

The Contribution of Aqidah Education to the Prevention of Juvenile Delinquency in Islamic Schools

Afif Alfiyanto

Universitas Islam Negeri Raden Fatah Palembang
Address: Jl. Prof. K. H. Zainal Abidin Fikri No.Km.3, RW.05, Pahlawan, Kec. Kemuning,
Kota Palembang, Sumatera Selatan, 30126
e-mail: *afifalfiyanto_uin@radenfatah.ac.id*

Syatria Adymas Pranajaya

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda
Address: Jl. H. A. M. M. Rifaddin, Harapan Baru, Kec. Loa Janan Ilir, Kota Samarinda,
Kalimantan Timur, 75251
e-mail: *syatria.adymas@uinsi.ac.id*

M. Ikhwan

Sekolah Tinggi Agama Islam Negeri Teungku Dirundeng Meulaboh
Address: Jl. Alue Peunyareng, Gunong Kleng, Kec. Meureubo, Kabupaten Aceh Barat, Aceh, 23681
e-mail: *m.ikhwan@staindirundeng.ac.id*

Adriansyah NZ

Universitas Islam Negeri Raden Fatah Palembang
Address: Jl. Prof. K. H. Zainal Abidin Fikri No.Km.3, RW.05, Pahlawan, Kec. Kemuning,
Kota Palembang, Sumatera Selatan, 30126
e-mail: *adriansyah_uin@radenfatah.ac.id*

Fitri Hidayati

Universitas Islam Negeri Raden Fatah Palembang
Address: Jl. Prof. K. H. Zainal Abidin Fikri No.Km.3, RW.05, Pahlawan, Kec. Kemuning, Kota
Palembang, Sumatera Selatan, 30126
e-mail: *fitriihidayati94@gmail.com*

Abstrak

Penelitian ini bertujuan untuk meneliti kontribusi pendidikan aqidah terhadap pencegahan kenakalan remaja di sekolah-sekolah Islam melalui metode literatur review. Pendidikan aqidah dianggap penting dalam membentuk karakter positif, kesadaran spiritual, dan identitas keagamaan siswa, yang semuanya berperan dalam mengurangi perilaku menyimpang. Data diperoleh dari berbagai artikel jurnal yang relevan dalam 10 tahun terakhir. Hasil penelitian menunjukkan bahwa pendidikan aqidah efektif dalam menguatkan nilai-nilai moral dan etika siswa, seperti kejujuran dan tanggung jawab, serta meningkatkan kesadaran spiritual yang membantu pengendalian diri. Selain itu, pendidikan aqidah juga membangun karakter positif, seperti disiplin dan empati, serta memperkuat identitas keagamaan yang membuat siswa lebih teguh pada prinsip-prinsip Islam. Temuan ini menggarisbawahi pentingnya pengembangan kurikulum pendidikan

aqidah yang relevan, peningkatan keterlibatan siswa dalam aktivitas keagamaan, serta pelatihan guru dalam pengajaran aqidah. Dengan demikian, pendidikan aqidah berperan signifikan dalam mencegah kenakalan remaja dan membentuk siswa yang berkarakter serta memiliki integritas sesuai dengan ajaran Islam.

Kata Kunci: *pendidikan aqidah; kenakalan remaja; sekolah islam*

Abstract

This study examines the contribution of aqidah education to preventing juvenile delinquency in Islamic schools through the literature review method. Aqidah education is considered necessary in shaping students' positive character, spiritual awareness, and religious identity, all of which play a role in reducing deviant behavior. Data was obtained from various relevant journal articles in the last ten years. The study results show that aqidah education effectively strengthens students' moral and ethical values, such as honesty and responsibility, and increases spiritual awareness that helps self-control. In addition, aqidah education also builds positive characters, such as discipline and empathy, and strengthens religious identities that make students more firm in Islamic principles. These findings underscore the importance of developing relevant aqidah education curricula, increasing student involvement in spiritual activities, and teacher training in teaching aqidah. Thus, aqidah education significantly prevents juvenile delinquency and forms students with character and integrity through Islamic teachings.

Keywords: *aqidah education; juvenile delinquency; islamic schools*

INTRODUCTION

Juvenile delinquency is one of the social problems that continues to develop along with the changing times (de Vries et al., 2015; Moffitt, 2017). This phenomenon impacts the individuals involved and the surrounding social environment, including families and schools (Trinidad et al., 2018). According to the Central Statistics Agency (BPS) and the Ministry of Social Affairs, the rate of juvenile delinquency in Indonesia increased by 15% between 2018 and 2022, with over 22,000 cases reported annually on average. This includes incidents of bullying, vandalism, and involvement in brawls, which have become more prevalent and concerning in recent years (Jannah & Nurajawati, 2023). These statistics underscore the urgent need for effective preventive measures, particularly within educational institutions.

Islamic schools have undertaken various efforts to address this issue, including strengthening character education, conducting counseling programs, and implementing disciplinary measures based on religious principles (Rahman & Abid, 2022). Among these efforts, aqidah education holds a significant role. It not only teaches faith and piety but also instills ethical values, discipline, and social responsibility, which are critical in shaping adolescents' character and preventing delinquency (Lagatari et al., 2024).

Previous studies have explored the influence of religious education on adolescent behavior. For example, Helmawati et al. (2024) highlighted how religious moderation programs foster tolerance and harmony among students. Similarly, Ahdar et al. (2024) demonstrated the positive impact of aqidah education on students' social behavior. Meanwhile, Asnani (2018) emphasized the effectiveness of integrating religious education into the school curriculum to address juvenile delinquency. However, most of

these studies have focused on religious education in general, without isolating the specific contributions of aqidah education. Furthermore, there is limited research on how aqidah education is practically implemented in students' daily contexts to tackle delinquency.

This study seeks to address this gap by examining the specific contribution of aqidah education to preventing juvenile delinquency in Islamic schools. In light of the increasingly complex challenges faced by adolescents today, such as the influences of technology, peer interactions, and social environments, this research aims to provide practical insights into the implementation of aqidah education as a preventive measure against delinquency.

This research aims to (1) identify the extent to which aqidah education contributes to preventing juvenile delinquency in Islamic schools, and (2) analyze the methods and practical applications of aqidah education in students' daily lives. The results are expected to offer actionable recommendations for educators and policymakers in developing more effective and holistic education strategies to address juvenile delinquency.

METHOD

This study employs a literature review method to determine the contribution of aqidah education to preventing juvenile delinquency in Islamic schools. The literature review method is suitable for analyzing and synthesizing findings from previous research, providing a comprehensive understanding of the topic based on empirical data and scholarly findings (Goertel, 2023; Miksza et al., 2023). The research process involves several structured stages:

1. Determination of Inclusion and Exclusion Criteria

The inclusion criteria for this study consist of journal articles published within the last ten years (2014–2024) that specifically examine aqidah education in Islamic schools and its role in preventing juvenile delinquency. To ensure the quality and relevance of the selected studies, articles that are not peer-reviewed or lack academic rigor are excluded. Similarly, studies discussing religious education in a general sense without a focused analysis on aqidah education are not considered. Additionally, research that lacks empirical data or verifiable findings is omitted to maintain the reliability and validity of the review. These criteria aim to ensure that the selected literature provides robust and relevant insights into the specific role of aqidah education in addressing juvenile delinquency.

2. Literature Search

The literature search was conducted using reputable academic databases, including Google Scholar, PubMed, and ScienceDirect, to ensure comprehensive and high-quality sources. Keywords such as "aqidah education," "juvenile delinquency," "Islamic schools," and "prevention of juvenile delinquency" were strategically utilized in various combinations. Boolean operators (AND, OR) were employed to refine and optimize the search results, ensuring the retrieval of studies that specifically address the relationship between aqidah education in Islamic schools and its role in preventing juvenile delinquency.

3. Selection and Evaluation of Literature

Articles retrieved from the search were screened and evaluated based on the inclusion and exclusion criteria. Priority was given to studies that provided data directly relevant to the role of aqidah education in Islamic schools.

4. Data Classification

The primary data in this study comprise empirical findings from selected articles that explicitly address the relationship between aqidah education and juvenile delinquency, including both quantitative data such as statistical reports and qualitative data from case studies or interviews. Complementing this, secondary data include theoretical discussions, frameworks, and models that provide a broader context of religious education and its influence on adolescent behavior, enriching the analysis with foundational insights and supporting evidence.

5. Data Analysis and Synthesis

The selected data were analyzed thematically to identify recurring themes and patterns. This method allowed for the integration of diverse findings into a cohesive narrative that highlights the specific contributions of aqidah education.

6. Reporting the Results

The synthesized findings were systematically organized into a cohesive narrative, highlighting the specific role of aqidah education in preventing juvenile delinquency. This narrative also explores practical implications for Islamic schools, offering actionable insights to enhance educational strategies. Additionally, recommendations for future research are provided to address gaps identified during the study, ensuring a comprehensive understanding of the topic and guiding subsequent investigations.

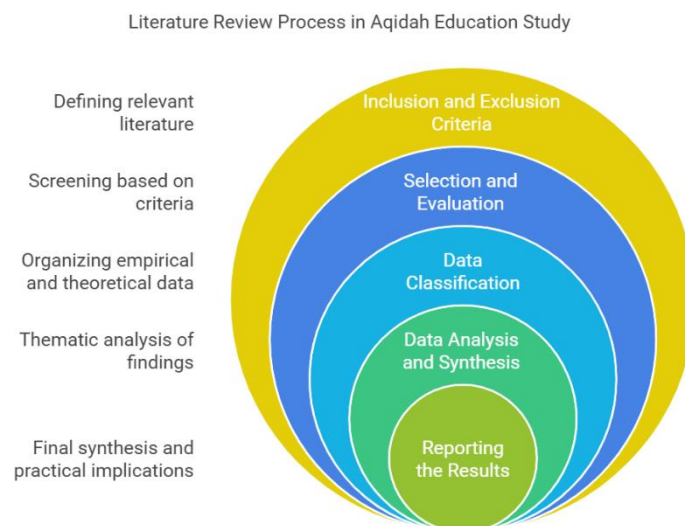


Figure 1. The Process of Literature Review in Faith Education Research

RESULTS AND DISCUSSION

Result

From the results of the literature review that has been carried out, several main findings were found regarding the contribution of aqidah education to the prevention of

juvenile delinquency in Islamic schools. These findings are grouped into several key themes that will be discussed further.

Strengthening Moral and Ethical Values through Aqidah Education

Aqidah education has proven effective in instilling moral and ethical values in students. Mawaddah (2023) and Naufal (2022) show that students who receive intensive aqidah education have lower aggressiveness and tend to be more disciplined. Instilling values such as honesty, responsibility, and respect for others is integral to aqidah education.

Aqidah education in Islamic schools has a significant role in instilling moral and ethical values in students (Nugroho & Arqam, 2024). These values include honesty, fairness, responsibility, and respect for others, all essential to forming good character. Various studies have shown that properly implemented aqidah education can reduce aggressive behavior and juvenile delinquency.

Table 1. Results of Literature Review Analysis on Strengthening Moral and Ethical Values through Aqidah Education

No.	Key findings	Explanation	Reference
1.	Decreased aggressiveness	Students who receive intensive aqidah education have a lower level of aggressiveness.	Thoyyibah, 2023; Murjani, 2022; Murtadho et al., 2022; Sya'bana et al., 2024
2.	Character formation through value education	Aqidah education plays a role in forming positive characters, such as honesty and responsibility.	Cahyani & Masyithoh, 2023; Thoyyibah, 2023; Nurachman et al., 2024
3.	Active Involvement in religious activities	Aqidah education increases student involvement in religious activities and strengthens moral and social values.	Abdullah, 2024; Isti'anah et al., 2024; Khadavi et al., 2023; Pawelay et al., 2024
4.	Negative behavior reduction	Students who are involved in aqidah education show a decrease in negative behaviors such as bullying and cheating.	Aisyiyah et al., 2023; Kurniasih et al., 2023; Lagatari et al., 2024

Increasing Spiritual Awareness through Aqidah Education

A study by Kurniawan states that aqidah education increases students' spiritual awareness, contributing to better behavior (Kurniawan et al., 2023). Students with high spiritual awareness tend to have better self-control and are less involved in deviant behavior.

Aqidah education focuses on the cognitive aspects of religion and the development of students' spiritual awareness. Increased spiritual awareness through aqidah education can help students manage their behavior, especially in avoiding juvenile delinquency.

Here are some of the main findings that show the contribution of aqidah education in increasing students' spiritual awareness.

Table 2. Results of Literature Analysis Review on Increasing Spiritual Awareness through Aqidah Education

No.	Key findings	Explanation	Reference
1.	An In-Depth Understanding of Faith	Structured aqidah education helps students understand the concept of faith better, thereby creating strong self-control.	Kurniasih et al., 2023; Nurachman et al., 2024
2.	Memorable Religious Experiences	Hands-on religious experiences such as congregational prayers and joint fasting increase students' spiritual awareness, making them more appreciative of religious teachings.	Hornung et al., 2023; Kamal et al., 2022; Syafi'i & Mardiyah, 2023; Syafi'i & Mulya, 2024; Muhammad Munif, 2023
3.	Involvement in Religious Activities	Aqidah education increases students' participation in religious recitation and discussion, strengthening their spiritual bonds.	Isti'anah et al., 2024; Kurniawan et al., 2023; Pawelay et al., 2024; Abadiyah & Hidayah, 2024
4.	Development of Spiritual Values	Aqidah education develops values such as sincerity, patience, and gratitude, which help students avoid deviant behavior and face challenges.	Abdullah, 2024; Isti'anah et al., 2024; Pawelay et al., 2024; Wahyuni et al., 2023

Positive Character Development through Aqidah Education

Murjani (2022) found that aqidah education plays a significant role in developing positive character. Students who receive aqidah education consistently show more responsible and ethical behavior. Aqidah education helps students to understand the consequences of their actions and encourages them to act by the teachings of Islam.

Aqidah education plays a vital role in building positive character in students. A strong and positive character is an essential foundation in preventing juvenile delinquency. The following are some of the main findings that show the contribution of aqidah education in developing positive character in students in Islamic schools.

Table 3. Results of Literature Analysis Review on Positive Character Development through Aqidah Education

No.	Key findings	Explanation	Reference
1.	Increased Sense of Responsibility	Aqidah education increases students' sense of responsibility towards themselves, their families, and society.	Kurniasih et al., 2023; Kurniawan et al., 2023; Pawelay et al., 2024; Xin et al., 2023

2.	Improved Discipline and Compliance	Aqidah education helps improve student discipline and compliance with school rules and social norms.	Kurniawan et al., 2023; Mawaddah, 2023; Shahrani & Februannisa, 2023; Xin et al., 2023
3.	Development of Empathy and Social Care	Aqidah education develops students' empathy and social concern, encouraging them to be involved in social activities.	Isti'anah et al., 2024; Pawelay et al., 2024; Sutarto, 2023
4.	Strengthening Integrity and Honesty	Aqidah education strengthens the integrity and honesty of students, preventing them from cheating or lying.	Anwar et al., 2023; Lagatari et al., 2024; Sya'bana et al., 2024

Formation of Religious Identity through Aqidah Education

Research by Isti'anah et al. (2024) states that students actively involved in aqidah education programs show reductions in negative behaviors, such as bullying, cheating, and indiscipline. These findings were obtained through observations and interviews with teachers and students in several Islamic schools. Rahman noted that aqidah education provides a moral framework that helps students avoid behaviors that harm themselves and others.

Aqidah education in Islamic schools plays a vital role in shaping students' religious identity. A solid religious identity helps students live by Islamic values and prevents deviant behavior. Here are some of the main findings that show the contribution of aqidah education in forming students' religious identity.

Table 4. Results of Literature Review Analysis on the Formation of Religious Identity through Aqidah Education

No.	Key findings	Explanation	Reference
1.	Strengthening Islamic Identity in Students	Aqidah education strengthens students' Islamic identity, helping them stay steadfast in Islamic principles.	Isti'anah et al., 2024; Kurniawan et al., 2023; Nurachman et al., 2024; Usman et al., 2024
2.	Increasing Religious Awareness and Practice	Aqidah education increases religious awareness and practices such as prayer and fasting, strengthening students' religious identity.	Fandi Asy'arie, 2023; Isti'anah et al., 2024; Padjadjaran Lagatari et al., 2024; Pawelay et al., 2024
3.	Understanding of Religious Values	Aqidah education provides a deep understanding of religious values, helping students form positive behaviors.	Abdullah, 2024; Isti'anah et al., 2024; Nurachman et al., 2024;

			Pawelay et al., 2024; Rohimah et al., 2024
4.	Development of Positive Religious Attitudes	Aqidah education develops religious attitudes such as gratitude and sincerity, helping students avoid damaging behavior.	Kurniawan et al., 2023; Nurhayani et al., 2024; Lagatari et al., 2024

Discussion

Aqidah education is essential in strengthening students' moral and ethical values in Islamic schools. The study results show that students who receive intensive aqidah education have a lower level of aggressiveness and tend to show positive characteristics such as honesty and responsibility. This is in line with the research of Murtadho et al. (2022), which shows that religious education can reduce aggressive behavior in students. In addition, students' active Involvement in religious activities also strengthens their moral and social values, reducing negative behaviors such as bullying and cheating (Kiflin, 2024).

Aqidah education also plays a role in increasing students' spiritual awareness. Increased spiritual awareness helps students better manage their behavior, avoiding juvenile delinquency. Nurachman et al. (2024) noted that in-depth aqidah education helps students better understand the concept of faith, creating strong self-control. Memorable religious experiences, such as congregational prayers and fasting, increase students' spiritual awareness and help them appreciate religious teachings more (Alfiyanto, 2020; Syafi'i & Mulya, 2024). In addition, active Involvement in religious activities and the development of spiritual values such as sincerity and gratitude also play an essential role in forming students' positive character (Jaya & Sudarsana, 2024).

Aqidah education plays a vital role in building positive character in students. Students who take part in aqidah education show an increased sense of responsibility, discipline, empathy, and integrity. Nurachman et al. (2024) found that aqidah education improves students' understanding of responsibility, helping them avoid behaviors that harm themselves or others. Discipline and student compliance with school rules and social norms also increase through aqidah education (Kamaluddin et al., 2020). In addition, aqidah education develops empathy and social concern in students, encouraging them to engage in social and charitable activities. Strengthening integrity and honesty through aqidah education helps students avoid cheating or lying.

Aqidah education plays a vital role in forming students' religious identity. A solid religious identity helps students live according to Islamic values and prevents deviant behavior. Isti'annah et al. (2024) show that aqidah education strengthens Islamic identity in students, helping them stay firm in Islamic principles. Increasing religious awareness and practice through aqidah education also strengthens students' religious identity. A deep understanding of religious values helps students form behaviors that are by the teachings of Islam. Aqidah education also develops positive religious attitudes in students, helping them avoid damaging behavior.

From the discussion above, it can be concluded that aqidah education is critical in preventing juvenile delinquency in Islamic schools. Aqidah education strengthens students' moral and ethical values, increases spiritual awareness, builds positive character, and forms a strong religious identity. Therefore, Islamic schools need to continue

developing and strengthening aqidah education programs to ensure that students can internalize and practice Islamic teachings daily.

CONCLUSION

This study confirms that aqidah education has a vital role in the prevention of juvenile delinquency in Islamic schools. Aqidah education not only strengthens students' moral and ethical values but also increases their spiritual awareness, contributing to better self-control and avoiding deviant behavior. In addition, aqidah education plays a significant role in developing positive characters, such as responsibility, discipline, empathy, and integrity, all of which function as factors to prevent juvenile delinquency. Students' solid religious identity, formed through aqidah education, also helps them live by Islamic values and avoid deviant behavior. Therefore, Islamic schools need to continue developing and strengthening aqidah education programs to ensure that students can internalize and practice Islamic teachings daily. These findings support the development of a curriculum that strengthens religious identity, increases student involvement in spiritual activities, and trains teachers in effective and engaging teaching of aqidah.

REFERRAL LIST

- Abdullah, N. (2024). Role of Aqidah and Moral Teachers in Instilling Sufi Values in Students at SMA Muhammadiyah 5 Yogyakarta. *Journal of Islamic Education and Ethics*, 2(1), 35–43. <https://doi.org/10.18196/jiee.v2i1.27>
- Ahdar, Musyarif, & Akib, M. (2024). Kontribusi Guru Aqidah Akhlak dalam Menumbuhkan Karakter Kepribadian Anak Di Mtsn Parepare. *Al-Irsyad*, 3(2). <https://doi.org/https://doi.org/10.58917/aijes.v3i2.108>
- Aisyiyah, W. T. L., Purwaningrum, S., & Khotimah, H. (2023). Peran Guru Aqidah Akhlak dalam Mengatasi Bullying di MIS At-Ta'awun Kediri. *Rosyada: Islamic Guidance and Counseling*, 4(2), 130–144. <https://doi.org/10.21154/rosyada.v4i2.7399>
- Alfiyanto, A. (2020). Manajemen Pemasaran Jasa Pendidikan Berbasis Budaya Religius. *Adaara: Jurnal Manajemen Pendidikan Islam*, 10(1), 53–62. <https://doi.org/10.35673/ajmpi.v10i1.867>
- Anwar, S., Salamah, A., Syarifah, S., & Nurhasanah, M. (2023). The Impact of Aqidah Akhlak Learning Achievements on Student Ethical Development at Al-Khairiyah Islamic High School, Mampang Prapatan, Jakarta. *Kuttab*, 7(2), 239. <https://doi.org/10.30736/ktb.v7i2.1650>
- Asnani, M. (2018). *Implementasi Kebijakan Pendidikan Karakter dalam Meminimalisasi Kenakalan Remaja*. 13.
- Cahyani, A., & Masyithoh, S. (2023). Kontribusi Pendidikan Agama Islam dalam Membentuk Karakter Siswa Sekolah Dasar di Era Revolusi Industri 4.0. *Al-Rabwah*, 17(01), 61–72. <https://doi.org/10.55799/jalr.v17i01.253>
- de Vries, S. L. A., Hoeve, M., Assink, M., Stams, G. J. J. M., & Asscher, J. J. (2015). Practitioner Review: Effective ingredients of prevention programs for youth at risk

- of persistent juvenile delinquency – recommendations for clinical practice. *Journal of Child Psychology and Psychiatry*, 56(2), 108–121. <https://doi.org/10.1111/jcpp.12320>
- Fandi Asy'arie, B. (2023). Strategy For Islamic Religious Education Teachers in Growing Aqidah Towards Students in Batanghari, Lampung Timur. *Jurnal Diskursus Islam*, 11(3), 267–284. <https://doi.org/10.24252/jdi.v11i3.40885>
- Goertel, R. A. (2023). *The Cambridge Handbook of Research Methods and Statistics for the Social and Behavioral Sciences*. Cambridge University Press. <https://doi.org/https://doi.org/10.1017/9781009010054.005>
- Helmawati, H., Marzuki, M., Hartati, R. S., & Huda, M. (2024). Islamic Religious Education and Religious Moderation at University. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 111–124. <https://doi.org/10.32729/edukasi.v22i1.1689>
- Hornung, E., Schwerdt, G., & Strazzeri, M. (2023). Religious practice and student performance: Evidence from Ramadan fasting. *Journal of Economic Behavior & Organization*, 205, 100–119. <https://doi.org/10.1016/j.jebo.2022.10.025>
- Isti'anah, S. Z., Husnah, B., & Nadlir, N. (2024). Religious Moderation Through Aqidah And Akhlak Learning In Islamic Elementary School. *AL-WIJDÂN Journal of Islamic Education Studies*, 9(2), 266–274. <https://doi.org/10.58788/alwijdn.v9i2.3668>
- Jannah, A., & Nurajawati, R. (2023). Peran Keluarga dalam Mengatasi Kenakalan Remaja. *Jurnal Pendidikan Dasar Dan Sosial Humaniora*, 2(5).
- Jaya, M. P., & Sudarsana, K. (2024). Pendidikan Karakter Berbasis Budaya Spiritual di SD Sathya Sai Denpasar. *Kamaya: Jurnal Ilmu Agama*, 7(1). <https://doi.org/https://doi.org/10.37329/kamaya.v7i1.1759>
- Kamal, M., Nuraisyah, N., Taufik, M., Nelmaya, N., Andy, N., & Penmardianto, P. (2022). Students' Awareness in Performing Congregational Prayers to Prevent Radicalism. *AL-ISHLAH: Jurnal Pendidikan*, 14(3), 4035–4044. <https://doi.org/10.35445/alishlah.v14i3.1916>
- Khadavi, J., Nizar, A., & Syahri, A. (2023). Increasing The Effectiveness of Islamic Religious Education Learning in Building Students's Spiritual Intelligence. *International Journal of Islamic Thought and Humanities*, 2(2), 201–209. <https://doi.org/10.54298/ijith.v2i2.104>
- Kiflin. (2024). Religious Extracurricular Activities of Mushola Lover Students in Improving Learning Outcomes In Islamic Religious Education. *Paedagogia: Jurnal Pendidikan*, 13(1). <https://doi.org/https://doi.org/10.24239/pgd.Vol13.Iss1.504>
- Kurniasih, I., Rohmatulloh, R., & Al Ayyubi, I. I. (2023). Pengaruh Pendidikan Akidah Akhlak Terhadap Perilaku Sosial. *Al-Mau'izhoh*, 4(2), 48. <https://doi.org/10.31949/am.v4i2.4626>
- Kurniawan, N., Limei, S., & Catherine, S. (2023). Improving Students Islamic Behavior through Teacher Prophetic Education Model. *International Journal of Educational Narratives*, 1(1), 28–32. <https://doi.org/10.55849/ijen.v1i1.239>

- Laila Miftahhut Thoyyibah. (2023). The Influence Of Aqidah Akhlak Education In Increasing Character Values At Mi Nurul Islam Mirigambar. *ATTAWA: Jurnal Pendidikan Islam Dan Anak Usia Dini*, 2(4), 140–152. <https://doi.org/10.58355/attaqwa.v2i4.51>
- Mawaddah, N. (2023). Implementation of Moral Aqidah Learning on Student Discipline. *ETDC: Indonesian Journal of Research and Educational Review*, 2(3), 37–43. <https://doi.org/10.51574/ijrer.v2i3.999>
- Miksza, P., Shaw, J. T., Richerme, L. K., Hash, P. M., & Hodges, D. A. (2023). *Music Education Research*. Oxford University Press. <https://doi.org/https://doi.org/10.1093/oso/9780197639757.003.0003>
- Moffitt, T. E. (2017). Adolescence-limited and life-course-persistent antisocial behavior: A developmental taxonomy. *Biosocial Theories of Crime*, 69–96. <https://doi.org/10.4324/9781315096278-3>
- Moh Kamaluddin, Adawiyah, A., & Rusdin. (2020). Improving Emotional and Spiritual Intelligence of Students through Aqidah Morals. *International Journal of Contemporary Islamic Education*, 2(2). <https://doi.org/https://doi.org/10.24239/ijcieid.Vol2.Iss2.22>
- Muhammad Munif. (2023). Learning Strategies for Islamic Religious Education in The Family to Increase Children's Spiritual Awareness. *Nasir: Jurnal Pendidikan Islam*, 1(2), 64–70. <https://doi.org/10.59698/nasir.v1i2.80>
- Murjani, M. (2022). Information Technology on Aqidah Education and Adolescent's Character. *Indonesian Journal of Education (INJOE)*, 2(1), 50–58. <https://doi.org/10.54443/injoe.v2i1.10>
- Murtadho, A., Hussain, S. M., Perhan, R. A. R., & Ahmad, I. Bin. (2022). The effectiveness of the Aggression Replacement Training (ART) model to reduce the aggressive level of madrasah aliyah students. *Journal of Advanced Guidance and Counseling*, 3(1), 70–93. <https://doi.org/10.21580/jagc.2022.3.1.11788>
- Naufal, N. (2022). Upaya Guru Akidah Akhlak dalam Meningkatkan Perilaku Islami Peserta Didik. *Dewantara : Jurnal Pendidikan Sosial Humaniora*, 1(4), 01–08. <https://doi.org/10.30640/dewantara.v1i4.351>
- Nugroho, B., & Arqam, M. L. (2024). *Islam in World Perspectives Islamic Education in Indonesia : Challenges and Opportunities in the Context of Multiculturalism*. 3(2), 134–146.
- Nurachman, A., Ikhsanuddin, M., Kurniyadi, M. D., Hasan, I., & Baidan, N. (2024). Aqidah Tauhid sebagai Dasar Pendidikan Anak dalam Perspektif Al Qur'an. *TSAQOFAH*, 4(1), 730–741. <https://doi.org/10.58578/tsaqofah.v4i1.2546>
- Nurhayani, N., Sulistiani, I., Sulistiani, I., Syarifuddin, Hoesny, R., & Maulia, S. T. (2024). Development Of Islamic Religious Education Learning Modules Based On Local Wisdom. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 97–109. <https://doi.org/10.37567/ijgie.v5i1.2833>

- Padjadjaran Lagatari, M. R., Helmi Aziz, & Enoch. (2024). Nilai-nilai Pendidikan Aqidah dalam Prespektif QS. Al-Baqarah Ayat 186. *Bandung Conference Series: Islamic Education*, 4(1), 147–153. <https://doi.org/10.29313/bcsied.v4i1.11326>
- Pawelay, Z. T., Yahiji, K., Ondeng, S., & Arif, M. (2024). Curriculum Development for Aqidah Moral Subjects in Madrasas. *Journal La Edusci*, 5(1), 62–71. <https://doi.org/10.37899/journallaedusci.v5i1.966>
- Rahman, A. M., & Abid, D. F. (2022). Tahap Perkembangan Moral Anak Perspektif Psikologi Pendidikan Islam. *AKHLAQUL KARIMAH: Jurnal Pendidikan Agama Islam*, 1(1), 38–51.
- Rohimah, S., Haerullah, H., Adin, A. M., & Rozzaq, A. (2024). Psikologi Pendidikan di dalam al-Qur'an. *TSAQOFAH*, 4(3), 1663–1676. <https://doi.org/10.58578/tsaqofah.v4i3.2956>
- Sa'adatul Abadiyah, & Ulil Hidayah. (2024). Efektifitas Materi Aqidah Akhlak dalam Meningkatkan Kecerdasan Spiritual dan Emosional Siswa. *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan*, 6(1), 373–384. <https://doi.org/10.46773/muaddib.v6i1.1031>
- Shaharani, A., & Februannisa, W. Z. (2023). Development of Character Education Through Positive Discipline of Madrasah Students. *Journal of Quality Assurance in Islamic Education (JQAIE)*, 3(1), 6–12. <https://doi.org/10.47945/jqaie.v3i1.981>
- Sutarto. (2023). Peran Pendidikan Islam dalam Membentuk Perilaku Sosial Mahasiswa STAI Nida El-Adabi Bogor. *SYAIKHONA: Jurnal Magister Pendidikan Agama Islam*, 1(1), 22–35. <https://doi.org/10.59166/syaikhona.v1i1.76>
- Sya'bana, A., Shohib, M. W., & Nubail, A. (2024). The Influence of Implementing Aqidah Moral Learning on Students' Assertive Behavior. *AL-WIJDÂN Journal of Islamic Education Studies*, 9(1), 126–139. <https://doi.org/10.58788/alwijdn.v9i1.3900>
- Syafi'i, I., & Mardiyah, M. (2023). Implementasi Kegiatan Keagamaan Dalam Meningkatkan Kecerdasan Spiritual Siswa. *Jurnal Keislaman*, 6(1), 256–267. <https://doi.org/10.54298/jk.v6i1.3715>
- Syafi'i, M. H., & Mulya, A. (2024). Literature Study on the Impact of Congregational Morning Prayer on Academic Anxiety: A View on Psychospiritual and Psychoneuroimmunology in Students. *Journal of Islamic Communication and Counseling*, 3(1), 72–90. <https://doi.org/10.18196/jicc.v3i1.72>
- Trinidad, A., Vozmediano, L., & San-Juan, C. (2018). Environmental factors in juvenile delinquency: A systematic review of the situational perspectives' literature. *Crime Psychology Review*, 4(1), 45–71. <https://doi.org/10.1080/23744006.2019.1591693>
- Usman, M. U. K., Madania, I., Ratna, R. D., & Nur Kholis, M. M. (2024). Fostering Islamic Personality Students through The Role of Islamic Religious Education Teachers. *At-Tadzkir: Islamic Education Journal*, 3(1), 15–25. <https://doi.org/10.59373/attadzkir.v3i1.34>
- Wahyuni, A., Saepurrohman, A., Habibi, R., Mahmud, M., & Erihadiana, M. (2023). Implementation of Multicultural Education in the Subject of Aqidah Akhlak.

EDUTEC: Journal of Education And Technology, 7(2), 705–715.
<https://doi.org/10.29062/edu.v7i2.810>

Xin, D., Martin, W., & Lita, W. (2023). Teacher's Effrots in Improving Students Islamic Behavio. *International Journal of Educational Narratives*, 1(1), 43–48.
<https://doi.org/10.55849/ijen.v1i1.240>