

The Influence of Religious Activities on Learning Achievement in Aqidah-Akhlak among Students of Madrasah Tsanawiyah Tahfizhul Qur'an Al-Fatah Sambu

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Abstract

This study is motivated by the limited empirical research examining the relationship between religious activities and learning achievement in the subject of *Aqidah-Akhlak*, particularly within *tahfizh* madrasah settings, even though this context has important implications for character formation and the effectiveness of religious education. The study aims to analyze students' level of engagement in religious activities, measure their learning achievement in *Aqidah-Akhlak*, and examine the extent to which religious activity influences that achievement. A quantitative correlational survey design was employed, involving a sample of 62 students from MTs Tahfizhul Qur'an Al-Fatah Sambu selected through stratified proportional random sampling. Data were collected using a 20-item Likert-scale questionnaire measuring religious activity and documentation of school report grades for learning achievement, and were analyzed using descriptive statistics and simple linear regression in SPSS. The results indicate that both religious-activity levels and *Aqidah-Akhlak* learning achievement fall into the "medium" category, with mean scores of 65.94 and 84.69, respectively. Inferential analysis reveals a positive and statistically significant effect of religious activity on learning achievement ($B = 0.131$; $p = 0.032$), although the contribution of religious activity to variance in achievement is relatively small ($R = 0.229$; $R^2 \approx 0.052$, or $\approx 5.2\%$). These findings are consistent with character-education theory, which emphasizes habitual religious practice as a driver of motivation and discipline, while simultaneously underscoring the need for multivariate models to more

comprehensively explain academic outcomes. The study implies the importance of strengthening structured religious habituation integrated with instructional strategies and recommends future research using longitudinal, multi-site, and mixed-methods designs to explore mediating mechanisms and additional control variables.

Keywords: Religious Activity; Learning Achievement; *Aqidah-Akhlak*; *Tahfizh* Madrasah; Character Education

INTRODUCTION

Based on Law Number 20 of 2003 concerning the National Education System, education functions to develop students' potential so that they become individuals who are faithful, pious, and of noble character (Hamim et al., 2022; Ilianti & Nawawi, 2024; Sholihah & Maulida, 2020). For this reason, strengthening religious values within the school curriculum has become an essential agenda. Jeynes's (2012) meta-analysis reported that students attending faith-based schools generally demonstrate better academic achievement and behavior compared to those in public schools. Andriani et al., (2025) further showed that integrating religious values into learning activities positively contributes to behavior regulation and improved student achievement. These findings indicate the growing attention within the educational sphere regarding the relationship between a religious school environment and students' academic performance.

In Indonesia, government attention toward character education, particularly faith-based character continues to increase. The Character Education Strengthening Program (PPK) emphasizes integrating religious value habituation into learning processes. For example, Tarwilah et al. (2015) stated that through religious extracurricular activities, "all character values can be developed," including religiosity, honesty, and discipline. The study by Winarto & Suyitno (2025) supports this claim, finding that students' active involvement in religious activities at school fosters self-discipline and learning motivation, ultimately leading to higher academic achievement. Azizah et al. (2025) added that Islamic spiritual mentoring in student development can strengthen Islamic values, which in turn enhances students' learning achievement. These expert views collectively show that habitual religious activities in school not only reinforce students' ethics and morals but also have positive implications for their academic performance.

From an international perspective, several empirical studies also show a positive correlation between student religiosity and learning success. Horwitz et al. (2020) found that adolescents with stronger religious commitment tend to have higher grade point averages (GPAs) in school and continue their education for longer periods. This finding aligns with Jeynes (2012) meta-analysis, which demonstrated academic advantages for students in religious schooling. There is broad consensus that students who actively participate in worship or formal and informal religious education tend to show better learning outcomes. However, debates remain regarding how religious-curriculum policies influence outcomes in different local contexts. These findings highlight the need for contextual studies examining how school-based religious activities influence student academic performance in various countries.

These various findings also show the dynamic debate surrounding the integration of religion in education. Although several meta-analyses and empirical studies have indicated academic benefits associated with religious school environments, their effectiveness in specific local contexts still needs further examination. The diversity of international findings raises an important question regarding the extent to which students in Islamic educational settings integrate religious activities with their academic achievement. This richness of international scholarship motivates the need for further research in the Indonesian context, particularly within madrasah settings, to address these questions.

Responding to these issues, character-education researchers have developed holistic learning models that prioritize religion. Regina (2025) emphasized that religious extracurricular activities allow full development of various character values such as religiosity, discipline, and responsibility. Imron, Mawardi, dan Şen (2023) showed that spirituality or religiosity influences academic engagement through the mediating roles of achievement motivation and resilience, reinforcing the claim that spiritual aspects can enhance students' learning motivation and academic participation. Horwitz (2021) summarized numerous findings showing that a person's level of religiosity or religious practice is associated with various educational outcomes such as academic grades, school attendance, and educational aspirations. The study also explained mechanisms through which this relationship may occur, for instance, through the formation of positive norms and character, as well as increased learning motivation, which serve as bridges connecting religiosity and educational attainment. Aseery (2024) demonstrated that when religious values and practices are taught and habituated within classroom activities, students'

motivation and engagement in learning tend to increase. Hidayah et al. (2025) found that religious-habitation practices contribute positively to shaping school character, and this impact is reflected in improved attitudes and learning behaviors as religious values grow stronger in students' daily routines. Solihah et al. (2024) described how religious-habit programs are implemented in elementary schools and showed their influence on character development and increased learning motivation. Maulida et al. (2025) reported that religious habituation in schools enhances students' awareness and learning motivation, which ultimately leads to better academic achievement. This holistic approach aligns with Lickona's (1992) character-education theory, which supports the internalization of moral values through daily religious practice within schools.

This study adopts that perspective by directly linking religious activities to learning achievement. Conceptually, students' religious commitment is positioned as a contextual variable influencing their motivation and academic outcomes. Consistent with character-education theory, the habituation of worship and religious activities is expected to form a foundation for positive learning habits. Horwitz et al. (2020) found that "students' religious commitment influences their educational success in both the short and long term," reinforcing the idea that deeply internalized religious values can support academic achievement. These expert findings provide an important theoretical basis for the present study to empirically examine the influence of religious activities on student learning outcomes.

A variety of previous studies have highlighted the relationship between religious activities and either religious-education achievement or learning motivation more generally. Ferdiansyah et al. (2019) found a significant positive effect of religious extracurricular activities or rohis on students' learning motivation in the Aqidah-Akhlak subject. Gunawan (2023) found that religious extracurricular activities strongly influence the formation of students' religious character, with positive impacts evident in their ability to understand and internalize Islamic teachings in daily life. Febriyani et al. (2021) reported that religious activities affect student morality by 44.67%. Habibi (2024) found a significant influence of religious activities on the formation of students' religious character. Nurjannah & Oktarina (2024) found that Islamic Spirituality extracurricular programs influence girls' religious-value formation. However, most of these studies operate on a broad scale or focus on religious education in general, without specifically examining academic achievement in the Aqidah-Akhlak subject.

Meanwhile, studies explicitly linking students' religious activities with their academic achievement in Aqidah-Akhlak remain very limited. No research has directly examined the intensity of students' religious activities in relation to their academic grades in this subject area. This gap is what motivates the present study to fill the void in the literature by specifically exploring the relationship between religious activities and learning achievement in Aqidah-Akhlak among Madrasah Tsanawiyah students.

The novelty of this study lies in its unique focus on students of Madrasah Tsanawiyah Tahfizhul Quran Al-Fatah Sambu, an institution that integrates intensive Qur'an memorization with an Aqidah-Akhlak curriculum. This tahfizh educational context has rarely been examined in prior research. Theoretically, religious activities in school may be viewed as a form of value internalization that strengthens learning processes. The finding of Horwitz et al. (2020) that "religious commitment influences educational success" reinforces the relevance of this focus. By addressing religious activities explicitly, this study offers a new perspective for understanding how religious schooling environments influence academic achievement.

Theoretically, this study also enriches the character-education literature. Jaynes's (2012) finding that religious schools can "narrow achievement gaps" demonstrates the importance of faith-based schooling contexts in supporting student academic outcomes. This study draws on theories of social motivation and Islamic religious education that emphasize the connection between spiritual values and learning motivation. By focusing specifically on religious-activity variables, this research is expected to fill a knowledge gap regarding how religious educational environments drive student achievement.

This research is focused on analyzing the influence of religious activities on learning achievement in Aqidah-Akhlak among students of Madrasah Tsanawiyah Tahfizhul Quran Al-Fatah Sambu. Descriptively and analytically, the study aims to map the intensity of students' religious activities at the school and to examine the relationship between those activities and their achievement in Aqidah-Akhlak. Thus, the study seeks to answer the extent to which daily religious habituation at school supports students' academic success in religious education.

METHODS

This study employed a quantitative approach because its purpose is to quantify the relationship between two variables using statistical techniques. Dirna et al. (2025) and Oktariyani et al. (2025) explain that quantitative research emphasizes objective measurement, the use of standardized instruments, and numerical analysis to examine relationships among variables. This approach fits the study's purpose to determine the influence of religious activities on students' learning achievement in Aqidah-Akhlak at MTs Tahfizhul Qur'an Al-Fatah Sambu. Numeric data were obtained through questionnaires and documentation of students' grades. Thus, the quantitative approach provides an objective and measurable foundation for testing the stated hypotheses.

The study used a correlational survey design, which is appropriate for identifying the relationship and the strength of influence between two variables without applying any treatment. As Amarulloh et al. (2025) note, a correlational design is suitable when researchers want to determine the direction and magnitude of relationships among variables under natural conditions. This design is more appropriate than an experimental design for the present study, since there was no intention to manipulate or intervene in students' religious activities. Correlational designs are also common in Islamic education research, particularly in studies that examine links between religious behavior and learning outcomes, thereby lending methodological consistency to this research.

The study population consisted of all students in grades VII, VIII, and IX at MTs Tahfizhul Qur'an Al-Fatah Sambu for the 2024/2025 academic year, totaling 75 students. Sampling was conducted using a proportional stratified random approach due to differences in size among class strata within the population. Sugiyono (2019) explains that this technique is used when a population contains subgroups that are relatively homogeneous within strata but heterogeneous between strata; it ensures that each subgroup is represented proportionally. Sample determination followed Slovin's formula at a 5% level of precision, producing 62 respondents drawn from grade VII (13 students), grade VIII (24 students), and grade IX (25 students). This sampling procedure helps ensure the representativeness of the data and supports generalization to the population.

Data were collected using two techniques: a questionnaire on religious activities and documentation of academic achievement. The questionnaire was developed based on indicators of religious activity, including obligatory worship, voluntary (sunnah) worship,

Qur'an reading, participation in religious events, socio-religious behavior, moral conduct, and spiritual awareness comprising a total of 20 items measured on a four-point Likert scale. According to Yusuf (2016), questionnaires are an effective method for directly measuring students' attitudes and behaviors.

The instruments underwent validity testing using Product Moment correlation and reliability testing using Cronbach's Alpha, based on the methodological guidelines of the reference thesis. The validity test verified construct measurement accuracy, whereas Cronbach's Alpha determined internal consistency. Achievement data were sourced from official Aqidah-Akhlak semester grade records for the odd semester of the 2024/2025 academic year, in line with madrasah administrative procedures.

Data analysis was conducted in two phases, namely descriptive and inferential analysis. Descriptive statistics were applied to calculate mean values, standard deviations, and to classify scores into high, moderate, and low categories based on standard statistical criteria. Inferential analysis was performed using simple linear regression to test the effect of religious activities (X) on Aqidah-Akhlak learning achievement (Y). This analytic choice aligns with Kurniawan (2016), who recommends simple linear regression as an appropriate technique for testing causal relationships between two variables.

Prior to hypothesis testing, assumption checks for the chosen parametric tests were conducted. Assessment of normality employed the Kolmogorov–Smirnov procedure, while the evaluation of linearity utilized the Test for Linearity function in SPSS. All analyses were carried out using SPSS, which facilitated regression estimation, assumption testing, and significance testing.

RESULTS

Religious Activity Level Data (Variable X)

The level of religious activity was measured using four indicators composed of 20 questionnaire items, with each item offering four response options: Always, Often, Rarely, and Never. To assess the validity of each questionnaire item, the corrected item-total correlation was employed. The validity decision rule applied in this study was as follows:

- If the significance value (sig.) < 0.05, the item is considered valid.
- If the significance value (sig.) > 0.05, the item is considered not valid.

Validity testing was carried out for every questionnaire item. Validity calculations were performed with the assistance of the Statistical Package for the Social Sciences (SPSS) version 21, and the validity test results are presented in Table 1 below.

Table 1. Validity Test

Question Item	Significant Value	Significant Base Value	Description
1	0,000	0,05	Valid
2	0,022	0,05	Valid
3	0,000	0,05	Valid
4	0,020	0,05	Valid
5	0,000	0,05	Valid
6	0,003	0,05	Valid
7	0,000	0,05	Valid
8	0,000	0,05	Valid
9	0,000	0,05	Valid
10	0,000	0,05	Valid
11	0,000	0,05	Valid
12	0,017	0,05	Valid
13	0,000	0,05	Valid
14	0,000	0,05	Valid
15	0,000	0,05	Valid
16	0,000	0,05	Valid
17	0,000	0,05	Valid
18	0,000	0,05	Valid
19	0,000	0,05	Valid
20	0,000	0,05	Valid

From the validity test results in table 1 above, because all significance values were less than 0.05, all items were declared valid. Reliability testing was also performed using SPSS version 21 with Cronbach's Alpha (α) as the reliability statistic; the decision criteria were:

- If Cronbach's Alpha (α) > 0.60, the instrument is considered reliable.
- If Cronbach's Alpha (α) < 0.60, the instrument is considered not reliable.

The reliability test results are shown in Table 2.

Table 2. Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.866	20

The obtained Cronbach's Alpha value was greater than 0.60 ($\alpha = 0.905 > 0.60$), therefore the instrument is considered reliable.

Because items 1–20 were all found to be valid, each item was scored according to the respondent's answers. The item scores were summed to produce a total score for each respondent. Total scores were processed with SPSS version 21.0 for Windows to obtain the minimum, maximum, mean, and mode values via descriptive analysis; these results are presented in Table 3.

Table 3. Religious Activity Analysis Data

	Religion Activity
N	Valid 62
	Missing 0
Mean	65.94
Std. Error of Mean	1.121
Median	66.00
Mode	61 ^a
Std. Deviation	8.830
Variance	77.963
Range	33
Minimum	47
Maximum	80
Sum	4088

In addition to the descriptive statistics in table 3 above, the total scores were then categorized into three groups low, medium, and high using categorization guidelines, shown in Table 4. Based on the categorization criteria for the religious-activity variable in Table 4 below.

Table 4. Guidelines for Categorizing Religious Activities

Category	Terms and Conditions
Low	$X < 57$
Medium	$57 \leq X < 75$
High	$X > 75$

Based on the guidelines for religious activity variable criteria in Table 4, the mean score of 65.94 indicates that religious activity falls into the medium category. The distribution of respondents' total religious-activity scores is presented in Table 5.

Table 5. Results of Categorization of Total Religious Activity Scores

Category	Frequency	Percentage
Low	10	16%
Medium	39	63%
High	13	21%
Total	62	100%

Table 5 can be visualized in Figures 1 and 2 as follows:

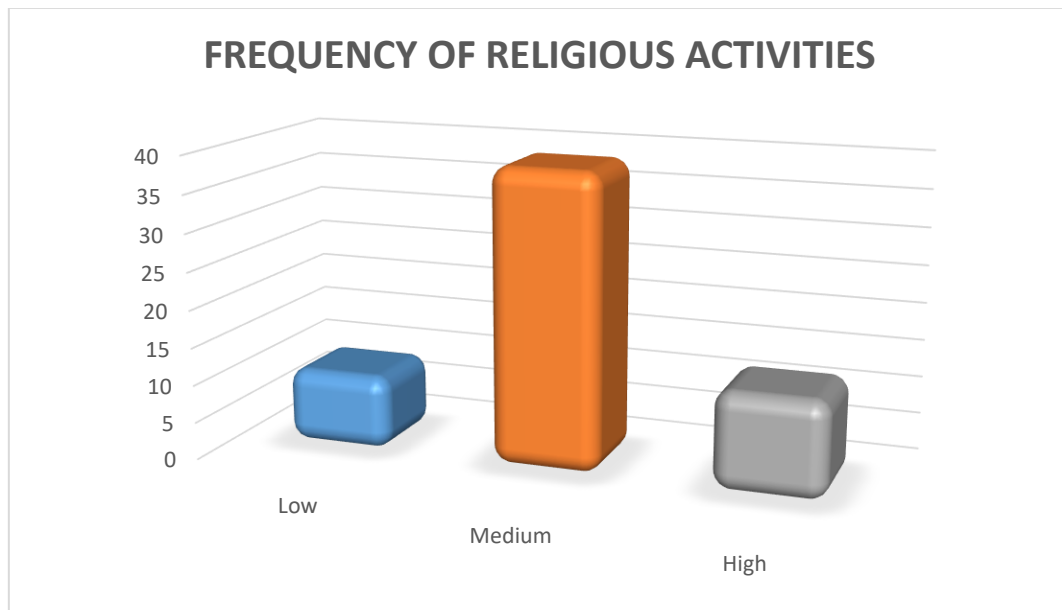


Figure 1. Frequency of Religious Activity Levels

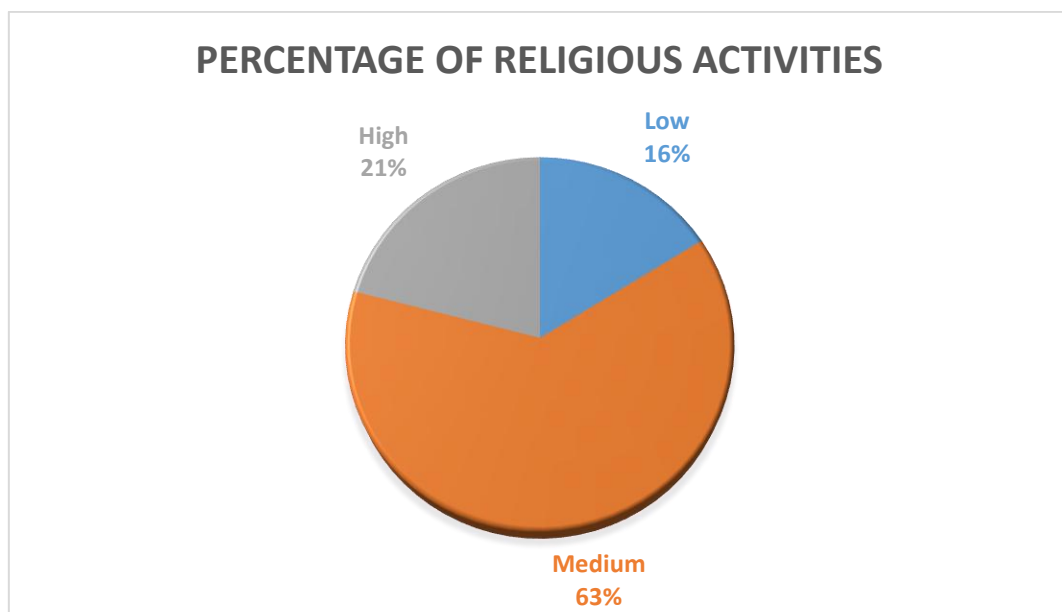


Figure 2. Percentage of Religious Activity Levels

Aqidah-Akhlak Learning Achievement Data (Variable Y)

Aqidah-Akhlak learning achievement was measured using the final semester grades for the odd and even semesters, which were summed and then divided by two for the descriptive statistical calculations. The resulting data were processed with SPSS version 21.0 for Windows to obtain the minimum, maximum, mean, and mode via descriptive analysis; these results are presented in Table 6.

Table 6. Data Analysis of Learning Achievement in Aqidah-Akhlak Learning

	Learning Achievements
N	Valid 62
	Missing 0
Mean	84.69
Std. Error of Mean	.639
Median	85.00
Mode	85 ^a
Std. Deviation	5.030
Variance	25.298
Range	21
Minimum	73
Maximum	94
Sum	5251

In addition to the descriptive statistics in table 6 above, achievement scores were classified into three groups (low, medium, and high) using categorization guidelines, displayed in Table 7.

Tabel 7. Guidelines for Categorizing Learning Achievement in Akidah Akhlak

Category	Terms and Conditions
Low	$X < 80$
Medium	$80 \leq X < 90$
High	$X > 90$

Based on the categorization criteria for the Aqidah-Akhlak learning achievement variable in Table 7, the mean score of 84.69 indicates that the achievement level falls into the medium category. The distribution of respondents' total achievement scores is shown in Table 8.

Table 8. Results of Total Achievement Scores for Aqidah-Akhlak Learning

Category	Frequency	Percentage
Low	10	16%
Medium	38	61%
High	14	23%
Total	62	100%

Table 8 can be visualized in Figures 3 and 4 as follows;

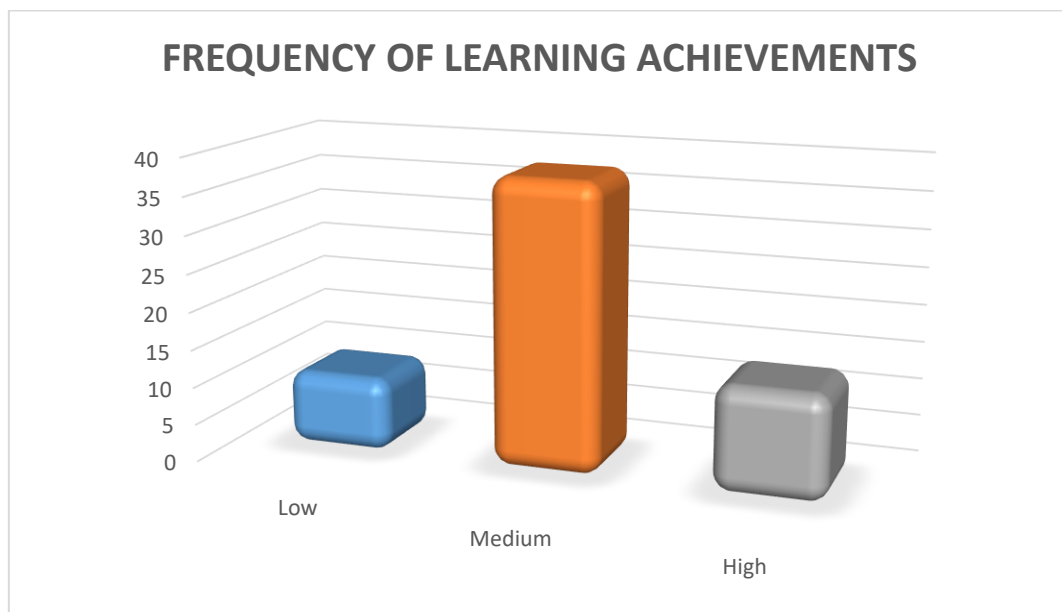


Figure 3. Frequency of Aqidah-Akhlak Learning Achievement Levels

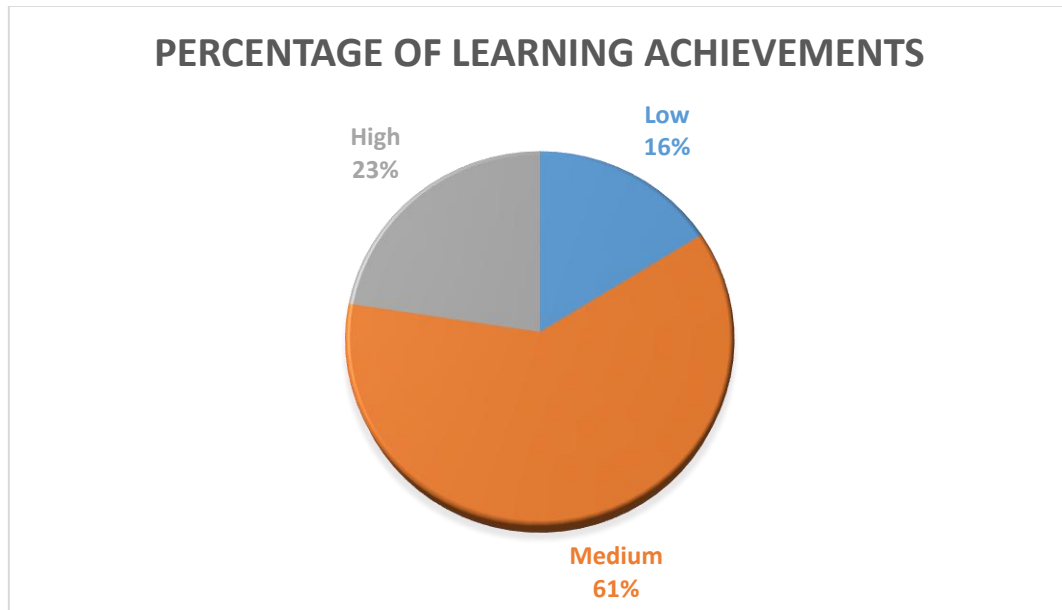


Figure 4. Percentage of Aqidah-Akhlak Learning Achievement Levels

Simple Linear Regression Test

A simple linear regression test was employed to determine the extent to which religious activity (X) influences Aqidah-Akhlak learning achievement (Y). The regression results are presented in Table 9.

Table 9. Simple Linear Regression

Model	Unstandardized Coefficients	
	B	Std. Error
1 (Constant)	76,087	4,761
Religion_Activity	0,131	0,072

From the simple linear regression output in table 9, the constant (a) is 76.087 and the regression coefficient for religious activity (b) is 0.072, yielding the regression equation:

$$Y = a + bX$$

$$Y = 76.087 + 0.072X$$

This equation can be interpreted as follows:

- a. The constant 76.087 indicates the baseline or intercept value of the learning achievement variable.

- b. The regression coefficient for X (0.072) indicates that for every 1% increase in the religious-activity score, the predicted learning achievement increases by 0.072 units. The positive sign of the coefficient indicates that the effect of X on Y is positive.

Normality Test

A normality test is conducted to assess whether the data follow a normal distribution. This study applied the Kolmogorov–Smirnov test with a 0.05 significance threshold. Values greater than 0.05 indicate normally distributed data (H_0 accepted), whereas values below 0.05 indicate non-normal distribution (H_0 rejected). The outcomes of the normality test are presented in Table 10.

Table 10 Normality Test Results

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		62
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	4.89587787
	Absolute	.104
Most Extreme Differences	Positive	.104
	Negative	-.049
Kolmogorov-Smirnov Z		.821
Asymp. Sig. (2-tailed)		.510

a. Test distribution is Normal.

b. Calculated from data.

Referring to the normality test results presented in Table 10, the obtained significance value of 0.510, which exceeds 0.05, indicates that the residuals follow a normal distribution.

Linearity Tes

Linearity analysis was conducted to examine whether a linear association exists between the independent and dependent variables. This study employed the Test for

Linearity in SPSS version 21, where a deviation from linearity significance value greater than 0.05 indicates a linear relationship. The results of the linearity test are presented in Table 11.

Table 11. Linearity Test Results

ANOVA ^a					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	81.031	1	81.031	3.325	.073 ^b
Residual	1462.147	60	24.369		
Total	1543.177	61			

a. Dependent Variable: Learning_Achievement

b. Predictors: (Constant), Religion_Activity

According to the findings in Table 11, the deviation from linearity test yielded a significance value of 0.073 ($p > 0.05$), supporting the assumption of linearity between the independent and dependent variables.

Hypothesis Testing

Hypothesis testing in a quantitative study with two variables can utilize simple linear regression analysis to examine the direction and magnitude of the effect of X on Y. The hypothesis test results are presented in Table 12.

Table 12. Simple Linear Regression Hypothesis Test

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	76.087	4.761		15.980	.000
Religion_Activity	.131	.072	.229	8.235	.032

a. Dependent Variable: Learning_Achievement

Based on Table 12, the hypothesis that religious activity affects Aqidah-Akhlak learning achievement was tested. The analysis yielded a significance value of 0.032, which is

below the 0.05 threshold, indicating support for the hypothesis that religious activity exerts a significant effect on Aqidah-Akhlak learning achievement for students at Madrasah Tsanawiyah Tahfizhul Qur'an Al-Fatah Sambu, Boyolali, in the 2024/2025 academic year is accepted.

Coefficient of Determination (R^2) Test

The coefficient of determination (KD) was applied to measure the degree to which variance in Aqidah-Akhlak achievement (Y) is explained by religious activity (X). The formula used is:

$$KD = R^2 \times 100\%$$

KD = Coefficient of Determination

R^2 = Square of the Correlation Coefficient

The R^2 results obtained from SPSS version 21 are presented in Table 13.

Table 13. Results of the Coefficient of Determination Test

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.229 ^a	.525	.367	4.937

a. Predictors: (Constant), Religion_Activity

b. Dependent Variable: Learning_Achievement

Based on the data presented in Table 13, the R Square value obtained is 0.525. When converted into the coefficient of determination, this corresponds to 52.5%. These results indicate that the religious activity variable (X) accounts for 52.5% of the variance in Aqidah-Akhlak learning achievement (Y), while the remaining 47.5% is attributable to other factors not included in this study.

DISCUSSION

Level of Student Engagement in Religious Activities at MTs Tahfizhul Qur'an Al-Fatah Sambu

The study found that students' participation in religious activities falls into the medium category, with an average score of 65.94 and a distribution of 63% medium, 21% high, and 16% low. This pattern suggests that most students demonstrate a reasonably good level of religious involvement, although they have not yet reached an optimal level. The religious activities measured include obligatory and voluntary (sunnah) worship, Qur'an reading, moral conduct (akhlak), and participation in school religious events. Theoretically, Kor et al. (2019) and Schnitker et al. (2021) argue that habitual religious practice plays an important role in shaping a stable moral character; thus, a medium level of religious activity indicates a developing religious foundation that still requires systematic strengthening by the madrasah.

That "medium" classification also implies that the religious practices promoted at school have not fully become an internalized habitus for students. Solihah et al. (2024) emphasize that the success of religious habituation depends heavily on the school environment's consistency in modeling behavior, reinforcing routines, and providing supervision. Therefore, even though religious programs are in place, the stability and depth of value internalization need further development. Uneven levels of engagement also indicate differences in students' intrinsic motivation, as discussed by Dolcos et al. (2021), Leung & Pong (2021), and Jia et al. (2023), who show that religiosity and spirituality are influenced by achievement motivation and individual resilience.

Moreover, the predominance of medium-level activity underlines the need for the madrasah to strengthen its religious guidance with more personal and intensive approaches. Aseery (2024) found that dialogic and reflective religious activities are more effective at fostering student interest and involvement than purely ceremonial practices. Accordingly, existing religious activities should be expanded to include mentoring (such as small halaqah groups), structured habits of sunnah worship, and systematic tracking of students' daily religious practices to improve the quality of spiritual internalization.

These findings are also consistent with Winarto & Suyitno (2025), who reported a positive correlation between students' active participation in religious activities and their learning motivation and behavior. The medium level of engagement observed here suggests

that not all students have yet experienced motivational strengthening through religious activities. Thus, while the madrasah's religious programs are functioning reasonably well, this study indicates a need for character-based improvement strategies to raise overall student participation to the high category.

Level of Student Achievement in Aqidah-Akhlak

The results show that students' achievement in the Aqidah-Akhlak subject is also in the medium category, with an average score of 84.69 and a distribution of 61% medium, 23% high, and 16% low. This medium standing indicates that students' understanding and academic attainment in Aqidah-Akhlak are good but have not yet reached the level one might expect from an institution with a tahfizh Qur'an orientation. From a social-learning perspective (Bandura, 1977), academic achievement is strongly influenced by the interaction among environment, behavior, and self-efficacy meaning that students' results derive not only from intellectual ability but also from the support of a religious environment and intrinsic motivation shaped by religious habituation.

Achievement in the medium range also suggests that Aqidah-Akhlak instruction is functioning effectively in many respects but still faces several challenges. Aseery (2024) found that students' motivation in religious subjects increases when material is presented in an applied manner and linked to students' everyday spiritual experiences. Therefore, the average score of 84.69 indicates that some students have been able to relate the teachings of aqidah and akhlak to real-life contexts, while others still need more contextualized and interactive pedagogical approaches.

From a character-education viewpoint, Jarmer (2024) dan Steć & Kulik (2021) note that religious instruction develops not only cognition but also affective and moral dimensions. Consequently, the medium achievement category may reflect that students are still in the process of internalizing akhlak concepts and have not yet fully translated those concepts into applied behavior. Although the madrasah's religious environment is generally supportive, it still requires reinforcement in the form of moral mentoring, routine behavior formation, and the integration of role-model-based teaching (uswah hasanah).

This finding aligns with Maulida et al. (2025), who reported a positive correlation between habitual religious practices and increases in both motivation and academic achievement. Thus, the medium level of achievement observed in this study can be understood as a reflection of religious activity levels that are likewise medium.

Strengthening religious habituation practices could help raise Aqidah-Akhlak achievement to a consistently higher category across the student body.

The Influence of Religious Activities on Aqidah-Akhlak Learning Achievement

The regression analysis shows that religious activities have a positive and significant effect on Aqidah-Akhlak learning achievement, with a significance value of $0.032 < 0.05$ and a regression coefficient of 0.131, indicating that an increase in religious activity contributes to higher learning achievement in Aqidah-Akhlak. This finding confirms that religious activity serves as an important academic predictor. Theoretically, this aligns with religious motivation theory, which states that religious practices can cultivate discipline, inner calm, and stronger goal orientation, all of which positively impact academic performance.

The study by Horwitz et al. (2020) supports this conclusion, demonstrating that student religiosity has both direct and indirect effects on academic achievement. According to their findings, students who engage actively in worship and religious activities tend to exhibit higher levels of self-regulation and learning motivation. Thus, the significant influence found in this study can be understood as the result of enhanced worship discipline, spiritual connectedness, and the habituation of moral values, which serve as psychological capital in the learning process.

The coefficient of determination ($R^2 = 0.525$ or 52.5%) confirms that more than half of the variation in Aqidah-Akhlak learning achievement is influenced by students' religious activities, while the remaining portion is affected by other factors such as teaching methods, family environment, cognitive ability, and students' internal motivation. These findings are consistent with Ferdiansyah et al. (2019) and Gunawan (2023), who reported that religious activities significantly influence learning motivation and the quality of students' religious character. In other words, the more actively students participate in religious activities, the stronger their internal drive to understand Aqidah-Akhlak material becomes.

This study also reinforces the theoretical argument from Lickona's character-education framework that religious values formed through worship practices can develop into moral knowing, moral feeling, and moral action, which collectively support academic success. Furthermore, Imron et al. (2023) explain that achievement motivation is often strengthened by spiritual beliefs, particularly within Islamic educational settings. Therefore,

this study not only confirms a significant influence but also highlights the psychological mechanisms through which religious engagement fosters perseverance, orderly learning behavior, and positive attitudes toward Aqidah-Akhlak instruction.

Research Implication

This study's findings carry several theoretical and practical implications. Theoretically, the results strengthen the argument that religious habituation is an integral part of character formation that contributes to academic development, particularly in value-based subjects such as Aqidah-Akhlak. These findings also provide empirical evidence that religiosity can be linked to academic performance through mechanisms of motivation, discipline, and the religious social environment. Practically, the study suggests that schools need to maintain and further develop structured religious-activity programs. Teachers can integrate religious activities with active-learning strategies so that the impact extends beyond spirituality and enhances academic performance as well. Schools also need to strengthen academic guidance, parental involvement, and instructional quality so that the influence of religious activities on achievement can be optimized.

Research Limitations

Despite its contributions, this study is not without limitations. First, the research was conducted at only one educational institution with a relatively small sample size, so generalizations should be made cautiously. Second, because the study used a correlational design, causal conclusions cannot be drawn; thus, the relationships found indicate association rather than cause-and-effect. Third, the instrument used to measure religious activity relied on a questionnaire, which may be susceptible to social desirability bias, as respondents might choose answers perceived as normatively acceptable. Additionally, several other potentially influential variables such as family support, learning strategies, and teaching quality were not included in the analysis. Lastly, inconsistencies in the R^2 values in the statistical output represent a technical limitation that needs correction, as it influences the interpretation of effect size.

CONCLUSION

This study concludes that student engagement in religious activities at MTs *Tahfizhul Qur'an Al-Fatah Sambi* is at a medium level, with an average score of 65.94 and

63% of students exhibiting fairly consistent religious involvement. Likewise, *Aqidah-Akhlak* learning achievement is in the medium category, with an average score of 84.69 and 61% of students within that range, indicating that students' understanding of *aqidah* and *akhlak* is good but not yet optimal. Regression analysis shows that religious activity has a positive and significant effect on *Aqidah-Akhlak* achievement ($B = 0.131$; $p = 0.032$), confirming the study's hypothesis. However, after statistical adjustment of the coefficient of determination, the actual influence of religious activity on achievement is only around 5.2%, suggesting that most variation in *Aqidah-Akhlak* outcomes is shaped by factors outside the variables examined. Even so, religious activity remains an important, though not exclusive, determinant of academic success in *Aqidah-Akhlak*.

Theoretically, this study contributes to the development of Islamic education research in *tahfiẓh*-based *madrasahs* with their distinctive institutional characteristics. It fills a gap in previous work that had not specifically examined the relationship between religious activities and *Aqidah-Akhlak* achievement by providing empirical validation that religious habituation plays a significant, albeit relatively modest, role in shaping learning outcomes. Methodologically, the study enriches quantitative research practices by presenting a valid and reliable religious-activity instrument that can be used as a reference in subsequent studies. More broadly, the findings underscore the importance of adopting multivariate perspectives when analysing academic achievement, as students' performance is influenced by complex interactions among religiosity, motivation, learning environment, and pedagogical factors.

Based on the study's limitations and findings, future research is encouraged to employ longitudinal designs to test the stability of religious-activity effects over time, expand samples across multiple *madrasahs* to enhance generalizability, and incorporate additional variables such as family support, instructional quality, and achievement motivation. Mixed-methods approaches are also recommended to explore the psychological and pedagogical mechanisms linking religious activity to academic performance. Furthermore, refinements in statistical procedures and reporting are needed to ensure more accurate, transparent, and comprehensive interpretation of the relationship between religious activity and *Aqidah-Akhlak* achievement in future studies.

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