

The Effect of Social Behavior and *Akidah Akhlak* Instruction on Students' Humanistic Character

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Abstract

This study investigates the influence of social behavior and *instruction in Akidah Akhlak (Islamic theology and ethics)* on the development of students' humanistic character in Madrasah Aliyah (Islamic senior high schools). In the current era of rapid globalization, modern education frequently prioritizes cognitive achievement and academic excellence, often marginalizing crucial moral and social character formation. Addressing this critical gap, this quantitative study employs a survey method involving 160 students to examine how religious values cultivate empathy, tolerance, and moral responsibility. Data were systematically collected through structured questionnaires and analyzed using multiple linear regression. The findings reveal that both variables significantly influence students' humanistic character, simultaneously accounting for a substantial 94.1% of the variance ($R^2 = 0.941$). Specifically, *Akidah Akhlak* instruction demonstrated a more dominant influence ($\beta = 0.747$) compared to social behavior ($\beta = 0.544$). Although limited by its reliance on cross-sectional, self-reported data, which may introduce common method bias, this research provides robust empirical evidence highlighting the integrated role of social interaction and Islamic moral instruction. These findings offer practical implications for educators and policymakers to design and strengthen holistic, character-based education frameworks in Islamic institutions. Future studies should incorporate longitudinal data and multi-source qualitative approaches to deepen the understanding of character formation processes.

Keywords: *Akidah Akhlak*: Teaching, Humanistic Character, Social Behavior, Quantitative

INTRODUCTION

Character development is important in Islamic education, especially in Madrasah Aliyah (MA). The transition phase from adolescence to adulthood is a crucial period in the formation of identity and long-term behavior. (Branje et al., 2021; Hikmah, 2024; Qomariyah et al., 2025). The formation of a humanistic character that emphasizes the unity of thought, feeling, and action, which emphasizes human dignity, is relevant because it is aligned with the principles of compassion (*rahmah*), justice (*'adl*), and respect for human dignity. (Chen et al., 2023; Nurchakim, 2023; Razaqtana et al., 2025). Theoretically, this approach is supported by Carl Rogers' learner-centered teaching approach, which emphasizes personal growth through empathy and appreciation of human values. The subject of *Akidah Akhlak* in madrasahs plays an important role in internalizing moral values such as honesty, discipline, and responsibility for the development of students' humanistic character. (Sutrisno et al., 2022).

The development of student character in the Indonesian educational landscape currently faces profound systemic challenges, evidenced by a widening gap between pedagogical theory and behavioral reality (Chotimah et al., 2020). This gap is increasingly visible through rising phenomena of student dehumanization,

including prevalent cases of bullying, physical violence, and ethical transgressions involving both parents and teachers. Such incidents suggest that the moral frameworks traditionally taught in schools are struggling to withstand the pressures of modern social dynamics. Consequently, there is an urgent need to re-evaluate how religious values and social environments interact to form a resilient humanistic character. This study, therefore, addresses these issues by examining the synergy between *Akidah Akhlak* instruction and social behavior in mitigating these behavioral crises at the Madrasah Aliyah level.

Although the relationship between religious instruction and character building has been widely discussed, a critical analysis of existing literature reveals a significant research gap that this study aims to address. Previous research by [Ulfa](#) (2019) demonstrated that *Akidah Akhlak* instruction contributes 48.3% to student character formation at the junior high school level (MTs). However, her study remained limited by a single-variable focus and a broad definition of "character." Similarly, [Nurjanah](#) (2015) confirmed that Islamic Religious Education (PAI) influences student morals by 60.2% at the elementary level (SDIT). While these studies prove the importance of formal instruction, they overlook the complex interplay between school-based learning and the external social environment.

On the other hand, [Umah](#) (2023) highlighted that the social environment possesses a robust correlation (0.582) with student morals at MI Gresik, yet this study focused exclusively on external factors at the elementary level. Existing studies in Islamic education have largely examined *Akidah Akhlak* instruction and social behavior as separate predictors of character formation. However, little is known about how these two domains interact within the specific construct of humanistic character, particularly in the socio-religious context of Indonesian Madrasah Aliyah. Social behavior in this study is specifically defined through Bourdieu's lens of social capital and habitus, focusing on how students' daily social interactions and community engagement shape their ethical dispositions. Meanwhile, *Akidah Akhlak* instruction is operationalized through Dwight W. Allen's micro-teaching indicators, emphasizing the internalization of divine values (*tauhid*) and moral excellence (*ihsan*) through active pedagogical engagement. Unlike previous studies that define character broadly, this research narrows its focus to the "Humanistic Character," emphasizing empathy, tolerance, and social justice, which is increasingly critical in today's polarized society.

By employing a quantitative approach involving 160 MA students in Situbondo for the 2024-2025 academic year, this study investigates the unique socio-cultural dynamics of a region known for its strong religious-traditionalist roots. This research does not merely replicate previous findings but offers a new multidimensional perspective on how formal religious values and community social practices simultaneously construct the humanistic identity of adolescent students. Ultimately, the results are expected to provide strategic contributions for policymakers in formulating character-strengthening models that bridge religious dogma with humanitarian values in the modern era.

METHOD

Research Design and Participants

This study employed a quantitative cross-sectional survey design to analyze the influence of social behavior and *Akidah Akhlak* (Islamic theology and ethics) instruction on students' humanistic character. The research was conducted at *Madrasah Aliyah* (Islamic senior high schools) in Situbondo, Indonesia, during the 2024–2025 academic year. The target population comprised 280 students distributed across three institutions. To ensure proportional representation, a sample of 160 students was selected using stratified random sampling, with the sample size determined utilizing the Slovin formula.

Measures

Data were collected using a structured, self-administered questionnaire. All items were measured on a 5-point Likert scale ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). The instrument's constructs were operationalized using established theoretical frameworks:

1. Social Behavior was developed based on Bourdieu's sociological concepts of habitus, social practice, and capital.
2. Akidah Akhlak Instruction was adapted from Dwight W. Allen's micro-teaching indicators.
3. Humanistic Character was grounded in Carl Rogers' person-centered theory, focusing specifically on the attributes of the "fully functioning person," such as empathy and self-actualization.

Data Analysis

To ensure scientific rigor, the data were subjected to a series of statistical evaluations using statistical software. Initially, the instrument was tested for construct validity via Pearson Product-Moment correlation ($p < 0.05$) and internal consistency reliability using Cronbach's Alpha (threshold > 0.60). Prior to hypothesis testing, classical assumption tests were strictly satisfied: data normality was confirmed via the Kolmogorov-Smirnov test, the absence of multicollinearity was verified using the Variance Inflation Factor (VIF) and tolerance values, and homoscedasticity was established through Spearman's rank correlation test. Finally, multiple linear regression analysis was executed to determine the simultaneous (F-test) and partial (t-test) effects of the independent variables on the dependent variable. The adjusted coefficient of determination (Adjusted R^2) was also calculated to ascertain the predictive power of the regression model.

RESULT AND DISCUSSION

Result

The instrument's scientific rigor was verified before conducting the regression analysis. Validity testing using Pearson Product-Moment ($p < 0.05$) resulted in the removal of several items: 10 from X_1 (initially 40), 8 from X_2 (initially 38), and 17 from Y (initially 58). Reliability was confirmed with Cronbach's Alpha scores of 0.942, 0.924, and 0.986 for X_1 , X_2 , and Y, respectively. Furthermore, all classical assumptions were satisfied: normality was confirmed ($p = 0.200$), and linearity was established with a 'deviation from linearity' significance of 0.131. Multicollinearity was absent, as indicated by a Tolerance value of 0.978 and a VIF of 1.022 for both independent variables. Heteroscedasticity was not detected ($p > 0.05$ for both X_1 and X_2). These results ensure that the data from 160 respondents are robust for hypothesis testing.

F Test (Simultaneous)

The F test is used to determine whether independent variables collectively (simultaneously) have a significant effect on the dependent variable. In this study, the F test measures whether Social Behavior (X_1) and *Akidah Akhlak* Instruction (X_2) simultaneously affect Humanistic Character (Y). The F table value for $n = 160$ and numerator $df = 2$, denominator $df = 157$, at a significance level of 5% is approximately F table ≈ 3.06 . If $F_{count} > F_{table}$ and $sig. < 0.05$, then H_a is accepted, and H_0 is rejected.

Table 1. F Test Results (Simultaneous)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	85498.408	2	42,749.204	253,106	.000 ^b
Residual	5355.992	157	34,115		

Total	90,854.400	159
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Based on Table 1, the calculated F value is 253.106, and the significance is 0.000, which is much greater than the table F value and significant at $\alpha = 0.05$. Thus, it can be concluded that Social Behavior and *Akidah Akhlak* instruction simultaneously have a significant effect on students' Humanistic Character. Therefore, hypothesis H_a is accepted and H_0 is rejected, which means that the regression model is appropriate for use in this study.

T-test (Partial)

The t-test is used to determine the partial effect of each independent variable on the dependent variable. This test aims to see whether each independent variable individually significantly affects Humanistic Character. With a total of $n = 160$ respondents, $df = n - k - 1 = 160 - 2 - 1 = 157$, and the t-table value ($\alpha = 0.05, df 157$) is approximately 1.975. If $t\text{-count} > t\text{-table}$ and $\text{sig.} < 0.05$, then H_a is accepted.

Table 2. T-Test Results (Simultaneous)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.783	3.098		0.253	0.801
1 Social Behavior	0.544	0.022	0.476	24,300	0
Akidah Akhlak Instruction	0.747	0.019	0.788	39,719	0

Based on Table 2, the t-test results are explained as follows: a) Based on the t-value for the Social Behavior variable of 24,300, with a significance value of 0.000, while the t-table at $df = 157$ and a significance level of 5% is approximately 1.975. Because $t\text{-value} > t\text{-table}$ and $\text{sig.} < 0.05$, it can be concluded that H_0 is rejected and H_a is accepted. This means that Social Behavior has a significant partial effect on Humanistic Character. This indicates that the better the behavior of the community around students, the higher the humanistic character that is formed. b) *Akidah Akhlak Instruction* (X_2). For the Religious Education variable, the t-value is 39.719 with a significance value of 0.000, which is much smaller than 0.05, and the t-value far exceeds the t-table. This means that H_0 is again rejected and H_a is accepted, so it can be concluded that Religious Education partially has a significant effect on Humanistic Character. Thus, good religious education in the madrasah environment plays an important role in instilling human values in students. c) *Conclusion of the t-test*. From the two tests above, both Social Behavior and Religious Education have a significant partial effect on students' Humanistic Character. Each independent variable contributes significantly to shaping students' character, in line with the direction of humanistic education. These results also reinforce the research hypothesis that social influence and religious instruction are dominant factors in shaping the character of students in Madrasah Aliyah.

Coefficient of Determination (R^2)

The coefficient of determination is used to determine how much the independent variables collectively explain the variation in the dependent variable. This value is indicated by R Square in the multiple linear regression output. The higher the R^2 value, the better the regression model's ability to explain changes in the dependent variable. This coefficient is an indicator of the statistical strength of the model.

Table 3. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.970 ^a	.941	.940	5,841	1,971

Based on the regression analysis results, an R Square value of 0.941 was obtained, which means that 94.1% of the changes in Humanistic Character (Y) can be explained by Social Behavior (X1) and Faith and *Akidah Akhlak* Instruction (X2) simultaneously. The remaining 5.9% is explained by other factors outside the research model. This very high R² value indicates that the model has a very strong level of predictability. Thus, the combination of these two independent variables can be considered as the main factors influencing the formation of humanistic character in MA students.

Discussion

The Influence of Social Behavior on Humanistic Character

Based on the t-test results in the multiple linear regression analysis, it is known that Social Behavior has a significant influence on the Humanistic Character of students. The calculated t-value of 24.300 with a significance level of 0.000 indicates that, partially, variable X1 has a real effect on Y. The regression coefficient of 0.544 means that every increase in social behavior will increase students' humanistic character by 0.544 units. This indicates that the quality of social interaction and the environment surrounding students plays a major role in shaping humanistic character. This finding reinforces that MA students strongly influenced by the community in which they live. In their daily lives, they interact with neighbors, community leaders, and community members who have certain social norms. The nature of mutual assistance, tolerance, and politeness that grows in society is reflected in the attitudes of the students studied. In other words, a positive social environment reflects the character of students, and this is statistically proven through the results of the regression test in this study.

These findings are in line with humanistic theory, which emphasizes the importance of the social environment in the formation of moral and humanitarian values (Mat Daud et al., 2023; Winarni & Rutan, 2020). According to Carl Rogers (1961), every individual has an innate tendency to reach their full potential and actualize themselves with adequate environmental support. This is also examined according to Maslow's view in his hierarchy of needs theory, which states that individuals will develop optimally when they are in an environment that supports self-esteem and self-actualization. In this context, a community that exhibit tolerance, care, and respect for differences will be a role model for students in shaping a humanistic character. Furthermore, these results support previous studies that state that the social environment plays an important role in strengthening students' moral values. Students tend to imitate the values that prevail in their community (Hidayat et al., 2021; Shakilla Aura et al., 2023).

This indicates that the formation of students' character does not only depend on the formal instruction system, but also on the values that develop in the surrounding community. Community involvement in character education can foster humanistic values such as mutual cooperation, empathy, and solidarity. Community involvement in students' social lives indirectly shapes their mindset and behavior based on these values. Therefore, it is important for the community to create a social climate that supports character building (Wasehudin et al., 2024).

The context of basic education shows that a humanistic approach to education that involves the community can increase students' sense of responsibility and social awareness (Shobirin et al., 2024). This is in line with the results of this study, which show that a community environment that supports positive values significantly contributes to the formation of humanistic character in madrasah students. An environment that

is dialogical and reflective of social differences can foster tolerance and respect in students. When the community is accustomed to appreciating differences and promoting human values, students are encouraged to internalize these attitudes in their daily lives (Mispani & Widayati, 2021; Salam, 2021). This makes it clear that social behavior is not only a social background but also part of the character education system itself.

The Influence of Akidah Akhlak instruction on Humanistic Character

Based on the t-test results in multiple linear regression analysis, the variable of *Akidah Akhlak* Instruction (X₂) indicates a significant effect on students' Humanistic Character (Y), with a t-value of 39.719 and a significance of 0.000. The regression coefficient of 0.747 indicates that every one-unit increase in the quality of *Akidah Akhlak* instruction will increase students' humanistic character by 0.747 units. This result reinforces the central proposition of the study that religious instruction contributes meaningfully to students' character formation. This finding indicates that the process of instruction of *Akidah Akhlak* in Madrasah Aliyah is effective and has a significant impact on the formation of student character (Mahyuni & Tanjung, 2024). The material presented by teachers, interactive instruction methods, and the reinforcement of moral values in extracurricular activities appear to make a positive contribution (Jevtić & Milanović, 2021).

This is reflected in the high scores of variables X₂ and Y, which statistically show a strong relationship between *Akidah Akhlak* instruction and humanistic character. Theoretically, these findings are supported by religious education theory, which emphasizes that the internalization of faith and moral values occurs not only through cognitive instruction but also through continuous religious practice (Mulyasa, 2018). Learning that emphasizes appreciation, spiritual experience, and the application of moral values in daily life strengthens human character. Therefore, faith and morals are not only academic disciplines but also instruments for character building.

Furthermore, religious instruction that is integrated with daily life values can increase students' empathy and responsibility, which are key aspects of humanistic character (Ismanto et al., 2024). These findings are in line with the results of this study, where the contribution of *Akidah Akhlak* instruction exceeds that of the social environment. This shows that educational institutions have a central role in the process of shaping students' character (Rogers et al., 2014). Spiritual-based moral strengthening programs in secondary schools can increase respect, care, and mutual appreciation among students. These results are in line with the coefficient of 0.747 from this study, which indicates the strong impact of the instruction on humanistic character. Both studies support the importance of a religious approach in character education (Irpan & Sain, 2024). Moral education that emphasizes reflective discussion methods and teacher role models builds a humanistic character culture among students (Indriani, 2021). This supports the findings of this study that instructional methods, not just material, are key in character building (Anam, 2024; Aningsih, 2021). Value-rich interactions in *Akidah Akhlak* classes result in deep moral internalization in students.

Based on the above description, it can be concluded that *Akidah Akhlak* instruction contributes significantly and dominantly to shaping the humanistic character of MA students. These findings are in line with previous theories and research and reinforce those religious subjects have a strategic role in character education. Therefore, it is important for madrasahs to continue to develop more humanistic and applicable methods of teaching *Akidah Akhlak*.

The Simultaneous Influence of Social Behavior and Akidah Akhlak instruction on Students' Humanistic Character

Based on the F test results in multiple linear regression analysis, it is known that Social Behavior (X₁) and *Akidah Akhlak* instruction (X₂) simultaneously have a significant effect on the Humanistic

Character (Y) of MA students. The calculated F value of 253.106 with a significance of 0.000 is much greater than the F table, which means that the regression model meets the eligibility requirements. This indicates that the two independent variables together can explain the changes that occur in students' humanistic character significantly.

This finding indicates that the formation of student character cannot be separated from the interaction between the social environment and the religious instruction process (Abidin et al., 2021; Mutmainah et al., 2024). Community behavior provides the social context that shapes students' experiences outside of school, while religious education is a formal process that reinforces moral values through education (Harianto & Kandedes, 2023). The synergy between the two forms a complete system of influence on student character.

The results of the coefficient of determination test reinforce this. An R Square value of 0.941 indicates that 94.1% of the variation in students' humanistic character can be explained by the combined influence of social behavior and *Akidah Akhlak* Instruction. Only 5.9% is influenced by other factors outside the model. This is a very high number, indicating that the two factors studied are dominant components in character formation. In the context of Islamic character education, character formation is not only determined by teachers or the curriculum, but also by social practices exemplified by the community (Sakti et al., 2024). Learning that instills values such as *akhlakul karimah*, if supported by a harmonious and religious community environment, will produce students who have human values. Therefore, these simultaneous results not only prove the effectiveness of the model but also emphasize the importance of a collaborative approach in character education.

Students' character will be more strongly formed when *Akidah Akhlak* instruction are combined with positive social role models. Although Ulfa (2019) only tested one independent variable, the conclusions obtained are in line with this study, namely the importance of religious education as the basis of character. In this study, reinforcement comes from a combination of two sources of influence: formal (school) and informal (community). The actualization of the highest values in humans cannot be achieved without an environment that encourages human values such as compassion, respect, and a sense of security. If religious and moral education shapes students' moral awareness, then the behavior of society strengthens or weakens the internalization of these values. These simultaneous findings are in line with this framework: humanistic character is formed not only from instruction but also from daily life.

In addition, Carl Rogers' approach to humanistic education also emphasizes that instruction will be effective if students feel supported by their environment, not only by teachers, but also by the wider community (Rogers, 1961, 1980; Rogers et al., 2014). In this context, the success of student character building depends on the interaction between the values taught in madrasahs and the social realities they experience daily (Firdhaus, 2022).

Thus, it can be concluded that the formation of students' humanistic character at MA is greatly influenced by two important factors simultaneously, namely social behavior and *Akidah Akhlak* instruction. When these two factors work in tandem and reinforce each other, the character-building process can run optimally. This finding underscores the importance of the involvement of all parties, both educational institutions and the community, in the process of building students' noble and humanistic character.

This study has several limitations that should be acknowledged. First, all variables were measured using self-reported questionnaires, which may have increased the risk of common method bias and socially desirable responses. Second, the data were collected at a single point in time, limiting the ability to draw causal conclusions about the relationships among social behavior, *Akidah Akhlak* instruction, and humanistic character. Third, the very high explained variance in the regression model may indicate a degree of conceptual

proximity among the measured constructs, particularly given their overlapping moral and behavioral dimensions. Finally, because the study was conducted within a specific Madrasah Aliyah context in Situbondo, the findings should be generalized with caution to other educational and cultural settings. Future studies are encouraged to employ longitudinal designs, multi-source assessments, and broader institutional samples to enhance the robustness of the findings.

CONCLUSION

This study suggests that social behavior and *Akidah Akhlak* instruction are both significant predictors of the humanistic character of Madrasah Aliyah students, jointly accounting for 94.1% of the variance in the regression model. The findings indicate that while a supportive social environment contributes to the development of practical empathy and prosocial values, *Akidah Akhlak* instruction emerged as the stronger predictor in fostering students' moral internalization. Nevertheless, these findings should be interpreted cautiously due to the study's reliance on self-reported cross-sectional data within a specific educational context. Theoretically, this research contributes to the discourse on person-centered education by integrating Islamic moral instruction with social habitus as complementary dimensions of character formation. Practically, the findings underscore the importance of collaborative character-building programs that connect classroom-based moral education with community engagement. Future research should involve more diverse institutional and geographic contexts and consider longitudinal or qualitative approaches to understand better the developmental processes underlying students' humanistic character.

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