



Implementation of the Attractive Learning Model in Learning Moral Beliefs at Mts Negeri 4 Bungo

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ABSTRACT

Learning Moral Faith in madrassas requires a strategy that not only emphasizes mastery of the material, but also encourages the active involvement of students and the formation of Islamic behavior. However, learning practices at MTs Negeri 4 Bungo still face challenges in the form of limited facilities, variations in student participation, and the implementation of interactive learning has not been optimal. This study aims to analyze the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo, including the form of application, supporting and inhibiting factors, and its impact on students' understanding and behavior. The research uses a qualitative approach with a descriptive method. Data is collected through observation, in-depth interviews, and documentation, then analyzed through data reduction, data presentation, and conclusion drawn. The results of the study show that the interactive learning model has been applied through group discussions, questions and answers, presentations, educational games, and the use of technology-based learning media. The success of the implementation was supported by the enthusiasm of students, madrasah support, and the use of interactive media, while the obstacles included limited facilities, low confidence of some students, and limited time allocation. Interactive learning has been proven to improve students' understanding, encourage the courage to speak up, cooperation, discipline, responsibility, and respect for the opinions of friends. It was concluded that the interactive learning model is effective in improving the quality of learning Akidah Akhlak in a more active, communicative, and meaningful manner in madrasas and supports the formation of students' character in a sustainable manner.

KEYWORDS

Moral Faith; implementation; Madrasah tsanawiyah; Interactive Learning

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INTRODUCTION

Moral Faith Education at the tsanawiyah madrasah has a central position in forming students who have faith, noble character, and are able to apply Islamic values in daily life (Rubini, 2021). In the attached research document, the learning of Akidah Akhlak is understood not only as a process of transferring religious knowledge, but also as a systematic effort to develop the cognitive, affective, and psychomotor realms in an integrated manner. Therefore, the learning process requires an approach that does not stop at verbal delivery of material, but must provide space for the internalization of values,



habituation of attitudes, and active involvement of students (Oktariani & Kosasih, 2022). In this context, the use of interactive learning models is relevant because it is able to create a dialogical learning relationship between teachers and students, so that the learning of Akidah Akhlak is not only understood theoretically, but also interpreted and practiced in the daily experiences of students in the madrasah environment and outside the classroom.

The development of the learning approach to religious subjects shows a shift from a teacher-centered model to a student-centered model (Efendi et al., 2025). Interactive learning is positioned as a model that emphasizes two-way communication between teachers and students, as well as interaction between students through discussions, questions and answers, presentations, group work, and the use of engaging learning media. This direction is in line with the demands of the Independent Curriculum on the subject of Moral Faith at the MTs level which emphasizes active learning, critical thinking skills, and the formation of Islamic behavior through meaningful learning experiences (Firdiansyah, Muammar, & Hayumuti, 2025). Thus, the measure of learning success no longer only rests on the completeness of the teaching material, but also on the growth of students' courage in opinions, their ability to cooperate, and their willingness to connect the content of the lesson with the moral realities faced in daily life.

A number of findings show that the interactive learning model has been seen as an effective approach to liven up the classroom atmosphere and deepen students' understanding of the Moral Faith material. Teachers are no longer placed as the only source of information, but rather as facilitators who spark questions, direct discussions, provide presentation opportunities, and help students relate moral concepts to their concrete experiences (Rochmat, Maulaya, & Avilya, 2022). The results of the initial observations contained in the manuscript show that when teachers use perceptions, spark questions, group discussions, and case studies that are close to students' lives, learning becomes more lively than conventional lecture patterns. In such situations, learners appear more enthusiastic, more focused, and more daring to participate, so learning interactivity serves not only as a variation of methods, but rather as a pedagogical strategy that strengthens students' intellectual and emotional involvement in learning (Harianto & L, 2025).

Interactive learning in the subject of Akidah Akhlak is increasingly developing through the use of technology-based learning media, such as learning videos, pictures, and digital quizzes. The presence of these media helps teachers explain normative and abstract material so that it is easier to understand through real examples that are close to the moral experience of students (Jamalullel & Nasehudin, 2025). In addition to increasing attention and motivation to learn, the use of interactive media also provides opportunities for students to respond, interpret, and discuss moral values in a more concrete way in the learning process. In a state-of-the-art perspective, these findings show that the innovation of learning Akidah Akhlak lies not only in the change of methods from lectures to discussions, but also in the integration of media that supports the creation of a communicative, reflective, participatory learning experience in accordance with the needs of contemporary learning in the madrasah environment (Herniwati, Firman, Kaharuddin, Saleh, & Usman, 2024).

This research has contributed to the theory and practice of education. Theoretically, this study enriches the interactive learning discourse in Islamic education, especially in the subject of Akidah Akhlak in madrasas, by emphasizing that the success of learning interaction is not only determined by the variety of methods used by teachers, but also by the readiness of students, the classroom climate, and the support of learning facilities. Practically, the findings of this research can be the basis for teachers, madrasah heads, and education policy makers to design more participatory, adaptive, and contextual learning strategies, including through strengthening student confidence, optimizing learning media, and providing a learning environment that better supports students'

active involvement. Thus, the context of MTs Negeri 4 Bungo is not only important as a location for empirical studies, but also as a source of pedagogical reflection for the development of a more effective learning model of Moral Faith in madrasas.

In the context of MTs Negeri 4 Bungo, the initial grand tour showed that the practice of learning Akidah Akhlak has moved towards interactive learning, although its implementation still needs strengthening. Teachers have implemented discussions, Q&A, presentations, and case studies that relate to students' daily lives, so that the learning atmosphere looks more active and communicative (Rangareddy, Swamy, S, & Petimani, 2025). However, not all learners show the same level of participation, as there are still students who lack confidence, tend to be passive in discussions, and have not been fully engaged optimally in the learning process (Donelan et al., 2025). In addition, the limitations of media and supporting facilities make the implementation of interactive learning not take place optimally on every occasion, so that the context of MTs Negeri 4 Bungo is important as a study space that can explain real practices, challenges, and the potential for the development of interactive learning models in the subject of Moral Faith.

Although various conceptual descriptions and preliminary observation results show that interactive learning models have the potential to increase learners' activeness, motivation, understanding, and behavior, there are still research gaps that have not been fully and deeply explained. Some previous research tends to place interactive learning as a general strategy to improve student participation and learning outcomes, but not many have elaborated on how the model is implemented contextually in the learning of Akidah Akhlak in madrasas, especially at MTs Negeri 4 Bungo, taking into account the characteristics of the material, student learning culture, teacher readiness, and limited supporting facilities. Thus, the gap in this research lies not only in the lack of local-specific studies, but also in the unexplained relationship between the form of implementation, supporting factors, inhibiting factors, and their impact on students' understanding and behavior as an interrelated unit.

In addition, previous research has also shown theoretical inconsistencies and contradictory findings. On the one hand, many studies confirm that learning or interactive media are able to increase student engagement, motivation, and learning outcomes. On the other hand, however, there are findings that certain forms of interactive are not always more effective than more targeted approaches, as their effectiveness is highly dependent on the quality of the design, the suitability of the material for the learning objectives, the level of distraction, and its compatibility with the characteristics and learning habits of the students. This contradiction shows that the success of interactive learning cannot be universally understood, but must be analyzed based on the context of its implementation empirically and in-depth in the madrasah environment. Therefore, research is needed that is able to fill this gap through a study that examines the implementation process, field dynamics, and implications of interactive learning as a whole in the context of MTs Negeri 4 Bungo.

The novelty of this research lies in its focus which not only assesses the effectiveness of interactive learning models in general, but also explains its implementation contextually in learning Akidah Akhlak at MTs Negeri 4 Bungo. This research combines analysis of the form of learning interaction in the classroom, institutional support of madrasas, real obstacles faced by teachers and students, and their impact on students' understanding and behavior as learning outcomes. Thus, this study does not stop at the statement that interactive models are able to increase learning activity, but shows how the improvement is formed through the practice of discussion, presentation, question and answer, and the use of interactive media in the context of subjects oriented towards character formation. Another novelty lies in the placement of Akidah Akhlak as an integrative space to

develop cognitive, affective, and social aspects simultaneously through a participatory, communicative, and relevant learning design to the lives of students.

Based on this background, this study aims to analyze the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo in depth, systematic, and contextual. In particular, this study is directed to describe the forms of application of interactive learning models used by teachers, identify factors that support and hinder its implementation, and explain their impact on students' understanding and behavior. In line with this goal, the formulation of this research problem includes how to implement the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo, what are the supporting and inhibiting factors, and how it affects students' understanding and behavior. The formulation of these goals and problems is important so that the direction of research remains consistent with the focus of the title, while making an academic contribution to the development of Akidah Akhlak learning that is more active, meaningful, and oriented towards character formation in the madrasah environment. Theoretically, this research is expected to enrich the literature on Islamic education and interactive pedagogy by emphasizing the relationship between the context of madrasas, learning strategies, student involvement, and the formation of understanding and morals.

RESEARCH METHODOLOGY

This study uses a qualitative approach with the type of case study, because the focus of the study is directed to an in-depth understanding of the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo. This approach was chosen because the research does not aim to test hypotheses, but rather to describe, interpret, and explain the process of implementing learning as it takes place in the natural context of madrasah (Rauteda, 2026). The case study design allows researchers to examine in detail the form of model application, teacher-student interaction, and classroom dynamics that affect learning success. Thus, this method is considered the most relevant to the purpose of the research which emphasizes contextual, systematic, and in-depth analysis of pedagogical practices in the subject of Moral Faith. The research is also oriented towards the interpretation of the subject's experiences, behaviors, and responses so that the findings produced reflect empirical conditions in a whole, critical, and academically accountable manner.

The location of the research is MTs Negeri 4 Bungo, with the research subjects including Akidah Akhlak teachers, madrasah heads, and students who are directly involved in the learning process. The determination of informants is carried out purposively based on considerations of involvement, knowledge, and the ability to provide data relevant to the focus of the research. Data were collected through limited participatory observation, in-depth interviews, and documentation studies of teaching tools, learning notes, and other supporting documents. Observation was used to record teachers' interaction patterns and strategies in the classroom, interviews to explore the views and experiences of informants, while documentation was used to strengthen, examine, and complete field data (Nurhayati, Apriyanto, Ahsan, & Hidayah, 2024). The selection of the technique is intended so that the data obtained reflects the implementation process, supporting factors, inhibiting factors, and the impact of interactive learning on students' understanding and behavior comprehensively in the context of the madrasah being specifically studied.

Data analysis is carried out from the beginning of data collection by following the flow of data reduction, data presentation, and conclusion drawing interactively. Each finding from observations, interviews, and documentation is classified according to the research theme, namely the form of implementation, supporting factors, inhibiting factors, and impact on students'

understanding and behavior. The validity of the data is maintained through source triangulation, triangulation techniques, and re-checking information to informants to ensure consistency of meaning and interpretation accuracy. The entire research process is carried out with attention to academic ethics, including informant consent, identity confidentiality, and the use of data only for scientific purposes. Through this procedure, the results of the research are expected to have adequate credibility, dependability, and transferability, so as to be able to provide a valid picture of the interactive learning practice of Akidah Akhlak at MTs Negeri 4 Bungo according to the focus of the problem and the research objectives formulated previously.

RESULT AND DISCUSSION

This research is based on the theory of interactive learning which views learning as a two-way communication process between teachers and students, as well as interaction between students in building understanding, attitudes, and meaningful learning experiences. In the context of learning Akidah Akhlak, this theory is relevant because the material not only demands mastery of the concepts of faith and morals, but also internalizes values through discussions, questions and answers, presentations, group work, and the use of learning media that allow students to be active, reflective, and contextual (Ali, Maniboey, Megawati, Djarwo, & Listiani, 2024). Conceptually, this model places the teacher as the facilitator who directs the learning process, while the student plays the role of the subject who constructs knowledge and displays behavior change through direct involvement in learning (Suhirman, Judijanto, Mendrofa, Amirah, & Ismadi, 2025). With this foundation, interactive learning theory is the most relevant framework to analyze its implementation, dynamics, and impact in learning Akidah Akhlak at MTs Negeri 4 Bungo. This theory is also in line with the descriptive qualitative approach used in this study.

The findings of the study show that the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo has gone quite well through group discussions, questions and answers, presentations, educational games, and the use of technology-based media that encourage the direct involvement of students in the learning process. Teachers act as facilitators by preparing perceptions, triggering questions, group divisions, and case studies that are relevant to daily life, so that learning is no longer completely teacher-centered, but rather provides space for two-way interaction and collaboration between students. One of the students stated that learning with discussions and presentations made the material easier to understand and encouraged the courage to express opinions, while the results of observations showed that most of the students actively asked questions, responded to presentations, and began to dare to speak during learning. This condition confirms that the interactive model is not only carried out procedurally, but also has a positive impact on the dynamics of the classroom in real terms

The findings of the study also identified that the successful implementation of the interactive learning model was supported by the enthusiasm of students, the support of the school, and the use of interactive learning media that helped teachers explain the material of the Moral Faith in a more interesting, concrete, and easy-to-understand manner. The support of the madrasah can be seen through the opportunity given to teachers to participate in innovative learning training or workshops, while the enthusiasm of students can be seen from their increased participation during discussions, presentations, and the use of videos and digital quizzes in learning activities. However, this study also found obstacles in the form of limited infrastructure, especially media and learning support devices, low confidence of some students to speak in front of the class, and limited time allocation for Moral Faith subjects. Among these various factors, teachers' competence in managing interactive learning appears to be the factor that has the most powerful influence, as teachers are the

main actors who determine how school support is utilized, media is optimized, facility barriers are circumvented, and student participation is built gradually (Mochtar, Mangentes, & Rindangen, 2025). Thus, the success of the implementation of the interactive model does not only depend on the availability of facilities or the enthusiasm of students, but especially on the pedagogical capacity of teachers in creating adaptive, participatory, and contextual learning interactions according to the characteristics of the madrasah environment.

In terms of impact, the results of the study show that the implementation of the interactive learning model contributes positively to students' understanding because students become better able to reinterpret the material, relate the concept of Akidah Akhlak to daily experience, and build knowledge through active involvement in discussions, questions and answers, and group work. This change is apparent, for example, when students no longer just repeat definitions, but can already set examples of honest, discipline, and responsible behavior in the context of school and home life, as well as be more courageous in answering teachers' questions and responding to their friends' presentations. In addition to strengthening the cognitive aspect, interactive learning also affects student behavior, which can be seen from increased discipline in following the rules of discussion, willingness to complete group assignments, politeness in speaking, and respect for the opinions of friends during the learning process. The use of visual media and concrete examples helps students appreciate commendable moral values more deeply, even though these behavioral changes are not comprehensive and instantaneous, because they still require habituation, motivation, and teacher example on an ongoing basis. Therefore, these findings confirm that the interactive model is effective in improving the quality of learning of Akidah Akhlak while showing the changes observed in the ability to understand the material and in the socio-religious behavior of students in the classroom

The discussion of the first problem formulation shows that the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo has taken place as a pedagogical strategy that places students as the center of learning activities without eliminating the function of teacher direction. This finding is in line with the introduction which emphasizes that the learning of Akidah Akhlak is not enough to be conveyed through lectures, but must present interactions that allow the internalization of values, strengthening understanding, and habituation of Islamic behavior in real terms (Puspita & Hidayah, 2025). In the framework of interactive learning theory, these conditions show two-way communication between teachers and students as well as interaction between students as a means of building a deeper meaning of learning (Ali et al., 2024). Therefore, the implementation found in this madrasah is not just a variation of teaching methods, but an operational form of learning that is participatory, communicative, contextual, and oriented towards the formation of understanding as well as the character of students in the daily learning process.

Operationally, the implementation of the interactive learning model is realized through perception, spark questions, group discussions, questions and answers, presentations, educational games, and the use of technology-based learning media prepared by teachers according to the Akidah Akhlak material that is being studied in the classroom (Saidah, 2025). The series of activities shows that teachers design learning in stages, starting from building students' attention, activating initial knowledge, providing opportunities for joint exploration, and then directing students to convey the results of their understanding in front of the class. This pattern is in line with the descriptive qualitative research method used, because field data describes the implementation of the model not at the normative level, but as a real practice that appears in the dynamics of daily learning in madrasahs. In other words, the implementation of interactive learning at MTs Negeri 4

Bungo takes place through activities that are structured, participatory, communicative, contextual, and support the achievement of the learning goals of Akidah Akhlak in a more meaningful way.

From the perspective of the pedagogical role, the results of the study show that Akidah Akhlak teachers function as facilitators, motivators, and directors of the learning process, no longer as the only source of information that dominates all learning activities in the classroom (Muadzin, 2021). Teachers open dialogue rooms, provide opportunities for questions, guide group work, respond to student presentations, and relate the material to daily experiences so that the concepts of faith and morals are easier to understand and closer to the reality of students' lives. Meanwhile, students not only listen to explanations, but are involved in expressing opinions, responding to the views of friends, and working together to complete learning tasks, so that a more lively, active, and communicative learning atmosphere is formed (Parhan, Syahidin, Somad, Abdulah, & Nugraha, 2024). These findings confirm that the implementation of the interactive model in the subject of Akidah Akhlak runs through the redistribution of classroom roles that provide greater space for students' active participation, as emphasized in the theoretical foundation and research results.

This discussion also shows that the implementation of the interactive learning model at MTs Negeri 4 Bungo does not take place mechanically, but is influenced by the classroom situation, student character, and the availability of learning media that supports the interaction process optimally. Although teachers have implemented discussions, presentations, and the use of visual or digital media, research has found that some students still lack confidence to speak, so the level of activity between students is not even in every learning meeting (Akmal, Ilham, & Mukmin, 2025). However, this does not negate the implementation of the model, as teachers continue to strive to build participation through gradual guidance, personal motivation, and providing wider opportunities for students to engage in learning activities. Thus, the implementation of the interactive model in this study is more accurately understood as a process that has gone quite well and shows a positive development direction, although it still needs to be strengthened so that its consistency is more optimal in all learning situations.

If it is related to the formulation of the first problem, then the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo can be stated to be carried out through an active learning pattern, student-centered, and oriented towards the appreciation of Islamic values. The implementation can be seen in the use of two-way interactions, group work, presentations, questions and answers, and learning media that make students more enthusiastic, more courageous to express their opinions, and easier to understand the material learned during the learning process (Asafila & Radino, 2025). These findings are consistent with the introduction, methods, theories, and research results which both show that learning Akidah Akhlak requires a strategy that is able to connect the mastery of concepts with the formation of attitudes through the active involvement of students. Therefore, the discussion of the first problem formulation emphasizes that the interactive learning model in madrasahs has become a relevant and effective approach to support the quality of learning of the Moral Faith in a more in-depth, communicative, and meaningful way.

Based on the results of the study, the supporting factors for the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo mainly consist of the enthusiasm of students, the support of the school, and the use of interactive learning media that support the learning process more actively and communicatively. These findings show that the success of interactive learning is not only determined by teachers' ability to manage the classroom, but also by the readiness of the madrasah environment and students' responses to the learning strategies applied. In the context of learning Akidah Akhlak, these three factors are important

because the material taught requires the cognitive, affective, and social involvement of students so that Islamic values do not stop at the conceptual level, but are internalized in attitudes and behaviors (Saputra & Imamah, 2026). Thus, the supporting factors for the implementation of interactive models can be understood as elements that directly strengthen the quality of pedagogical interaction and the effectiveness of learning in the classroom.

The enthusiasm of students is the most real supporting factor because the interactive learning model basically requires active involvement of students in asking questions, discussing, expressing opinions, and responding to the material presented by the teacher during learning (Merla Madjid et al., 2025). The results of interviews in the study showed that when teachers used more participatory discussions, questions and answers, presentations, and activities, students were more excited, more focused, and more motivated to participate in lessons than when learning was done conventionally. This condition shows that enthusiasm is not just a momentary emotional response, but a pedagogical capital that allows the interactive learning process to run lively, dialogically, and productively in building students' understanding of the material of Akidah Akhlak (Putra, Fitrah, & Khairani, 2026). Therefore, the higher the involvement and motivation of students, the greater the chance of successful implementation of the interactive learning model in achieving the learning goals that have been designed by the teacher.

In addition to the enthusiasm of the students, the support of the school is also a very important supporting factor in strengthening the implementation of the interactive learning model in the subject of Moral Beliefs at MTs Negeri 4 Bungo. Research shows that madrasas provide opportunities for teachers to participate in innovative learning training and workshops, so that teachers gain the strengthening of professional competencies in designing strategies, managing class interactions, and utilizing various more creative learning approaches (Pu'ad, Supiana, Arifin, & Anwar, 2025). This institutional support has an effect on teachers' readiness to develop non-monotonous learning, while showing that the successful implementation of interactive models requires institutional commitment, not just individual teachers' initiatives in the classroom. In this perspective, schools serve as supportive environments that provide an academic climate, self-development opportunities, and professional legitimacy for teachers to continue to innovate learning on an ongoing basis.

Another supporting factor is the use of interactive learning media, such as videos, pictures, and digital quizzes, which help teachers convey Moral Faith material in a more concrete, interesting, and close way to students' experiences in daily life (Muammar & Suhartina, 2018). The results of the study show that the presence of this kind of media is able to increase students' attention, facilitate their understanding of the material, and encourage their courage to ask questions and express opinions during the learning process. Interactive media ultimately not only serves as a technical tool, but also as a pedagogical bridge that connects the concepts of faith and morals with real situations, so that interactions in the classroom become more meaningful and not abstract (Nurdin, Anhusadar, Lubis, Hadisi, & Rijal, 2024). Thus, the discussion of the second problem formulation emphasizes that student enthusiasm, school support, and the use of interactive learning media are the three main factors that jointly support the successful implementation of the interactive learning model in the madrasah.

Based on the results of the study, the factors that hinder the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo include limited facilities and infrastructure, low confidence of some students, and limited allocation of learning time. These three factors show that the success of interactive learning is not only determined by the readiness of teachers in implementing learning strategies, but also by the support of facilities, psychological

readiness of students, and the structural conditions of learning in madrasas. In the context of the subject of Moral Faith, these obstacles become significant because learning is not only oriented to the delivery of material, but also to the creation of active interactions, appreciation of values, and the formation of religious behavior of students (Danuwara & Morocco, 2023). Therefore, the discussion of the formulation of the third problem needs to place the inhibiting factors as an important part of the dynamics of the implementation of the interactive model, not solely as a stand-alone technical obstacle in the learning process.

Limited facilities and infrastructure are the main obstacles because interactive learning in practice requires media support that allows teachers to provide a more concrete, interesting, and communicative learning experience for students in the classroom. The results of the study show that the limited availability of LCD projectors and props causes the use of technology-based media to not be carried out optimally at every Akidah Akhlak learning meeting. As a result of these conditions, teachers often have to adjust learning strategies to the available facilities, so that a variety of learning activities cannot always be applied optimally even though the learning design has been directed to an interactive model (Uno & Mohamad, 2022). These findings confirm that the success of interactive learning is not only a matter of teacher creativity, but also greatly influenced by the readiness of madrasah infrastructure that supports the quality of material visualization, smooth interaction, and student participation more broadly and sustainably.

In addition to the facility factor, the low confidence of some students is also a real obstacle in the implementation of the interactive learning model at MTs Negeri 4 Bungo. Research found that there are still students who are shy to ask questions, reluctant to express their opinions, and are not ready to appear in front of the class, so that participation in discussions and presentations has not taken place evenly among all students. This situation has a direct effect on the quality of learning interactions, because interactive models require students to have the courage to respond to material, dialogue with teachers, and actively cooperate with classmates in an open learning atmosphere (Hermini, 2025). Thus, students' psychological barriers need to be understood not as individual weaknesses alone, but as pedagogical aspects that demand a motivational approach, gradual habituation, and the creation of a safe, inclusive, and supportive classroom climate for the development of student participation.

The next obstacle is the limitation of learning time, because interactive learning models require a longer duration to accommodate students' perceptions, discussions, questions and answers, presentations, and reflections in a complete set of learning. In the findings of the research, the teacher explained that the limited time allocation of Akidah Akhlak subjects often makes all interactive activities in-depth at every class meeting. Consequently, teachers must adjust between the breadth of the material, the target learning outcomes, and the opportunities for student participation, so that the intensity of pedagogical interaction sometimes does not reach the completely ideal form as designed (Patriasih et al., 2025). Therefore, the formulation of the third problem emphasizes that limited facilities, low student confidence, and narrow learning time are the main obstacles that need to be overcome through madrasah support, strengthening teacher strategies, and fostering continuous student participation in learning Akidah Akhlak.

Based on the results of the research, the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo has a real positive impact on two main domains, namely students' understanding and their behavior during the learning process. This finding is important because the subject of Moral Faith basically not only requires mastery of the concept of faith and morality theoretically, but also emphasizes the formation of attitudes and appreciation of Islamic values in daily life (Solihin, 2021). Within the framework of interactive learning theory, the

impact arises because students are no longer placed as passive recipients of information, but as learning subjects who are directly involved in discussions, questions and answers, presentations, and group work (Akyuna, Wahyuni, & Mintasih, 2026). Therefore, interactive learning in this study can be understood as a pedagogical strategy that strengthens the relationship between the learning process, the formation of meaning, and changes in student behavior in a more integrative, communicative, and contextual manner.

From the aspect of understanding, the results of the study show that students become easier to understand the material of Akidah Akhlak when learning is carried out through activities that require active participation and direct interaction with teachers and classmates. Before this model was applied, learning that was more dominant using the lecture method tended to make some students less in-depth about the material, because they only received explanations without sufficient opportunities to process, discuss, and test their understanding (Huda & Ikhsan, 2024). After interactive learning is applied, students are better able to reinterpret the content of the material, remember the main concepts, and relate the class discussion to the concrete experiences they face in their daily lives (Ali et al., 2024). The findings confirm that learning interactivity plays an important role in helping students build an active understanding, so that the material of Akidah Akhlak does not stop as memorization knowledge, but develops into a deeper, reflective, and meaningful understanding.

The increase in understanding is inseparable from the change in the pattern of pedagogical interaction that occurs in the classroom after teachers apply interactive learning models in a more targeted and consistent manner. Teachers provide perceptions, triggering questions, discussion assignments, and presentation opportunities that encourage students to think, formulate answers, convey views, and respond to the opinions of friends based on the material studied (Aldi & Azis, 2025). In such a situation, students gain space to construct knowledge through social and intellectual processes, not just accepting the content of the lesson as the truth that has been conveyed by the teacher (Yusmardani, Nasution, & OK, 2025). This explains why interactive learning in this study produces a more lively, more communicative, and more effective learning atmosphere in strengthening mastery of the Moral Faith material, especially because students are directly involved in the process of finding, interpreting, and interpreting the learning content gradually.

In addition to having an impact on understanding, the implementation of the interactive learning model also has a positive influence on student behavior, especially on the development of discipline, responsibility, cooperation, courage to speak up, and respect each other during learning activities (Arumda, Khotimah, & Tjasipah, 2024). The results of interviews and observations showed that through group discussions and presentations, students learned to listen to their friends' views, wait for their turn to speak, complete tasks together, and take responsibility for the roles they played in classroom activities. These changes show that interactive learning of Akidah Akhlak is not only effective in the cognitive realm, but also contributes to the formation of social habits that reflect Islamic moral values (Adilla, 2013). Thus, the interactive learning model in this study has been proven to be able to bridge the relationship between moral material learning and real behavioral practices, so that the values learned are easier to live and manifest in the actions of students.

The positive impact on student behavior is also strengthened by the use of interactive learning media, such as videos, images, and digital quizzes, which help teachers explain examples of commendable and reprehensible morals in a more concrete way (Saidah, 2025). When material is presented through visual media and associated with everyday life situations, learners are more likely

to understand the meaning of honest behavior, responsibility, discipline, and respect for others, as they see illustrations that are closer to their own experiences. In this study, learning media not only functions as a technical tool, but also as a pedagogical means that strengthen the connection between moral concepts and social realities faced by students (Kurniawan & Tama, 2024). Therefore, the impact of the implementation of the interactive learning model becomes stronger when class interaction is combined with interesting media, because both together help students understand, feel, and practice the values of Akidah Akhlak more really.

However, the results of the study also confirm that the impact on students' behavior does not occur instantly, because moral changes require a process of habituation, motivation, and example that takes place continuously in educational interactions (Rangkuti, 2025). The teacher explained that there are still some students who are not fully active and have not been fully consistent in applying the moral values learned, so interactive learning needs to continue to be strengthened with continuous mentoring. These findings show that the success of the interactive learning model is not enough to measure the increase in classroom activity alone, but also from the sustainability of coaching that allows moral values to develop into habits that are embedded in students. Thus, the answer to the fourth problem formulation emphasizes that the implementation of the interactive learning model has a positive impact on students' understanding and behavior, but its long-term effectiveness still requires strengthening through teacher consistency, madrasah support, and continuous value habituation.

CONCLUSION

Based on the results of the research, it can be concluded that the implementation of the interactive learning model in learning Akidah Akhlak at MTs Negeri 4 Bungo has been carried out quite well through discussions, questions and answers, presentations, educational games, and the use of learning media that encourage the active involvement of students in the learning process. The application of this model places teachers as facilitators, while students play a more active role in constructing understanding, expressing opinions, cooperating, and relating the material of Moral Beliefs to daily life in a more meaningful way. Factors supporting implementation include student enthusiasm, school support, and the use of interactive media, while inhibiting factors include limited infrastructure, low confidence of some students, and limited allocation of learning time. Nevertheless, the findings of the study show that the interactive learning model has a positive impact on improving material understanding, active learning, and the formation of discipline, responsibility, cooperation, and mutual respect behaviors in the classroom environment. Therefore, the interactive learning model can be stated to be relevant and effective to improve the quality of learning of the Moral Faith in madrasahs, but the sustainability of its success requires strengthening the competence of teachers, providing adequate facilities, managing appropriate time, and habituating moral values consistently so that the goals of Islamic education are optimally achieved and form students who have.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

Author 6: Other contribution; Resources; Visualization; Writing - original draft.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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