
RESEARCH ARTICLE

The Influence of *Aqidah Akhlaq* Materials Mastery on the Social Behavior of Islamic Senior High School Students

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ABSTRACT

This study discusses the effect of mastery of the *Aqidah Akhlak* lesson on the social behavior of Islamic Senior High School students. Variable research that becomes the focus of this study is mastery of *Aqidah Akhlaq* materials and social behavior of Islamic Senior High School students. This study is associative research with quantitative data. Data were collected by observation, documentation, interview, and questionnaire. The data was analyzed by using a descriptive test and product-moment correlation test. This study generates some conclusions that are: *First*, after being analyzed descriptive statistic method, we found that the average score of Islamic Senior High School student's *Aqidah Akhlaq* mastery is 85. This score is at intervals 80-86, which is medium/pretty good. So it can be concluded that the mastery of *Aqidah Akhlak* of Islamic Senior High School students is good enough. *Second*, the level of social behavior of Islamic Senior High School students was tested and analyzed by descriptive statistic method, and the result was 79. This score is at intervals of 73-80; that is good enough. So, the social behavior of Islamic Senior High School students is a good enough state. *Third*, there is a relation or positive influence between the mastery of *Aqidah Akhlaq* mastery and the social behavior of Islamic Senior High School students, with the value of product-moment correlation as much as $r_{xy} = 0,254$. This correlation indeks relatively weak, but the average of each variable is quite good on descriptive statistic testing. The calculation of the determinant coefficient obtained that the level of mastery of *Aqidah Akhlak* lesson only gives contribution as much as 6,455 % to the social behavior of Islamic Senior High School students. On the other hand, the rest of 93,55% was influenced by another variable.

KEYWORDS

Aqidah Akhlaq, teaching material, social behavior, Islamic Senior Highs School students

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1. Introduction

The function and practicality of Madrasah Aliyah's mastery of *Aqidah Akhlak* material as a basis for the spiritual development of community welfare are debatable. Thus, if the *Aqidah Akhlak* material that serves as the foundation for the formation of spiritual values is properly understood, people's lives will improve. As is common knowledge, the essential doctrines of Islam encompass the problems of *aqidah*, *shari'ah*, and *ihsan* (Ilyas, 2011).

The source of morality is that which serves as a standard for good and evil or noble and vile behavior. The root of Islamic morality is the Qur'an and Sunnah, not the thoughts or perspectives of society about ethical and moral concepts. And neither karana is inherently good or evil, as Mu'tazilah believes (Nata, 2012).

In the idea of morality, everything is regarded to be good or bad, commendable or reprehensible purely on the basis of how the shariah (Qur'an and Sunnah) evaluates it. Why are the characteristics of, for instance, patience, gratitude, forgiveness, graciousness,

and honesty regarded as positive? shariah alone deemed all of these attributes to be positive. And vice way, why are, for instance, grouchy, ungrateful for grudges, miserly, and dishonest viewed negatively? Because shariah believes so (Hakim, 2016).

Al-Ghazali argued that the purpose of education is to cultivate ethics, which includes the cultivation of moral and ethical traits such as obedience, humanism, simplicity, and aversion of ill behaviors like the apoya-poya lifestyle and other impurities (Zuhri, 2016). Ibn Miskawaih formulated a moral theory. According to him, morality is inherent or inherent, but it must be developed gradually, including through education (Alavi, 2009; Hakim, 2016; Jamal, 2017; Leaman, 2020).

Today's advancements in science and technology have a significant negative impact on religious persons, as well as on individuals and social creatures (Mustofa, 1997). The most devastating negative impact on human life, as a result of the progress he has experienced, is the tendency to believe that material wealth is the only thing that can bring him happiness. So, humans are excessively materialistic, regardless of spiritual ideals that serve to sustain and regulate human morals (Suyono, 2017).

It is anticipated that mastery of *Aqidah Akhlak* material in schools will strengthen pupils' faith and dedication, which manifests itself in respectable behavior; because behavior is determined by an individual's total life experiences. Awareness is the driving force behind behavior. This implies that an individual's thoughts and emotions determine his actions. The existence of a dominant value colors an individual's entire personality and influences his behavior (Rakhmat, 2013). The importance of mastering *Aqidah Akhlak* material in influencing the behavior of students as a whole in order to become a complete human beings with moral realism is evident from the preceding discussion (Asfahani, 2019; Astuti et al., 2020; Ibrahim, 2018; Setiyanti & Nur, 2021; Sirojudin & Zahro, 2021; Umam, 2020, 2022). Moral realism refers to a person's action that is the outcome of morally grounded reasoning.

Mastery of *Aqidah Akhlak* material is believed to enable students who have a propensity to behave contrary to or in violation of religious rules to combat societal attitudes and behaviors (Waqfin & Jannah, 2021). This occurrence compels the author to investigate and analyze the impact of *Aqidah Akhlak* material mastery on social behavior in Islamic Senior High School students.

2. Methods

This type of research uses a survey to collect data and information. When evaluated from the level of explanation, this research falls under the genre of associative research; that is, research that connects two variables, such as mastery of the *aqidah akhlak* materials as the X variable and student social behavior as the Y variable.

Students from Islamic Senior High School Students, South Sulawesi, including 320 students in class X, 267 students in class XI, and 242 students in class XII, comprised the population for this study. There are a total of 829 students in the student body. In this study, stratified random sampling was utilized to choose samples of 50 students from each level of class XI and class XII. Therefore, there are 100 samples of students. Observation, documentation, questionnaires, and interviews were the four methods or data collection strategies used to get further information for this study.

Statistical descriptive analysis and associative analysis with simple linear regression were used to analyze the data received from the research outcomes. Distributions of frequency, mode, median, average price, standard deviation, range, kurtosis, skewness, graph, and percentage are included in the descriptive statistical analysis. The purpose of the analysis is to show the status or properties of the sample data for a specific study variable.

3. Discussion

The majority of humanity in the twenty-first century are infected with dehumanization diseases that cause them to lack self-esteem, identity, and an ideal philosophy of life, which has been conveyed to the Muslim community (Banna, 2019). The predominant philosophical position in the discourse of educational specialists is that education is a process of humanization or humanization of individuals. The action of maturing man has a very fundamental significance since it touches on the most fundamental parts of man, namely his psychology and spirituality.

Spiritual and psychological education must be promoted because its development leads to man's realization of his being as both a divine and a human being (Abdullah et al., 2019). The concept of Islamic education is fundamentally congruent with man's existential nature as a free, autonomous, and multidimensional creation of God.

Ali Shari'ati argued that the distinguishing characteristics between humans and animals are self-awareness, free will, and creativity. These three fundamental qualities are inherent to us as individuals (Fadjar, 2005).

The challenge of modern society fundamentally in transforming the personality of people is one of the most significant problems that humanity faces today. The problem thus becomes an epidemic of spiritual sickness that endangers human life as a chosen and honored being by God.

As a result of spiritual health, there are unquestionably numerous patterned and diverse moral personality implementation tendencies in social life, such as self-awareness, free will, and originality (Pohan, 2022). This is the duty and responsibility of Islamic education.

Every community strives to preserve its sociocultural values by transmitting them to its children or the following generation. If education is the transmission of values, then no matter how simple society is, there will always be activities of an educational kind. In other words, there are instructional activities and occurrences (Alavi, 2009). The act of educating is not only based on the instinct of educating, but sometimes on actual needs, in accordance with the demands of social transformation.

Based on the research variables and the formulation of the research problem, the data presentation can be categorized as follows: material mastery, *Aqidah Akhlak* materials, and social behavior in society.

A frequency distribution can be used to describe the calculation of research data using instruments based on a Likert scale with five levels. One hundred Islamic Senior High School students comprised the study's sample population, from which the findings were derived.

To establish the level of the high and low categories of Mastery of *Aqidah Akhlak* Materials for Islamic Senior High School Students, a group frequency distribution table with an interval width of 6 must be created using the Guilford interval formula. On the basis of the results of the interval formula computation, a group frequency distribution table may be constructed, as shown in Table 1 below.

Table 1: Classified Frequency Distribution of Islamic Senior High School Students' Mastery of *Aqidah Akhlak* materials

Value Interval	Midpoint (X)	Frequency (f)	fX	Category
94 – 100	97	7	679	Very high
87 – 93	90	42	3780	Strong
80 – 86	83	32	2656	Moderate
73 – 79	76	16	1216	Low
66 – 72	69	3	207	Very low
Amount	-	N= 100	8538	

When descriptive statistics were used to do the math, the average score was 85, which put it in the "medium" category.; Enough, as shown in the table above, that the mean value of 85.38 was on the line between 80 and 86, which was categorized as moderate/fairly good. So, the Mastery of *Aqidah Akhlak* Materials for Islamic Senior High School Students' description is average or good enough.

3.1 Social Behavior of Islamic Senior High School Students

To estimate the degree of the category of high and low social behavior among Islamic Senior High School students, a group frequency distribution table with an interval width of 7 must be constructed using Guilford's interval formula. Based on the results of the interval formula computation, a group frequency distribution table can be constructed, as shown in Table 5 below.

Table 2: Classified Frequency Distribution of Islamic Senior High School Students' Social Behavior

Value Interval	Midpoint (X)	Frequency (f)	fX	Category
89 – 96	92.5	13	1202.5	Very high
81 – 88	84.5	29	2450.5	Strong
73 – 80	76.5	38	2907	Moderate
65 – 72	68.5	16	1096	Low
57 – 64	60.5	4	242	Very low
Amount	-	N= 100	7898	

The results of calculations with descriptive statistics obtained a mean of 60, which was determined in the measurement scale belonging to the moderate/good enough category as explained in the auxiliary table above that the mean value of 79 was on the value interval line between 73 – 80 which was classified as quite a good category. Therefore, the social behavior of Islamic Senior High School students is characterized as moderate/sufficient.

The abbreviation for the calculated average is the mean. Few data are required to determine a single mean; the method involves displaying all data values divided by the number of data. Calculating the calculated average, both the single data mean and the group data mean, either manually or using the SPSS for Windows program described above, yields the same result, 79.

The location value (median) of the received data, evaluated from the lowest to the greatest value, is also 79. The number that appears most frequently (mode/mode) is 74, which occurs 8 times out of the total number of values in 100 samples of respondents, with a standard deviation of 58.970.

The slope of the distribution is calculated to be 0.032 using SPSS for Windows, indicating that the slope of the curve to the right is minimal and nearly perpendicular. The degree of asymmetry of a distribution is measured by its skewness. If the frequency curve of distribution has a tail that extends more to the right (judging by the mean), it is right-skewed (positive), and if it extends more to the left, it is left-skewed (negative). Statistically, skewness is the third instant around the mean. The skewness of the normal distribution (and other symmetrical distributions, such as the t and Cauchy distributions) is 0. (zero). Consequently, the research data are categorized as right-skewed (positive).

At the level of taper or taper (kurtosis), a distribution with a minimum value of -0.176 is obtained. The degree of sharpness of a distribution is its kurtosis (usually measured relative to the normal distribution). The curve that is sharper than the normal distribution is termed leptokurtic, the curve that is flatter than the normal distribution is termed platykurtic, and the normal distribution is termed mesokurtic. Kurtosis is determined by dividing the fourth moment by the mean. The normal distribution (mesokurtic) has a kurtosis of 3, while the leptokurtic distribution typically has a kurtosis greater than 3 and the platykurtic distribution has a kurtosis less than 3. Thus, the distribution curve of Islamic Senior High School students' social conduct belongs to the platykurtic class or is flat at the level of sharpness.

The range of values obtained from the scores of Islamic Senior High School students' social behavior values is 36.00, with the maximum (maximum) = 96.00 and the minimum (minimum) = 60.00.

3.2 The Influence of Mastery of Aqidah Akhlak Materials on Social Behavior of Islamic Senior High School Students

In this study, the independent variable is the variable of the Mastery of *Aqidah Akhlak* materials as the X variable or the influential variable. In the meantime, Social Behavior, the dependent or impacted variable, is denoted by the letter Y. The relationship between these two variables will be determined using a bivariate correlation test, either manually or with the SPSS system for Windows.

The bivariate product-moment correlation analysis, also known as Pearson's Correlation, calculated a relationship or influence of 0.254 between the Mastery of *Aqidah Akhlak* Materials and the Social Behavior of Islamic Senior High School Students. If this value is included in the measurement scale for interpreting the "r xy" product moment correlation index data, it is categorized as weak or low. The scale of measurement is as follows:

Table 3: Product Moment Data Interpretation Table

The magnitude of r_{xy} Product Moment	Interpretation between Variable X and Variable Y
0.000 – 0.199	The correlation between the variables X and Y is classified as very weak The correlation between variables X and Y are classified as weak/less (0.254*) The correlation between the variables X and Y is quite sufficient The correlation between variables X and Y are classified as strong/good/high The correlation between the variables X and Y is classified as very strong
0.200 – 0.399	
0.400 – 0.699	
0.700 – 0.899	
0.900 – 1,000	

The interpretation of the derived data using the SPSS for Windows system is classed as low/weak with a value of 0.254 when compared to the data interpretation table. This indicates that the link between the Mastery of *Aqidah Akhlak* Materials and the Social Behavior of Islamic Senior High School Students is weak or nonexistent.

In addition to being affected by a variety of external elements, such as environmental, economic, and antisocial behavior issues, it turns out that he is also affected by internal psychological aspects that are as dynamic as students' personalities. It is evident that the social behavior of Islamic Senior High School students is not just determined by one or two elements, such as mastery of the material *Aqidah Akhlak*, but rather by a variety of circumstances.

4. Conclusion

Based on the research and discussion, it can be stated that the Islamic Senior High School students who were tested and descriptively assessed had a mastery of the *Aqidah Akhlak* materials with an average score of 85, which was on the score interval line between 80 and 86, which is considered moderate/sufficient. On the basis of quality, it can be rated as decent. On the frequency distribution of groups, the tested and descriptively statistically analyzed social behavior of Islamic Senior High School students resulted in an average value of 79, which falls within the interval of values ranging from 73 to 80. This value is categorized as satisfactory. Therefore, the characterization of the social behavior of Islamic Senior High School students is regarded to be relatively accurate. There is a positive relationship between the influence of moral aqeedah content mastery on the social behavior of Islamic Senior High School students and the development of a $r_{xy} = 0.254$ product-moment correlation value. Although statistical descriptive testing gives the average value of each variable in the fairly good category, this correlation index number belongs to the weak and low groups of the two variable relationships. Consequently, the influence of *Aqidah Akhlak* material mastery is not apparent in the social behavior of Islamic Senior High School students. The calculation of the determinant coefficient revealed that the influence of the mastery of *Aqidah Akhlak* materials on the social behavior of Islamic Senior High School students was only 6.455%, while the rest, 93.5555%, was influenced by other variable factors. Calculating the significance test with the error rate provisions of 0.05 and 0.01 at the degree of freedom or $db = 100 - 2 = 98$ yields $t_{count} = 1.980/2.358$. There is no correlation between mastery of *Aqidah Akhlak* materials and the social behavior of Islamic Senior High School students, according to the results.

This study contributes to the provision of research findings that support the learning of *Aqidah Akhlak* in Islamic senior high schools. This study is constrained by the small number of Islamic senior high school students in Pinrang, South Sulawesi. The variety of students' backgrounds and learning habits showed each different analysis. Any further research is required, particularly on the mastery of *Aqidah Akhlak* materials among Indonesian Islamic senior high school students.

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