interviews, and documentation. The research findings suggest that while the overall quality of Aqidah Akhlak material outcomes is satisfactory, there are still some challenges in the implementation process, particularly concerning the use of learning media and methods of delivery. In order to address these challenges, innovative strategies are required. Such strategies would not only enhance the effectiveness of the curriculum but also make the Aqidah Akhlak content more accessible and easier for students to understand and apply in their everyday lives.

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1. Introduction

Education is one of the main pillars in shaping individual personality and character (Muhammad, Laili, Ashlakha, & Meidina, 2025). In the context of Islamic education, Aqidah Akhlak learning has a very strategic position because it functions to instill the basics of solid faith and guide students to have noble morals. Without the strengthening of aqidah and moral values, the goals of Islamic education will be difficult to achieve as a whole (Alam, 2016).

In the madrasah environment, especially Madrasah Ibtidaiyah (MI), Aqidah Akhlak learning is directed so that students not only understand the concepts of faith theoretically, but are also able to apply them in everyday life (Hadamsyah, Meidina, & Yani Nur, 2025). This is an important foundation so that Islamic values do not only stop at the cognitive aspect, but become a guide for attitudes and behavior in various social activities.

Aqidah Akhlak learning in MI includes various subject matters such as the pillars of faith, the introduction of asmaul husna, exemplary stories of the Prophets, and the principles of commendable morals. These materials are arranged systematically to suit the psychological and intellectual development stages of children of madrasah ibtidaiah age. With the right learning approach, it is expected that this

material can be firmly embedded in the souls of students.(Darmawan & Achadi, 2024)

However, learning outcomes cannot be measured solely by the delivery of material (Meidina, Ali, Puspita, Ashlakha, & Zahro, 2024). One important indicator that must be considered is the quality of the learning outcomes themselves. The quality of learning outcomes shows the extent to which students understand, live, and practice the values taught in Aqidah Akhlak learning.

The quality of this achievement includes three main aspects, namely cognitive, affective, and psychomotor (Hadiamsyah & Meidina, 2024). The cognitive aspect relates to students' understanding of the material taught. The affective aspect reflects students' attitudes in receiving and responding to the material. While the psychomotor aspect is related to how students implement Aqidah Akhlak values in real daily behavior (Syafril & Zen, 2019).

Unfortunately, in the field there are often various obstacles that affect the quality of learning outcomes. One of the main obstacles is the lack of variety in learning methods used by teachers. Monotonous learning often makes students quickly bored and less interested in participating in lessons. This has an impact on the low level of student understanding of Aqidah Akhlak material.

In addition, the limitation of relevant and interesting learning media is also an inhibiting factor. Aqidah Akhlak materials that are abstract in nature, such as discussions about angels or destiny, are often difficult for students to understand if they are not supported by adequate visual or audiovisual media. Teachers must try to find creative ways to bridge the gap in understanding.

The different backgrounds of students' abilities are also a challenge. Each learner has a different level of understanding and learning speed. Therefore, teachers are required to have qualified pedagogical skills so that learning can run effectively and evenly for all students (Izzah, Umami, & Pane, 2023).

Based on this background, it is necessary to conduct an in-depth analysis of the quality of Aqidah Akhlak material achievement in the madrasah environment. This analysis aims to identify factors that influence learning outcomes and provide strategic recommendations to improve the quality of the learning process (Muhamimin, 2005).

This article seeks to provide an overview of the quality of Aqidah Akhlak learning outcomes in madrasahs, especially at the primary level. This study is expected to make a real contribution to teachers, madrasah heads, and Islamic education policy makers to improve the quality of Aqidah Akhlak learning to make it more effective, fun, and meaningful for students.

2. Methods

This research used a descriptive qualitative approach (Creswell & Creswell, 2017). Data were collected through three main techniques, namely observation of

the Aqidah Akhlak learning process in the classroom, interviews with Aqidah Akhlak subject teachers, and documentation studies in the form of syllabus, lesson plans, and student learning outcomes records. The research subjects consisted of Aqidah Akhlak teachers and students in grades IV and V of MI. Data were analyzed through the stages of data reduction, data presentation, and conclusion drawing. The main focus of this research is to identify factors that support and hinder the achievement of Aqidah Akhlak learning quality.

3. Results and Discussion

The observation results show that the Aqidah Akhlak learning process in Madrasah Ibtidaiyah (MI) has basically followed the applicable curriculum planning. Teachers are guided by the syllabus that has been determined by the madrasah in accordance with the provisions of the Ministry of Religious Affairs (Marzuki & Hakim, 2019).

Aqidah materials, such as discussions about the pillars of faith, asmaul husna, and exemplary stories of the Prophet Muhammad, are taught gradually according to the level of development of students. Each material begins with a simple introduction so that it is easily understood by students.

In addition, the moral material provided also includes things that are close to students' lives, such as morals to parents, teachers, and peers. This aims to make it easier for students to internalize the moral values learned (Dinata & Achadi, 2024).

The learning methods applied by teachers basically reflect efforts to adapt to the characteristics of students at the MI level. Teachers use a communicative approach, although it is still dominated by the lecture method.

However, based on the results of interviews with teachers, there are still obstacles in delivering some abstract material. One example is the discussion of faith in angels that cannot be seen directly by humans (Ahmad Dwi Nur Khalim, 2019).

Learners often have difficulty imagining these abstract concepts. This causes their understanding of Aqidah Akhlak material to not be fully maximized, especially in non-concrete topics.

In addition to the limitations of the method, the use of learning media is also still not optimal. Visual media that can help clarify students' understanding of abstract material has not been widely used in the daily learning process (Hariyanto, Meidina, & Azizah, 2024).

In fact, learning media that is interesting and in accordance with the needs of students can be an important bridge to improve the quality of students' understanding of Aqidah Akhlak material. For example, the use of pictures, videos, or simple props (Rido, Kudus, & Hibatullah, 2020).

The variety of learning methods applied is still limited. Most teachers still rely on lectures and question and answer as the main methods, while role-playing, simulation, or group discussion methods are rarely used.

In terms of learning outcomes, in general, most students are able to understand the basic material of Aqidah Akhlak well. This can be seen from the results of daily evaluations, individual assignments, and semester exams which show average scores above the minimum standard.

However, a good understanding of Aqidah Akhlak material is not always directly proportional to the application of noble morals in everyday life. Some students are known to have not been able to fully practice moral values in their attitudes and behavior.

Facts in the field show that there are still students who are less polite to peers or have not shown high social care. This indicates the need for strengthening in the affective and psychomotor aspects of Aqidah Akhlak learning (Sayuti & Ningsih, 2024).

Supporting factors that encourage the achievement of quality Aqidah Akhlak material include several things, one of which is the adequate competence of teachers. The average teacher already has an appropriate religious education background.

In addition, the availability of textbooks is also one of the supporting factors for successful learning. Aqidah Akhlak books used in MI are generally in accordance with applicable curriculum standards and are easily understood by students.

Support from parents of students is also an important factor in improving the quality of material achievement. Parents who care about the moral development of their children tend to provide strengthening of moral education at home.

On the other hand, there are also several inhibiting factors. One of them is the limitation of adequate learning media to support the delivery of material. This causes learning to sometimes take place monotonously.

The different levels of student understanding are also a challenge. Not all students have the same ability to understand Aqidah Akhlak material, so teachers have to work harder to provide additional assistance for students who need it.

In addition, the learning time allocated for Aqidah Akhlak subjects often feels inadequate. In fact, learning moral values requires a sustainable approach and is not enough to be delivered in a limited time (Rofiah, 2016).

Based on these findings, it can be concluded that although Aqidah Akhlak learning in MI has been running according to the curriculum, there are still challenges that must be overcome to achieve optimal learning quality.

By paying attention to the existing supporting and inhibiting factors, teachers and madrasah need to innovate in learning methods and provide appropriate media. This effort is expected to increase the understanding as well as the application of noble moral values by students in their daily lives.

4. Conclusion

The quality of Aqidah Akhlak material achievement in madrasas has basically

been running quite well, especially in the aspect of cognitive mastery of material. Students are able to understand the basic concepts of Aqidah and Akhlak according to their level of development. However, in terms of the implementation of noble moral attitudes and behaviors in everyday life, more serious strengthening is still needed so that learning objectives are truly achieved as a whole, both cognitively, affectively, and psychomotorically. To achieve optimal Aqidah Akhlak learning quality, a more innovative and varied learning strategy is needed. The use of visual media, the application of interactive learning methods, and the establishment of close collaboration between teachers and parents are strategic steps that can support the success of this educational process. With the synergy between school and family, the Aqidah and Akhlak values taught in madrasah are expected to be more easily applied by students in their daily lives.

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