

Implementation of Active Learning Methods in the Formation of Islamic Character in the Subject of Aqidah Akhlak for Class VIII Students at MTs Al Istiqomah NW Bedus, Central Lombok, Academic Year 2024/2025

Nur Istiqomah¹, St. Nurul Fitriani²

¹²Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah, Institut Agama Islam Hamzanwadi Pancor Lombok Timur

Article Info

Article history:

Accepted: 24 September 2026

Publish: 17 Oktober 2026

Keywords:

Implementation of active learning; methods and the formation of Islamic ; character in the *Aqidah Akhlak* ; subject.

Abstract

Teaching Aqidah Akhlak is expected to shape students' Islamic character, yet monotonous and teacher-centred delivery can leave students passive and uninterested, as reported by a teacher at MTs Al-Istiqomah NW Bedus, Central Lombok. This study aimed to describe (1) the implementation of active learning methods, (2) the formation of Islamic character, and (3) the supporting and inhibiting factors in Aqidah Akhlak learning for Class VIII. A descriptive qualitative design was used. Informants were selected purposively and consisted of the principal, the Aqidah Akhlak teacher, and Class VIII students. Data were collected through observation, interviews, and documentation; analysed with the Miles and Huberman model (data collection, reduction, display, and conclusion drawing); and validated through source triangulation, persistent observation, and reference materials. The findings show that the teacher applied three active learning methods, namely Jigsaw (expert team model), collaborative group discussion, and Think-Pair-Share, across the opening, core, and closing activities, which made students more active in the lessons. Observed indicators of Islamic character included performing Dzuhur prayer in congregation, praying before and after lessons, speaking honestly and politely, and discipline. Supporting factors were teacher professionalism, adequate facilities and learning resources, and students' enthusiasm; inhibiting factors were the reluctance of some students to participate and differences in students' backgrounds and abilities.

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Corresponding Author:

Nur Istiqomah

Institut Agama Islam Hamzanwadi Pancor Lombok Timur

istiqomahnoor21@gmail.com

1. INTRODUCTION

Education is the foundation for building a developed nation, and much of it takes place through learning in schools, where a person acquires knowledge, attitudes, and skills. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential, personality, intelligence, noble morals, and the skills needed by themselves, society, the nation, and the state. Teachers as instructors have an important role in determining the success or failure of the objectives of Aqidah and Akhlak Education for students as learning objects, with learning approaches and learning strategies in the learning process with the characteristics of flexible, open, and participatory learning methods so that good character is formed.

“As a significant instrument, active learning is generally defined as any instructional method that engages students in the learning process. In short, active learning requires students to do meaningful learning activities and think about what they are doing”.

Learning is the process of changing a student's behavior or personality based on their experiences interacting with their environment, manifested in various forms, including changes in knowledge, understanding, attitudes and behavior, skills, and habits. It also includes changes in other aspects of the student or individual learning. The active learning strategy was first introduced by Mel Sileberman. In terminology, active learning means active learning, which is any form of learning that allows students to play an active role in the learning process, either in the form of interaction between students or students with teachers in the learning process.⁶

So active learning is a learning process that optimizes the use of all the potential possessed by students, so that all students can achieve satisfactory learning outcomes in accordance with their personal characteristics. Furthermore, the application of learning strategies is also intended to maintain students' attention so that it remains focused on the learning process. *Active learning* is active learning that is applied optimally by using all of the students' potential or abilities. Madrasah Tsanawiyah Al-Istiqomah NW Bedus is a secondary school in Pujut district that prioritizes Islamic religious education and matters related to Islamic teachings, as well as respecting individuals with various learning needs according to their different needs and abilities. The PAI learning process, specifically in the subject of Aqidah Akhlak at Madrasah Tsanawiyah Bedus, not only emphasizes the cognitive aspect of memorization but also develops the emotional (*affective*) and psychomotor aspects to form the character of religious students as exemplified by the Prophet Muhammad SAW, whether in terms of speech, etiquette, or correct procedures or eating patterns in accordance with his Sunnah.

The subject of moral faith is a very important subject to practice, teach, and apply in daily life, because it is related to the formation of the personality of students. Aqidah is faith, deep conviction, and truth, then realized through the form of action. Learning moral faith can be defined as the science that studies how students know, understand, appreciate, and believe in Allah SWT by believing in the truth of the teachings of Islam, then applied in daily life. Globally, the learning process proceeds as usual in the form of learning activities. In this context, teachers provide guidance to develop their potential and abilities so that students realize that what is learned and pursued will be useful in later life. In addition, teachers also prepare learning scenarios and materials for teaching that are appropriate to the material and choose learning strategies that are appropriate to the needs to be implemented. Specifically, the implementation of learning strategies is contained in an action plan (a series of activities) that must be carried out by teachers and students so that learning objectives can be achieved effectively and efficiently. As we know, learning and teaching are two things that cannot be separated.

Active learning methods (*active learning*) is a learning method that dominates students in the learning process, because in using active methods (*active learning*) In this case, students are required to be more active than teachers so that students become active, creative, and more independent. Aqidah Akhlaq learning is expected to go beyond the memorisation of concepts of faith and morals; it should help students internalise Islamic values and show them in daily behaviour. This goal is difficult to reach when lessons are monotonous and teacher-centred, because students tend to become passive and lose interest. Active learning methods are therefore relevant, because they place students at the centre of the learning process and give them opportunities to interact, discuss, and practise values together.

Based on an interview with one of the teachers at Madrasah Tsanawiyah Al-Istiqomah NW Bedus, the problem found in the implementation of learning was that students were not learning effectively and had a low interest in learning.⁹ Among the methods used to activate students in the learning process, three groups can be distinguished, namely presenting, stimulating, and discussing, all of which are summarised in the learning strategy called active learning. With this strategy, teachers not only teach but also learn, so that both teachers and students are engaged in collaborative learning. This active participation is expected to unlock students' potential, thereby improving the quality of learning.

Previous research by Albert Ferdiand examined the implementation of active learning strategies in Islamic religious education at SMA Madania Bogor. The present study differs in educational level and context: it was conducted in Class VIII of a madrasah (MTs) in Central Lombok and focused specifically on Aqidah Akhlaq as a means of forming Islamic character. Based on the problems above, the research questions are: (1) How are active learning methods implemented in Aqidah Akhlaq learning for Class VIII students at MTs Al-Istiqomah NW Bedus? (2) How is Islamic character formed in the students through this learning? (3) What factors support and inhibit this implementation?

Accordingly, this study aims to describe the implementation of active learning methods, the formation of Islamic character, and the supporting and inhibiting factors in the subject of Aqidah Akhlaq for Class VIII students at MTs Al-Istiqomah NW Bedus, Central Lombok. The findings are expected to provide a practical reference for teachers in choosing learning methods that activate students and support character formation, and to enrich the study of Islamic religious education.

2. RESEARCH METHODS

This research used a descriptive qualitative design. This design was chosen because the research objectives are to describe how active learning methods are implemented in Aqidah Akhlaq lessons, how Islamic character is formed in that process, and which factors support or inhibit it. These questions concern processes, meanings, and behaviours that occur in a natural classroom setting; they cannot be captured adequately by numerical measurement or hypothesis testing and require a rich description from the perspectives of the principal, the teacher, and the students. A descriptive qualitative approach therefore allows the researcher to reveal the conditions as they actually occurred during the research, including the preliminary, core, and closing activities of Aqidah Akhlaq learning in Class VIII at MTs Al-Istiqomah NW Bedus. Each objective was matched with its data sources and techniques: (1) implementation of active learning methods, through classroom observation, an interview with the teacher, and documentation of the lesson plan; (2) formation of Islamic character, through observation of student behaviour and interviews with the teacher and students; and (3) supporting and inhibiting factors, through interviews with the principal, the teacher, and students, and school documentation.

The research was conducted at MTs Al-Istiqomah NW Bedus, Pujut District, Central Lombok Regency. This madrasah was chosen because Aqidah Akhlaq teachers there apply active learning methods, while students' interest in learning still needs to be improved, so the setting is suitable for describing how the methods are implemented and how they relate to the formation of students' Islamic character.

In qualitative research, the subject is the person being interviewed and becomes the actor in the research environment.²

The determination of the research subjects used in this research is *purposive*, namely, research that is selected with a specific purpose. The aim of taking this technique is to collect some information that is considered to be able to provide information related to:

1. Planning to implement active learning methods (*active learning*) in forming Islamic character in the subject of faith and morals.
2. Implementation of active learning methods (*active learning*) in forming Islamic character in the subject of faith and morals.
3. Evaluation in the implementation of active learning methods (*active learning*) in forming Islamic character in the subject of faith and morals.

This information was taken from people who understand the focus of this research, including:

1. Head of MTs Al-Istiqomah NW Bedus, Eri Murniasi, S.Pd. (1 informant), selected as the policymaker responsible for the madrasah's vision, curriculum, and learning facilities.

2. The Aqidah Akhlaq teacher at MTs Al-Istiqomah NW Bedus, Suhaimi, S.Pd. (1 informant), selected as the person who plans and implements the learning, applies the active learning methods, and assesses students.
3. Class VIII students of MTs Al-Istiqomah NW Bedus, who directly experienced the Jigsaw, group discussion, and Think-Pair-Share activities in Aqidah Akhlaq lessons. Of the student respondents, 36% were male and 64% were female (see the respondent data in the Results section). Qualitative research uses *human instruments*; it functions to determine the focus of research, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and draw conclusions or findings.

Data collection techniques are the most important step in education, because the primary goal of research is to obtain data. Without understanding data collection techniques, research will not obtain data that meets the established data standards. Furthermore, when viewed in terms of data collection methods and techniques, data collection can be carried out through observation, interviews, and documentation. In qualitative research, data collection is carried out in a *natural setting* (natural conditions), using primary data sources, and data collection techniques focused more on observation, in-depth interviews, and documentation. The data analysis techniques used in the Miles and Huberman model are as follows:



Data collection is the activity of searching for data in the field that will be used to answer research questions. In this study, data collection was conducted through direct observation, interviews, and documentation.

Data reduction is the process of selecting, focusing on, simplifying, abstracting, and transforming raw data that emerges from written field notes. Data reduction involves four steps:

1. Summarizing data
2. Coding
3. Browsing themes
4. Creating clusters

Data presentation. Data presentation is an activity where a set of information is arranged, thus providing the possibility of drawing conclusions and taking action.

In presenting this data, there are 2 forms, namely:

1. Narrative text form (field notes form).
2. Matrix, graph, network, and chart. That is, connecting structured information in a coherent and easy-to-understand form.

Concluding (verification): The verification stage is the final stage, namely drawing conclusions based on data that has been arranged in a more concise and easy-to-understand form.

Data analysis is the process of systematically searching for and organizing data obtained from interviews, observations, and documentation. Documentation involves organizing data into categories, breaking them down into units, synthesizing them, arranging them into patterns, selecting what is important and what will be studied, and drawing conclusions that are easily understood by oneself and others.

Qualitative data analysis is an effort made by working with data, organizing data, sorting data into manageable units, searching for and finding patterns, finding what is important and what is learned, and deciding what is told. other people. Data analysis is not conducted partially and independently but is carried out continuously and in an integrated manner during and after the data collection process is carried out at the research location.

Validity is a measure that shows the levels of validity or authenticity of an instrument. To determine the validity (*trustworthiness*) data requires an examination technique. The implementation of the examination technique is based on a number of specific criteria. There are 4 criteria used, namely the degree of confidence (*credibility*), diversion (*transferability*), dependability (*dependability*), and certainty (*confirmability*).

To obtain valid data, researchers strive for the following:

1. Extension of Participation (Observation)
To obtain valid data, one method used is to extend the researcher's presence in the field by seeking highly credible data from people who are considered to have the most accurate information about the implementation of active learning methods and the formation of Islamic character at the madrasah.
2. Observation Persistence
The purpose of persistent observation is to find characteristics and elements in a situation that are highly relevant to the problem or issue being sought.
3. Triangulation
Triangulation as a source means comparing and cross-checking the validity of data obtained at different times and using different tools. So, triangulation in this research is to check the validity of data obtained from other sources.
4. Using Reference Materials
An activity that proves data obtained in the field. For example, interview results must be supported by recordings, photographs, and so on.

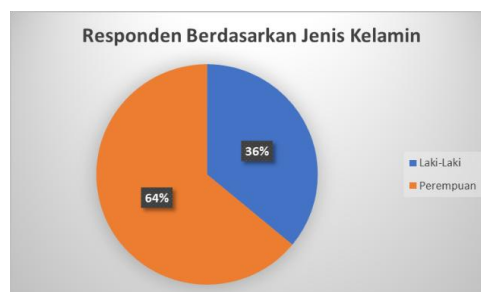
3. RESEARCH RESULT

1. A Brief History of MTs. Al-Istiqomah NW Bedus
Mts Al-Istiqomah NW Bedus was established in 1983 by the government. This school is located on Jalan Bedus, Rujit Bangket Parak, Rembitan, Gerung, Central Lombok Regency, West Nusa Tenggara. Mts Al-Istiqomah NW Bedus School is one of the educational institutions under the auspices of the Department of Education and Culture. The school, which was founded in 1983, has produced dozens of classes and alumni. The current position of principal is Eri Murniasi, S.Pd.
2. Vision and Mission of Mts. Al-Istiqomah NW Bedus
In developing and running an educational institution, a specific goal must be achieved: to improve the educational system and serve as a benchmark for the institution's success. To achieve this goal, Mts Al-Istiqomah NW Bedus has the following vision and mission.
ALL
"Islamic, Knowledgeable, Faithful, Skilled, and Useful"
MISSION
 1. Striving to create an Islamic madrasa environment.
 2. Instilling the values of faith and piety in students.
 3. Instilling awareness of practicing Islamic values in society.

4. Optimizing the teaching and learning process, involving all components to provide opportunities for all students to develop according to their potential.
 5. Striving to deepen Islamic religious material outside of study hours.
 6. Improving and developing skills programs that are in line with developments in the business world.
 7. Developing students' talents and potential through various extracurricular activities.
 8. Producing independent Muslim individuals who think rationally, analytically, innovatively, and creatively so that they are able to respond to the challenges of the ever-changing times.
3. Teacher Data Based on Gender
- The condition of teachers is one of the most important factors in learning because teachers are one of the most important elements in education, because teachers are the ones who produce generations who excel in their fields.



4. Data Respondents/Students who were observed



5. Curriculum Education
- The curriculum is one of the most important aspects in education. This curriculum is very important for the process of running learning and curriculum, and in this institution, Mts Al-Istiqomah NW Bedus uses the 2013 curriculum.
6. Implementation of Jigsaw, Collaborative Group Discussion, and Think-Pair-Share
- The three methods were applied by the Aqidah Akhlaq teacher within the structure of preliminary, core, and closing activities set out in the lesson plan. The following describes how each method was carried out and gives an example of the classroom activity.
- Jigsaw (expert team model). In the preliminary activity, the teacher opened the lesson, led a prayer, and stated the learning objective. In the core activity, students were divided into home groups, and each member received a different sub-topic of the material. Students holding the same sub-topic then met in expert groups to study and discuss it, after which they returned to their home groups to teach it to their peers. Example: in a lesson on praiseworthy morals (akhlak terpuji), the sub-topics of honesty, discipline, and politeness were shared among the members of each group; the expert groups discussed the meaning of each trait and examples of it in school life before explaining it to their home group. In the closing activity, the teacher clarified the material, corrected misunderstandings, and drew conclusions together with the students.
- Collaborative group discussion. In the core activity, the teacher gave a problem or case related to the material, and students discussed it in small groups, recorded their answers, and

presented them to the class, after which other groups responded and the teacher gave feedback. Example: groups discussed the case of a classmate who copies a friend's homework and decided how the value of honesty should be applied in that situation. In the closing activity, the teacher summarised the results of the discussion and linked them to the learning objective. Think-Pair-Share. In the core activity, the teacher posed a question, students first thought about the answer individually (think), then discussed it with a partner (pair), and finally shared their answers with the class (share). Example: students were asked what they would do if they found a lost item in the prayer room, and pairs shared their answers and reasons with the class. In the closing activity, the teacher reinforced the correct answers and the values contained in them.

Across the three methods, students were involved in discussing, explaining, and responding to one another, while the teacher acted as a facilitator who guided the process and confirmed the material. This is consistent with the finding that students became more active in the learning process in the classroom.

4. DISCUSSION

Implementation of Learning Methods

Active (Active Learning) In the subject of Aqidah and Akhlak, Class VIII students of Mts. Al-Istiqomah NW Bedus.

Based on research findings, it is known that the implementation of active learning methods in the subject of faith and morals is applied so that students are more active in the learning process in the classroom, and also students can develop their abilities in terms of knowledge, skills, and attitudes. According to A Fatah Yasin, active learning is a learning process with the aim of empowering students to learn using various methods or strategies actively, in learning activities dominated by students using their brains to find concepts and solve problems being studied; besides that, they also prepare mentally and train their physical skills.

Active learning methods are all forms of learning that allow students to be active in the learning process, both in the form of interaction between students and students with teachers in the learning process.¹⁴ So, active learning methods are a plan to achieve a goal in any way that does not make students feel bored in the classroom and provides an active role to all students; thus, teachers also feel happy because the method used is not monotonous and not centered on the teacher alone. In addition, students also use all their abilities, namely the mind and senses. By using broad insights, students can pour the main ideas into the active learning strategy so that students do not get bored and tired of being in the classroom.

Learning of faith and morals is a conscious and planned effort to prepare students to know, understand, internalize, and believe in Allah SWT, and realize this in noble moral behavior in daily life through guidance, teaching, training, use of experience, and role modeling.

The research results are in line with research conducted by Albert Ferdiand entitled "Implementation of Active Learning strategies in Islamic religious education learning at SMA Madania Bogor".

Teachers play a highly strategic role because their presence is closely linked to the success and quality of education. Teachers are individuals who must be able to translate and explain the values contained in the curriculum, then transform them to students through the learning process.

Based on the observations conducted by researchers at Mts. Al-Istiqomah NW Bedus, it can be concluded that the implementation of active learning methods in the subject of faith and morals that has been carried out by educators is to make students more active in the learning process in the classroom.

Formation of Islamic Character in the Subject of Aqidah and Ethics, Class VIII, Mts. Al-Istiqomah NW Bedus.

Mts. Al-Istiqomah NW Bedus is an institution that not only prioritizes learning methods to encourage students to be more actively involved in learning, but also emphasizes the importance

of character development. This means that in addition to strengthening cognitive aspects through an active learning approach, Mts. Al-Istiqomah NW Bedus also focuses on developing morals and Islamic religious values in its students. Thus, the education provided is holistic, combining academic subjects with spiritual moral education.

According to Sumami, character is the fundamental values that shape a person's personality, formed by both heredity and environmental influences, distinguishing them from others. It is also manifested in attitudes and behaviors in everyday life.

Meanwhile, Islamic character refers to Islamic disposition, traits, morals, or behavior. Islamic character can be understood as an effort to cultivate students' intelligence in thinking and behaving in accordance with the noble values that define their identity, manifested in interactions with God, themselves, and their environment.

Thus, it can be concluded that the formation of Islamic character is a planned and systematic effort by making the person know, care about, and internalize Islamic values so that the person has an Islamic character in accordance with Islamic teachings, which will then be applied in everyday life, such as at Mts. Al-Istiqomah NW Bedus.

Observations and interviews showed several indicators of Islamic character among Class VIII students, namely performing Dzuhur prayer in congregation in the madrasah prayer room, praying before and after learning activities, speaking honestly and politely to others, and being disciplined. Jigsaw and group discussion required students to listen, take turns, and respect their peers' opinions, which can be interpreted as providing opportunities to practise politeness and responsibility during the lesson. Because this study is descriptive and did not measure changes in character, these indicators are reported as conditions found in the setting and are not claimed to be caused by active learning methods alone.

Supporting and Inhibiting Factors of Active Methods (*Active Learning*) In Forming Islamic Character in the Subject of Aqidah Akhlak for Class VIII Students of Mts Al-Istiqomah NW Bedus.

What is meant by supporting factors and inhibiting factors is all steps or processes, situations, and conditions that can support or inhibit the successful implementation of active learning methods. (*active learning*) in learning moral beliefs at Mts Al-Istiqomah NW Bedus.

Supporting factors and inhibiting factors

1. Factor: adequate facilities and infrastructure

With the availability of complete infrastructure, all lessons will run well and effectively. Among them are libraries where students can search for sources to gain knowledge, there are mosques where students can carry out worship activities, and learning media.

2. Student

In learning about faith and morals, one of the supporting factors is the students themselves. Students are very enthusiastic in the teaching and learning process in faith and morals lessons, although there are still some students who are reluctant to participate in learning. Students have a significant influence on learning outcomes, including student interest, motivation, and habits. One important aspect of learning activities that must be instilled in students is that the learning they do is a personal need. Each student's abilities are different; therefore, teachers need to pay attention to student interests and development, so they can achieve maximum learning outcomes.

3. Social environment

These factors, external to the student, influence learning outcomes, including the physical and non-physical environment (including the classroom atmosphere, such as a cheerful and enjoyable learning environment). The teacher is the most influential factor in the learning process and outcomes, as they are the managers or directors of the classroom. Teachers need to pay attention to the students' learning environment so that students feel comfortable learning and achieve optimal learning outcomes.

4. Teacher

Teacher professionalism is one of the supporting factors in learning. At Mts Al-Istiqomah NW Bedus, according to observation results, teachers must be able to master the subject matter broadly and deeply and are required to create a syllabus and lesson plan (RPP). In addition, teachers also circulate the class to supervise students who are less effective at following the lesson. In accordance with Law Number 14 of 2005 concerning teachers and lecturers, teachers are required to have 4 competencies: pedagogical competence, professionalism, personality, and social competence.

5. CONCLUSION

Based on the research findings and the discussion above, the following conclusions can be drawn.

1. The Aqidah Akhlaq teacher at MTs Al-Istiqomah NW Bedus applied three active learning methods, namely Jigsaw, collaborative group discussion, and Think-Pair-Share. The methods were planned in the syllabus and lesson plan and carried out through preliminary activities (opening), core activities (delivering the material and group or pair activities), and closing activities (the teacher explaining the material again and drawing conclusions). In the observed lessons, these methods made students more active in the learning process in the classroom.
2. The Islamic character of Class VIII students was observed in several indicators: performing Dzuhur prayer in congregation in the madrasah prayer room, praying before and after learning activities, speaking honestly and politely to others, and being disciplined. Since this study is descriptive qualitative and did not measure changes in character, these indicators describe the conditions found at the madrasah; they do not show that active learning methods were the only cause.
3. The supporting factors in implementing active learning methods in Aqidah Akhlaq learning were teacher professionalism, adequate facilities and infrastructure (library, prayer room, and learning media), students' enthusiasm, and a comfortable social environment. The inhibiting factors were that some students were still reluctant to participate and that students differed in background, social environment, and ability.

6. SUGGESTION

Considering the importance of implementing active learning methods (*active learning*) which is one way to activate students' potential in learning. In this case, the author provides several suggestions as follows, including;

The active learning methods implemented at Mts Al-Istiqomah NW Bedus are further developed and enhanced by taking into account the differences in student characteristics, ensuring they align with their abilities and the learning objectives of faith and morals. Furthermore, the selection of learning methods and media plays a crucial role in clarifying the material being studied.

Future researchers are advised to involve more informants, extend the observation period, and use additional instruments, for example a character assessment, so that changes in students' Islamic character can be examined more thoroughly.

7. ACKNOWLEDGEMENT

Thank you to the collaborators who have given their consent and assisted the researcher during data collection. Thank you to the teachers of Mts Al Istiqomah NW Bedus Central Lombok, students of Mts Al Istiqomah NW Bedus Central Lombok, who assisted the researcher in refining the results of this study. Thanks are also extended to the editorial team of the Mandala Education Journal for their suggestions, criticisms, and recommendations for improving this article.

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