

The Influence of Islamic Religious Education on Student Character Formation at SMK Al-Ghaffar Pamekasan

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A B S T R A C T

This study is motivated by the important role of Islamic Religious Education (PAI) in shaping students' character, particularly in Islamic based schools such as SMK Al-Ghaffar Palengaan Laok, where variations in students' behavior indicate that character development has not yet been optimal. This study aims to analyze the relationship between Islamic Religious Education learning and students' character. A quantitative approach with a correlational design was employed. The study population consisted of 65 students, all of whom were included as the research sample using the total sampling technique. Data were collected through observation, questionnaires, interviews, and documentation, while data analysis was conducted using the Pearson Product Moment correlation. Students' character was measured using indicators of (adjust according to the research instrument, for example: religiosity, discipline, responsibility, honesty, and politeness). The findings revealed a positive and significant relationship between Islamic Religious Education learning and students' character ($r = 0.634$, $p < 0.05$), indicating a strong correlation. The coefficient of determination showed that Islamic Religious Education learning contributed 40.2% to students' character development, while the remaining 59.8% was influenced by other factors beyond the scope of this study, such as the family environment, peer influence, and school culture. These findings indicate that improving the quality of Islamic Religious Education learning plays a significant role in strengthening students' character development, although support from various external factors is also necessary to optimize the outcomes.

Keywords: islamic education, student character, vocational school



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Introduction

In Indonesia, the educational process is closely related to the learning activities carried out (Nervinarsya et al., 2023). The implementation of noble character among the younger generation has become both a challenge and a

potential threat for Indonesia in the future (Sukatin et al., 2022). Since the early period of independence, Islamic Religious Education (PAI) has been incorporated into the curriculum of public schools at various levels, including Elementary School (SD), Junior High School (SMP), Senior High School (SMA), Vocational High School (SMK), and Higher Education Institutions (PTU). Constitutionally, the presence of PAI as a subject in public schools, vocational schools, and universities aligns with the meaning and objectives of the state ideology, namely Pancasila and the 1945 Constitution (UUD 1945). In the Preamble of the 1945 Constitution, it is affirmed that the state is based on the belief in the One and Only God, grounded in just and civilized humanity (Idi & Safarina, 2015). Furthermore, Law No. 20/2003 on the National Education System strengthens the position of PAI, as reflected in the curriculum structure of schools and madrasahs. Article 37 paragraph (1) emphasizes that the curriculum at the primary, secondary, and higher education levels must include religious education (Nuh, 2013).

Education functions to develop human potential so that individuals can live optimally as both individuals and members of society, with moral and social values serving as guidelines for life (Fadil et al., 2025). This is also accompanied by guidance to respect followers of other religions in order to create harmony among religious communities, thereby achieving national unity and integrity (Majid, 2014). Education becomes complete when it is accompanied by religious education, particularly Islamic education (Mursalin et al., 2024). Islamic education is a conscious guidance process aimed at shaping individuals into good Muslims, encompassing physical, intellectual, moral, and spiritual aspects (Azizah et al., 2021).

Character education in the context of globalization has become increasingly urgent in order to shape a generation that possesses moral integrity, ethics, and strong Islamic values (Insani & Nuryam, 2026). Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, internalize, believe in, and practice piety and noble character based on the Qur'an and Hadith through guidance, teaching, training, and experiential learning activities. PAI learning can foster students' interest and motivation to actively participate in the learning process, which ultimately influences their character (Nursina, 2024). Thus, students develop good character both in society and in the school environment, creating harmonious relationships with others as social beings (Hafiz & Rusdi, 2023).

Islamic Religious Education is also oriented toward shaping students' character and morals in their relationship with God, fellow humans, and the environment (Sari, 2024). Character education is not merely material to be recorded and memorized, nor can it be evaluated in a short period of time rather, it is a form of learning that is applied in all student activities, both in school and in

the community environment (Hasana, 2024). Education plays an important role in shaping adolescents' personalities by instilling noble values so that they are able to control their desires, direct them toward good deeds, and solve life problems, both in their relationships with others and with the Creator, Allah SWT (Mustakim et al., 2026).

Teachers serve as role models who embody values such as integrity, respect, and justice (Feliza, 2025). On the other hand, teachers play a crucial role in shaping students' character, as their presence cannot be replaced by anything. For students, teachers function as role models and figures for self identification (Saondi & Suherman, 2015). A qualified teacher not only possesses intellectual competence but also has a personality worthy of emulation (Anas et al., 2026). Teachers who are able to become exemplary figures will have a positive influence on students, enabling moral values to be accepted, understood, and practiced optimally (Qomariyah et al., 2025).

In addition to the personal role of teachers, the learning approaches used in Islamic Religious Education (PAI) also contribute to shaping students' character (Haerudin, 2025). Exemplary conduct is not merely demonstrated through normative teaching or verbal delivery of values, but more importantly through the real practices of teachers in being disciplined, fair, empathetic, and consistent between words and actions (Akbar et al., 2026). This role is based on the duties and responsibilities of teachers in fostering students' potential so that they develop personality, character, trustworthiness, and life skills as individuals and as members of society (Nurbela & Munawaroh, 2022).

In the Qur'an and Sunnah, it is emphasized that what is considered good and bad is determined based on these two sources. The Qur'an and Sunnah serve as the primary foundations of morality, as they create harmony in human relationships with God, fellow humans, and the environment. Morality is also a key factor in the balance of life, so that a person's status depends on their character (Chalik & Siswanto, 2013). Therefore, morality is an essential aspect of the strength and resilience of a nation (Wahyuni, 2024). Based on the teachings of the Qur'an and Hadith, Islamic education is expected to produce a generation that is not only intellectually intelligent but also possesses strong moral integrity (Akhyar et al., 2025). This is clearly reflected in the Qur'an, which contains commands for humankind to continuously seek knowledge as an integral part of religious life (Abbas et al., 2025).

Morality (akhlak) refers to actions that emerge and become inherent (habitual) within an individual, where such actions do not require deliberation or reflection (Dewi et al., 2023). The term akhlak is often associated with ethics and morals. All three determine whether human behavior is good or bad. The difference lies in their standards of evaluation, akhlak is based on the Qur'an and

Sunnah, ethics is based on rational consideration, and morals are based on societal customs (Supadi, 2012). Moral education is an important aspect of PAI learning, aiming to shape students' character so that they possess high moral standards in their daily lives (Widodo & Hadi, 2025). Morality is not merely about politeness or outward behavior, but rather a real manifestation of one's faith as reflected in daily conduct. Morality is the jewel of life that distinguishes humans from other creatures (Solehuiddin et al., 2025). Without morality, humans lose their noble status and may fall lower than animals.

However, the important role of moral education has not been fully implemented at SMK Al-Ghaffar. This is caused by several factors, including students' low interest in PAI subjects, which limits the scope of PAI in influencing student behavior, especially in relation to morality. Moral issues have long been a concern at SMK Al-Ghaffar. The moral decline among students has become a serious problem in the field of education. Schools, as a second home, should be able to bring about positive change, yet they have not functioned optimally.

SMK Al-Ghaffar has a vision and mission to provide professional education in order to produce students who are spiritually and emotionally intelligent. Although the school is relatively new, religious values are always upheld to achieve national education goals. General knowledge and religious knowledge are expected to be balanced and applicable in social life. However, amid the rapid development of education, students tend to be more interested in general knowledge than in deepening religious knowledge. As a result, the supervision and moral development of students, both at school, at home, and in the community, become difficult for teachers to carry out.

Thus, the quality of Islamic religious education learning is closely related to the formation of students' morality. The better the PAI learning process through the delivery of material, teacher exemplarity, and the orderly implementation of religious activities the greater the opportunity for the development of moral values in accordance with Islamic teachings within students. Structured and consistent PAI learning can help students distinguish between good and bad behavior and internalize religious values in their daily lives.

Several previous studies indicate that Islamic Religious Education significantly contributes to shaping students' character through participatory learning, teacher exemplarity, and religious activities in schools. Although there are obstacles such as limited time and external environmental influences, family support and the use of information technology can optimize students' moral development. Synergy between schools, families, and communities is essential for the sustainability of moral development (Wicaksono & Semin, 2022).

In addition, the findings of Mursalin, Moch. Hasyim Fanirin, and Anjar Sulistyani show that the implementation of PAI learning using feedback methods

and appropriate strategies tailored to the material can instill values such as honesty, politeness, trustworthiness, respect for others, and obedience to parents (Mursalin et al., 2024).

Meanwhile, Kutfiyani et al. found that PAI BP learning is highly effective in shaping the character and morality of students at SMA N 1 Gemuh, as it not only teaches worship practices but also morality, social interaction, and proper conduct in accordance with Islamic law. In addition to PAI BP learning, guidance and counseling (BP) also plays a crucial role in character formation, as it encourages students to comply with school regulations. Collaboration between PAI BP teachers and counseling teachers forms a strong synergy in educating students to develop better character. Various habituation programs implemented at SMA N 1 Gemuh also contribute positively to students' moral and character development (Lutfiyani et al., 2025).

In reality, not all PAI learning processes run optimally. Various factors such as lack of learning discipline, peer influence, weak school supervision, and limited teaching methods often result in moral values not being properly absorbed by students. This condition leads to behaviors that deviate from Islamic norms, such as lack of respect toward teachers, low discipline, and decreased awareness in worship. This phenomenon is also evident at SMK Al-Ghaffar, thus requiring serious attention so that the objectives of PAI learning can be achieved optimally.

Although previous studies have consistently reported the positive contribution of Islamic Religious Education to students' character development, most of them emphasize instructional strategies, teacher role modeling, or religious habituation programs. Few studies have quantitatively examined the strength of the relationship between PAI learning quality and students' character in Islamic-based vocational high schools. Furthermore, limited evidence is available regarding this relationship in schools with distinctive religious learning environments such as SMK Al-Ghaffar Palengaan Laok. Therefore, this study seeks to address these gaps by providing empirical evidence through a quantitative correlational approach.

Based on these conditions, this study aims to examine the relationship between Islamic Religious Education learning and students' character at SMK Al-Ghaffar Palengaan Laok. Specifically, this study addresses the following research question: Is there a significant relationship between Islamic Religious Education learning and students' character at SMK Al-Ghaffar Palengaan Laok? Based on the theoretical framework and previous empirical findings, the research hypothesis proposes that Islamic Religious Education learning has a positive and significant relationship with students' character. The findings of this study are expected to provide empirical evidence that can support schools in improving the quality of

Islamic Religious Education learning as a strategy for strengthening students' character development.

Research Method

This study employed a quantitative approach with statistical data analysis. According to Kerlinger, quantitative research primarily uses statistical analysis to identify and examine relationships among measurable variables (Kusumastuti et al., 2025). Malhotra states that the purpose of quantitative research is to measure collected data using various statistical analysis techniques (Purwanxa et al., 2022). This study adopted a correlational research design to examine the relationship between two variables, namely Islamic Religious Education (PAI) learning as the independent variable (X) and students' character as the dependent variable (Y). During the research process, the researcher conducted observations, distributed questionnaires, carried out interviews, recorded field data, and collected documentation.

The data sources in this study were respondents who provided information through questionnaires and interviews. Respondents are individuals who provide answers to questions either in written or oral form (Hasibuan, 2024). According to Arikunto (2006), when the population consists of fewer than 100 individuals, all members of the population should be included as research participants. Therefore, all 65 students of SMK Al-Ghaffar Palengaan Laok, Pamekasan, in the 2017/2018 academic year were included as the research sample using a total sampling technique. The population consisted of 20 students in Grade X, 21 students in Grade XI, and 24 students in Grade XII. Accordingly, this study was conducted as a population study.

Data were collected through questionnaires, observations, interviews, and documentation. Questionnaires were used to measure Islamic Religious Education learning and students' character, while observations, interviews, and documentation served as supporting data to strengthen the research findings. According to Sugiyono, questionnaires are a data collection technique that involves providing respondents with a set of written questions or statements to answer (Sukmawati et al., 2023). Ames P. Chaplin, as cited in Majid, defines a questionnaire as a set of questions dealing with a single related topic (Majid, 2017). This study employed a closed ended questionnaire, enabling respondents to select the response that best represented their condition. Interviews were conducted through telephone, SMS, and WhatsApp, whereas observations were carried out systematically using a previously prepared observation guide. Documentation in the form of photographs and written records was also collected to support the research data.

The research instruments consisted of a questionnaire measuring Islamic Religious Education learning (Variable X) and a questionnaire measuring students' character (Variable Y). Students' character was measured based on indicators of [complete according to the actual instrument used, e.g religiosity, discipline, responsibility, honesty, and respect]. Before being administered, the instruments were tested for validity and reliability to ensure that all questionnaire items were appropriate for data collection.

This study focused solely on examining the relationship between Islamic Religious Education learning and students' character. Other factors that may contribute to students' character development, such as family environment, peer influence, school culture, and social media exposure, were not included in the analysis and therefore were beyond the scope of this study.

Data analysis employed a statistical approach. According to Hildawati and Sepriano, quantitative data analysis involves processing numerical data using statistical techniques (Ulfah et al., 2022). Questionnaire responses, originally expressed qualitatively (Yes, Sometimes, and No), were converted into quantitative scores of 3, 2, and 1, respectively. Higher levels of agreement received higher scores. Since the resulting data were measured at the interval level, the Pearson Product Moment correlation coefficient was used to analyze the relationship between Islamic Religious Education learning and students' character. Because this study employed a correlational design, the statistical analysis was intended to determine the strength and direction of the relationship between the two variables rather than to establish a causal relationship. The Pearson Product Moment correlation formula used in this study is presented as follows:

$$r_{xy} = \frac{\sum xy}{\sqrt{(\sum x^2)(\sum y^2)}}$$

Explanation:

N : Number of respondents

r_{xy} : Coefficient of the relationship between variables X and Y

$\sum xy$: Sum of the products of variables X and Y

$\sum x^2$: Sum of the squared deviations of variable X

$\sum y^2$: Sum of the squared deviations of variable Y

To determine the strength of the relationship between Islamic Religious Education learning and students' moral character, the calculated r value is interpreted based on the product moment interpretation table as follows.

Table 1. Product moment r interpretation

r Value Range	Interpretation
0, 800 to 1,000	Hight
0, 600 to 0, 800	Moderate

0, 400 to 0, 600	Low moderate
0, 200 to 0, 400	Low
0, 000 to 0, 200	Very low

To interpret the meaning of the correlation results, the following guidelines are used:

- The working hypothesis is accepted if the computed r is greater than the product moment r table at a significance level of 1% or 5%. Conversely, the hypothesis is rejected if the computed r is smaller than the r table.
- To determine the magnitude of the relationship between Islamic Religious Education (PAI) learning and students' moral character, the Pearson product moment correlation coefficient table for various degrees of freedom (df) is used.

Table 2. Nuklin table of pearson product moment correlation coefficient " r " values for various df

Df (degrees of freedom) or: db(degrees of freedom)	Number of variables being correlated:	
	2	
	"r" value at significance level:	
	5 %	1%
1	0,997	1,000
2	0,950	0,959
3	0,878	0,917
4	0,811	0,874
5	0,754	0,834
6	0,707	0,834
7	0,666	0,798
8	0,632	0,765
9	0,602	0,735
10	0,576	0,708
15	0,482	0,606
20	0,423	0,537
25	0,381	0,487
30	0,497	0,449
35	0,325	0,418
40	0,304	0,393
45	0,288	0,372
50	0,273	0,354
60	0,250	0,325
70	0,232	0,302

80	0,217	0,283
90	0,205	0,267
100	0,195	0,254

Results and Discussion

Questionnaire Data Results

The questionnaire items submitted to respondents for each variable, namely variable X (islamic religious education learning) and variable Y (students' character), consisted of 15 items per variable. Each item was arranged using 3 alternative answers: a = 3, b = 2, and c = 1. This scoring system was used to quantitatively measure students' perceptions of the PAI learning process as well as their moral condition in the school environment.

Data collection was conducted by distributing questionnaires to students of SMK Al-Ghaffar Palengaan Laok, who served as the respondents of this study. All distributed questionnaires were returned completely, allowing for full data processing without missing information. The completed questionnaires were then scored to obtain the total score for each respondent, which was subsequently classified according to the assessment categories.

Overall, the questionnaire data provide an overview of how students assess the implementation of PAI learning they receive and how this learning is reflected in their daily attitudes and behaviors. Through this scoring, the researcher can determine the general tendencies of respondents, whether they fall into high, medium, or low categories for both variable X and variable Y. The results obtained from the questionnaires for each variable are presented in the following table:

Table 3. Frequency and scores of the questionnaire on PAI learning (X)

No. RPD.	Frequency			Score			Total
	A	B	C	ax3	bx2	cx1	
1	8	6	1	24	12	1	37
2	8	6	1	24	12	1	37
3	5	6	4	15	12	4	31
4	6	8	1	18	16	1	35
5	10	3	2	30	6	2	38
6	7	5	3	21	10	3	34
7	7	5	3	21	10	3	34
8	10	4	1	30	8	1	39
9	4	10	1	12	20	1	33
10	10	4	1	30	8	1	39
11	6	7	2	18	14	2	34

12	4	10	1	12	20	1	33
13	4	7	4	12	14	4	30
14	7	7	1	21	14	1	36
15	10	4	1	30	8	1	39
16	6	9	0	18	18	0	36
17	10	4	1	30	8	1	39
18	6	7	2	18	14	2	34
19	5	6	4	15	12	4	31
20	6	8	1	18	16	1	35
21	4	10	1	12	20	1	33
22	6	8	1	18	16	1	35
23	5	7	3	15	14	3	32
24	4	9	2	12	18	2	32
25	10	3	2	30	6	2	38
26	9	4	2	27	8	2	37
27	7	7	1	21	14	1	36
28	7	7	1	21	14	1	36
29	6	8	1	18	16	1	35
30	6	8	1	18	16	1	35
31	9	4	2	27	8	2	37
32	9	4	2	27	8	2	37
33	7	6	2	21	12	2	35
34	7	6	2	21	12	2	35
35	4	9	2	12	18	2	32
36	5	6	4	15	12	4	31
37	8	3	4	24	6	4	34
38	10	3	2	30	6	2	38
39	11	2	2	33	4	2	39
40	7	6	2	21	12	2	35
41	4	8	3	12	16	3	31
42	8	4	2	24	8	2	34
43	7	6	2	21	12	2	35
44	7	7	1	21	14	1	36
45	10	3	2	30	6	2	38
46	6	8	1	18	16	1	35
47	4	10	1	12	20	1	33
48	4	9	2	12	18	2	32

49	11	2	2	33	4	2	39
50	6	8	1	18	16	1	35
51	9	4	2	27	8	2	37
52	6	7	2	18	14	2	34
53	7	7	1	21	14	1	36
54	9	4	2	27	8	2	37
55	7	7	1	21	14	1	36
56	9	4	2	27	8	2	37
57	9	5	1	27	10	1	38
58	9	5	1	27	10	1	38
59	9	4	2	27	8	2	37
60	7	7	1	21	14	1	36
61	9	5	1	27	10	1	38
62	9	5	1	27	10	1	38
63	9	4	2	27	8	2	37
64	7	7	1	21	14	1	36
65	6	8	1	18	16	1	35
Total							2292

Based on the table above, it can be determined that the mean (average) of variable X is $\frac{2292}{65} = 35.26$

Table 4. Frequency and scores of the questionnaire on students' character (Y)

No. RPD.	Frequency			Score			Total
	A	B	C	ax3	bx2	cx1	
1.	14	1	0	42	2	0	44
2.	13	2	0	39	4	0	43
3.	8	7	0	24	14	0	38
4.	8	7	0	24	14	0	38
5.	13	2	0	39	4	0	43
6.	11	4	0	33	8	0	41
7.	10	5	0	30	10	0	40
8.	12	3	0	36	6	0	42
9.	7	7	1	21	14	1	36
10.	10	5	0	30	10	0	40
11.	12	3	0	36	6	0	42
12.	10	5	0	30	10	0	40
13.	8	7	0	24	14	0	38

14.	8	7	0	24	14	0	38
15.	14	1	0	42	2	0	44
16.	14	1	0	42	2	0	44
17.	12	3	0	36	6	0	42
18.	7	7	1	21	14	1	36
19.	6	9	0	18	18	0	36
20.	9	6	0	27	12	0	39
21.	8	7	0	24	14	0	38
22.	11	4	0	33	8	0	41
23.	4	11	0	12	22	0	34
24.	9	6	0	27	12	0	39
25.	11	4	0	33	8	0	41
26.	12	3	0	36	6	0	42
27.	15	0	0	45	0	0	45
28.	9	6	0	27	12	0	39
29.	11	4	0	33	8	0	41
30.	11	4	0	33	8	0	41
31.	14	1	0	42	2	0	44
32.	11	4	0	33	8	0	41
33.	5	10	0	15	20	0	35
34.	10	5	0	30	10	0	40
35.	4	11	0	12	22	0	34
36.	6	9	0	18	18	0	36
37.	11	4	0	33	8	0	41
38.	14	1	0	42	2	0	44
39.	13	2	0	39	4	0	43
40.	12	3	0	36	6	0	42
41.	8	7	0	24	14	0	38
42.	8	6	1	24	12	1	37
43.	12	3	0	36	6	0	42
44.	12	3	0	36	6	0	42
45.	10	4	1	30	8	1	39
46.	6	9	0	18	18	0	36
47.	7	8	0	21	16	0	37
48.	6	9	0	18	18	0	36
49.	11	4	0	33	8	0	41
50.	10	3	0	30	6	0	36

51.	8	7	0	24	14	0	38
52.	5	10	0	15	20	0	35
53.	10	5	0	30	10	0	40
54.	7	8	0	21	16	0	37
55.	12	3	0	36	6	0	42
56.	7	8	0	21	16	0	37
57.	15	0	0	45	0	0	45
58.	15	0	0	45	0	0	45
59.	14	1	0	42	2	0	44
60.	9	6	0	27	12	0	39
61.	13	2	0	39	4	0	43
62.	7	8	0	21	16	0	37
63.	7	8	0	21	16	0	37
64.	12	3	0	36	6	0	42
65.	7	8	0	21	16	0	37
Total							2587

Based on the table above, it can be determined that the mean (average) of variable Y is: $\frac{2587}{65} = 39.8$

Table 5. Recapitulation of questionnaire data scores for variables X and Y

NO	X	Y
1	37	44
2	37	43
3	31	38
4	35	38
5	38	43
6	34	41
7	34	40
8	39	42
9	33	36
10	39	40
11	34	42
12	33	40
13	30	38
14	36	38
15	39	44
16	36	44
17	39	42

18	34	36
19	31	36
20	35	39
21	33	38
22	35	41
23	32	34
24	32	39
25	38	41
26	37	42
27	36	45
28	36	39
29	35	41
30	35	41
31	37	44
32	37	41
33	35	35
34	35	40
35	32	34
36	31	36
37	34	41
38	38	44
39	39	43
40	35	42
41	31	38
42	34	37
43	35	42
44	36	42
45	38	39
46	35	36
47	35	37
48	32	36
49	38	41
50	32	36
51	33	38
52	32	35
53	39	40
54	35	37
55	37	42
56	34	37

57	36	45
58	37	45
59	36	44
60	37	39
61	38	43
62	38	37
63	37	37
64	36	42
65	35	37
Total	2292	2587

To facilitate the analysis process, all collected questionnaire data were first recapitulated into a data preparation table. This table serves to compile the scores of each questionnaire item from all respondents, both for variable X (Islamic Religious Education Learning) and variable Y (Students' Character). By organizing the table in this manner, the researcher can recheck data completeness, ensure that no scores are missing, and simplify the process of calculating the total score for each variable. Once all data are systematically arranged in the preparation table, the next step is to calculate the total scores, determine the tendency categories, and conduct the necessary statistical analysis to answer the research problem statements.

Table 6. Calculation of the effect of PAI learning on students' character

No. Subjects	X	Y	X	Y	x ²	y ²	Xy
1	37	44	-1.74	4.2	3.0276	17.64	7.308
2	37	43	-1.74	3.2	3.0276	10.24	5.568
3	31	38	-4.26	-1.8	18.1476	3.24	7.668
4	35	38	-0.26	-1.8	0.0676	3.24	0.468
5	38	43	2.74	3.2	7.5076	10.24	8.768
6	34	41	-1.26	1.2	1.5876	1.44	-1.512
7	34	40	-1.26	0.2	1.5876	0.04	-0.252
8	39	42	3.74	2.2	13.9876	4.84	8.228
9	33	36	-2.26	-3.8	5.1076	14.44	8.588
10	39	40	3.74	0.2	13.9876	0.04	0.748
11	34	42	-1.26	2.2	1.5876	4.84	-2.772
12	33	40	-2.26	0.2	5.1076	0.04	-0.452
13	30	38	-5.26	-1.8	27.6676	3.24	9.468
14	36	38	0.74	-1.8	0.5476	3.24	-1.332
15	39	44	3.74	4.2	13.9876	17.64	15.708

16	36	44	0.74	4.2	0.5476	17.64	3.108
17	39	42	3.74	2.2	13.9876	4.84	8.228
18	34	36	-1.26	-3.8	1.5876	14.44	4.788
19	31	36	-4.26	-3.8	18.1476	14.44	16.188
20	35	39	-0.26	-0.8	0.0676	0.64	0.208
21	33	38	-2.26	-1.8	5.1076	3.24	4.068
22	35	41	-0.26	1.2	0.0676	1.44	-0.312
23	32	34	-3.26	-5.8	10.6276	33.64	18.908
24	32	39	-3.26	-0.8	10.6276	0.64	2.608
25	38	41	2.74	1.2	7.5076	1.44	3.288
26	37	42	1.74	2.2	3.0276	4.84	3.828
27	36	45	0.74	5.2	0.5476	27.04	3.848
28	36	39	0.74	-0.8	0.5476	0.64	-0.592
29	35	41	-0.26	1.2	0.0676	1.44	-0.312
30	35	41	-0.26	1.2	0.0676	1.44	-0.312
31	37	44	1.74	4.2	3.0276	17.64	7.308
32	37	41	1.74	1.2	3.0276	1.44	2.088
33	35	35	-0.26	-4.8	0.0676	23.04	1.248
34	35	40	-0.26	0.2	0.0676	0.04	-0.052
35	32	34	-3.26	-5.8	10.6276	33.64	18.908
36	31	36	-4.26	-3.8	18.1476	14.44	16.188
37	34	41	-1.26	1.2	1.5876	1.44	-1.512
38	38	44	2.74	4.2	7.5076	17.64	11.508
39	39	43	3.74	3.2	13.9876	10.24	11.968
40	35	42	-0.26	2.2	0.0676	4.84	-0.572
41	31	38	-4.26	-1.8	18.1476	3.24	7.668
42	34	37	-1.26	-2.8	1.5876	7.84	3.528
43	35	42	-0.26	2.2	0.0676	4.84	-0.572
44	36	42	0.74	2.2	0.5476	4.84	1.628
45	38	39	2.74	-0.8	7.5076	0.64	-2.192
46	35	36	-0.26	-3.8	0.0676	14.44	0.988
47	35	37	-0.26	-2.8	0.0676	7.84	0.728
48	32	36	-3.26	-3.8	10.6276	14.44	12.388
49	38	41	2.74	1.2	7.5076	1.44	3.288
50	32	36	-3.26	-3.8	10.6276	14.44	12.388
51	33	38	-2.26	-1.8	5.1076	3.24	4.068
52	32	35	-3.26	-4.8	10.6276	23.04	15.648
53	39	40	3.74	0.2	13.9876	0.04	0.748
54	35	37	-0.26	-2.8	0.0676	7.84	0.728

55	37	42	1.74	2.2	3.0276	4.84	3.828
56	34	37	-1.26	-2.8	1.5876	7.84	3.528
57	36	45	0.74	5.2	0.5476	27.04	3.848
58	37	45	1.74	5.2	3.0276	27.04	9.048
59	36	44	0.74	4.2	0.5476	17.64	3.108
60	37	39	1.74	-0.8	3.0276	0.64	-1.392
61	38	43	2.74	3.2	7.5076	10.24	8.768
62	38	37	2.74	-2.8	7.5076	7.84	-7.672
63	37	37	1.74	-2.8	3.0276	7.84	-4.872
64	36	42	0.74	2.2	0.5476	4.84	1.628
65	35	37	-0.26	-2.8	0.0676	7.84	0.728
Total	229 2	258 7	360.9112			557.88	284.916

Based on the data table above, several important pieces of information can be obtained as the basis for statistical analysis calculations, namely:

$$N = 65$$

$$\Sigma X = 2292$$

$$\Sigma Y = 2587$$

$$\Sigma x^2 = 360.9112$$

$$\Sigma y^2 = 557.88$$

$$\Sigma xy = 284.916$$

All of these data were then entered into the correlation formula used in this study to determine the relationship between variable X (Islamic religious education learning) and variable Y (students' character). Based on the calculation results, the correlation value obtained was:

$$\begin{aligned}
 r_{xy} &= \frac{\Sigma xy}{\sqrt{(\Sigma x^2)(\Sigma y^2)}} \\
 r_{xy} &= \frac{284,916}{\sqrt{(360,912)(557,88)}} \\
 r_{xy} &= \frac{284,916}{\sqrt{201345.58656}} \\
 r_{xy} &= \frac{284,916}{448.71548} \\
 r_{xy} &= 0,634959 \\
 r_{xy} &= 0,634
 \end{aligned}$$

This value indicates that there is a positive relationship between Islamic Religious Education (PAI) learning and students' character. In other words, the better the PAI learning process received by students, the better the character that tends to be formed. This is in line with the findings of Nursinah, who reported that PAI learning has a positive impact on students' character, including improvements in politeness, responsibility, and respect. However, challenges

exist, such as limited time and students' interest, which affect the effectiveness of learning. Students expressed the need for teaching methods that are more interactive and relevant to daily life. This study suggests that the PAI curriculum and teaching methods should be developed to be more engaging and contextual, in order to enhance their contribution to character formation. These findings are expected to provide guidance for developing a more effective and relevant religious education curriculum in vocational schools (Nursina, 2024).

Observation Data

Observations were conducted from March 17 to March 24, 2018, at SMK Al-Ghaffar Palengaan Laok, Palengaan, Pamekasan. Based on the observations during the learning process, it was found that the teacher's management in teaching Islamic Religious Education was categorized as very good. The teacher was able to create a conducive classroom atmosphere, allowing learning activities to run in an orderly manner.

The teacher's delivery of the material was also quite good, as seen from the way the teacher explained the material in a manner understandable to the students. The teaching methods used by the teacher were considered appropriate for the PAI material being taught, thereby helping students understand the lessons more easily.

The students' character during classroom lessons was generally categorized as good. Students followed the teacher's instructions and displayed positive attitudes throughout the learning process. Meanwhile, students' character outside the classroom was also fairly good, although a few students were observed exhibiting behavior that was less appropriate.

Interview Data

Based on the interviews conducted with Mr. Khoseiri Makmun, the Principal of SMK Al-Ghaffar, on March 20-23, 2018, in the principal's office, it was obtained that the main obstacle in fostering students' character lies in the low awareness of students to implement akhlakul karimah behavior. He also explained that most parents fully entrust the role of character education to the school, resulting in an imbalance in character development between the school and home environments. This condition causes the process of instilling character values at school to not yet achieve optimal results.

Furthermore, interviews with Ust. Subairi, an Islamic Religious Education teacher, conducted on March 24-26, 2018, in the teachers' room of SMK Al-Ghaffar, showed that lesson planning had been prepared through the creation of a Lesson Plan (RPP) prior to teaching activities. In the implementation of learning, the teacher more frequently used the lecture method because it was considered simple, easy to apply, and effective in delivering PAI material comprehensively. In

addition, this method was deemed able to represent several other methods when classroom conditions did not allow the use of more varied learning strategies.

Documentation Data

From March 1-5, 2018, the researcher collected data through documentation obtained from the office of SMK Al-Ghaffar Palengaan Laok, Palengaan, Pamekasan. Based on official school documents, the following data were obtained:

- 1) The total number of students at SMK Al-Ghaffar Palengaan Laok, Palengaan, Pamekasan was 65 students.

Table 7. Data of SMK Al-Ghaffar Palengaan Laok students in Palengaan, Pamekasan who became respondents

NO	NAME	CLAS
1	Abd Salam	XI
2	Abd Surur	XI
3	Abd Wahab	XI
4	Ach Feri Afif	XI
5	Ach Mahbub Alfy	XI
6	Ahmad Faruq Riadi	XI
7	Ali Wafa	XI
8	Andi Chairul Anam	XI
9	Andriani	XI
10	Arinal Haqqoh	XI
11	Desi Imamatul Sa'diyah	XI
12	Faridatul Jannah	XI
13	Fathor Rosi	XI
14	Hadiri	XI
15	Hidayatus Sholihah	XI
16	Hipni Arisandi	XI
17	Ina Masruroh	XI
18	Juma'elah	XI
19	Khoirullah	XI
20	Khusnul Khotimah	XI
21	Laeli	XII
22	Lina Hasanah	XII
23	M. Rusik	XII
24	M.Fauzan Ulum	XII
25	Mahdi Iskandar	XII
26	Maimuna	XII
27	Masnunah	XII

28	Misbahah B	XII
29	Moh Bahrul	XII
30	Moh Bakirullah	XII
31	Moh Ersad	XII
32	Moh Husin	XII
33	Moh Khotib	XII
34	Moh Nurul	XII
35	Moh Romli	XII
36	Moh Suhud	XII
37	Moh Suhud Aidi	XII
38	Moh Wasil	XII
39	Moh. Alfau Maulana	XII
40	Moh. Roikul Anam	XII
41	Moh. Tohir	XII
42	Moh.Hosen	XIII
43	Mohammad Ismail	XIII
44	Munawwamah	XIII
45	Musfiroh	XIII
46	Musrifatul Layali	XIII
47	Mustakim	XIII
48	Nasiruddin	XIII
49	Nurul Aini	XIII
50	Okvitasari	XIII
51	Raodatul Jannah	XIII
52	Riyan Hidayat	XIII
53	Riyanto	XIII
54	Rohmatullah	XIII
55	Roihul	XIII
56	Rosi	XIII
57	Sahrotus Sa'ida	XIII
58	Shafiyatun	XIII
59	Siti Umamah	XIII
60	Syahidatul Qomariyah	XIII
61	Ufron	XIII
62	Wasik	XIII
63	Yulistiana	XIII
64	Imamah	XIII
65	Assysfiqoh	XIII

- 2) The total number of teaching staff at SMK Al-Ghaffar Palengaan Laok, Palengaan, Pamekasan was 14 educators.

Table 8. List of teachers at SMK Al-Ghaffar

NO	NAME	POSITION
1	Ghuzeir Makmun S.H	Principal
2	Achmad S.Pd.I	Vice principal
3	Moh Syafi'uddin S.Pd.I	Operator
4	Subeiri S.Pd.I	Islamic Religious Education Teacher (PAI)
5	Sri Wahyuna	Mathematics Teacher
6	Hurin'in	Arts and Culture Teacher
7	Novalina Indiriani	English Teacher
8	Waqiatul Hasanah	Civics (PKN) Teacher
9	Imam Khoirullah	Indonesian Language Teacher
10	Sunada	Science Teacher
11	Ahmad Bakir	Information and Communication Technology (ICT) Teacher
12	Muksin	Physical Education (PE) Teacher
13	Ach Fendi Efendi	Administration staff (TU)
14	Moh Said	Sociology teacher

Hypothesis Testing

Based on the analysis above, the computed r value was 0.634. To determine whether the first hypothesis could be accepted, this computed r value was first compared with the critical value of the product moment. The degrees of freedom (df) formula is $df = N - 2$. Therefore, $df = 65 - 2 = 63$. At a 5% confidence level, the product moment r table value was 0.250, and at a 1% confidence level, the product moment r table value was 0.325.

The findings indicate that there is a positive relationship of moderate strength between Islamic Religious Education (PAI) learning and students' character. This means that students who perceive the quality of PAI learning more positively also tend to demonstrate better character. However, because this study employed a correlational research design, these findings indicate an association between the two variables rather than a direct causal relationship.

These findings support the view that Islamic Religious Education serves not only as a medium for transferring religious knowledge but also as a process of internalizing Islamic values that guide students' daily behavior. Through learning activities that emphasize religious understanding, moral development, and teacher guidance, students are encouraged to develop positive character traits such as honesty, discipline, responsibility, and respect for others.

The present findings are consistent with previous studies. Nursina (2024), Mursalinnet et al (2024), and Lutfiyani et al (2025) similarly reported that Islamic Religious Education contributes positively to students' character development through meaningful learning processes, appropriate instructional strategies, teacher role modeling, and religious habituation. The consistency of these findings strengthens the evidence that quality PAI learning is associated with better student character.

Although the relationship identified in this study is statistically significant, the correlation coefficient of 0.634 falls within the moderate category. This suggests that Islamic Religious Education learning is not the only factor associated with students' character development. Other factors, including family environment, peer influence, school culture, extracurricular religious activities, and social media exposure, may also contribute to students' character formation. However, these variables were not included in the present study and therefore remain beyond the scope of the analysis.

The quantitative findings are further supported by the observation and interview results. Classroom observations indicated that teachers implemented Islamic Religious Education effectively through conducive classroom management, clear delivery of learning materials, and appropriate instructional methods. In addition, interviews with the principal and the PAI teacher revealed that the school has consistently attempted to cultivate students' character through religious learning activities. Nevertheless, character development continues to face challenges, particularly students' limited awareness in practicing *akhlakul karimah* and the lack of optimal support from the family environment. These conditions may explain why the relationship identified in this study falls within the moderate rather than the strong category.

Since the computed correlation coefficient ($r = 0.634$) is higher than the critical values of the Product Moment correlation table at both the 5% significance level (0.250) and the 1% significance level (0.325), the research hypothesis (H_a) is accepted, while the null hypothesis (H_0) is rejected. Therefore, it can be concluded that there is a positive and statistically significant relationship between Islamic Religious Education (PAI) learning and students' character at SMK Al-Ghaffar Palengaan Laok.

These findings imply that improving the quality of Islamic Religious Education should not focus solely on cognitive achievement but should also strengthen teacher role modeling, religious habituation, and collaboration between schools and families to support students' character development more effectively.

To determine the magnitude of the relationship between Islamic Religious Education (PAI) learning and students' character at SMK Al-Ghaffar Palengaan Laok, Pamekasan, the computed r value of 0.634 was then interpreted using the Product Moment correlation interpretation table as follows:

Table 9. Interpretation of Product Moment Correlation

Computed "r" Value	Interpretation
0, 800 to 0,1000	High
0, 600 to 0, 800	Moderate
0, 400 to 0, 600	Fairly low
0, 200 to 0, 400	Low
0, 000 to 0, 200	Very low

Based on the product moment r interpretation table above, it is known that the computed r value of 0.634 falls within the 0.600-0.800 range, which is interpreted as Moderate. Therefore, the second hypothesis, which states that PAI Learning moderately affects students' character at SMK Al-Ghaffar Palengaan Laok, Pamekasan, is also accepted. Titi stated in her research that there is a significant relationship between certain factors and students' learning outcomes. Islamic Religious Education has an effect on the process of shaping students' character at SMP IT Al-Ikhlas, Kecamatan Medan Selayang, where the t -count value of 0.678 is greater than the t -table ($10.098 > 1.678$) in a positive direction. The percentage of influence from variable X is 0.699. (Titi, 2024). Furthermore, Sabila et al. mentioned in their study that value based learning in Islamic Religious Education (PAI) shows a significant effect on students' character at SMP Negeri 1 Patumbak. The coefficient of determination (R^2) of 0.219 indicates that 21.9% of the variation in students' character can be explained by the value-based learning variable, while 78.1% is influenced by external factors such as family environment and peer interactions (Sabila et al., 2025).

Conclusion

This study concludes that there is a positive and significant relationship between Islamic Religious Education (PAI) learning and students' character at SMK Al-Ghaffar Palengaan Laok. The findings indicate that students who experience higher quality Islamic religious education learning tend to demonstrate better character. However, because this study employed a correlational research design, the findings only indicate an association between the two variables and should not be interpreted as evidence of a direct causal relationship.

The findings reinforce the view that Islamic religious education plays an important role in supporting students' character development through the internalization of Islamic values, moral cultivation, and guidance provided during

the learning process. This study also contributes empirically to the field of Islamic religious education by providing evidence of the relationship between Islamic religious education learning and students' character within the context of an Islamic based vocational high school, an area that remains relatively underexplored in previous quantitative studies. Therefore, these findings enrich the existing literature on the implementation of Islamic Religious Education in supporting students' character development at the vocational secondary education level.

From a practical perspective, the findings suggest that improving the quality of Islamic religious education should not focus solely on students' cognitive achievement but should also strengthen teacher role modeling, the habituation of religious values, the use of more interactive and contextual learning strategies, and closer collaboration between schools and parents. Such a comprehensive approach is expected to support students' character development more effectively and sustainably.

This study has several limitations. First, it was conducted in a single school with a relatively limited number of respondents. Second, it examined only the relationship between Islamic religious education learning and students' character. Other factors that may also influence character development, such as the family environment, peer influence, school culture, extracurricular religious activities, and social media exposure, were beyond the scope of this study.

Therefore, future research is recommended to involve larger and more diverse samples to improve the generalizability of the findings. In addition, future studies may incorporate other variables influencing students' character, employ a mixed-methods approach to obtain a more comprehensive understanding, or apply experimental or longitudinal research designs to provide stronger evidence regarding the relationship between Islamic religious education learning and students' character development.

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