

The Effect of the Snowball Throwing Method on the Understanding of Aqidah and Akhlak Material among Grade VII Students at Mts Babul Ulum Medan Labuhan

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Abstract: This study was motivated by pupils' poor understanding of the Aqidah Akhlak curriculum and the prevalence of conventional, teacher-centred teaching methods, which result in limited pupil engagement in the learning process. The aim of this study was to analyse the effect of the Snowball Throwing method on the understanding of the Aqidah Akhlak curriculum among Year 7 pupils at MTs Babul Ulum, Medan Labuhan. The study employed a quantitative approach with a two-group post-test experimental design involving an experimental class and a control class. Data were collected through observation, documentation, tests and questionnaires, and were subsequently analysed using descriptive statistics and hypothesis testing. The results showed that the experimental class's average post-test score was 79, categorised as 'good', whilst the control class's average was 65, categorised as 'fair', representing a 22 per cent improvement in understanding. The hypothesis test revealed that the calculated t-value (3.8982) was greater than the critical t-value (2.03011), indicating a significant effect. In conclusion, the 'Snowball Throwing' method is effective in improving students' understanding of Aqidah Akhlak. The implication is that this method can be applied as an alternative form of active, interactive and collaborative learning, whilst also fostering critical thinking, cooperation, confidence and more optimal active participation among pupils in Aqidah Akhlak lessons in today's madrasahs.	Keywords: Snowball Throwing Method; Learning Understanding; Aqidah Akhlak.
Abstrak: Penelitian ini dilatarbelakangi rendahnya pemahaman peserta didik terhadap materi Aqidah Akhlak serta dominannya pembelajaran konvensional yang berpusat pada guru, sehingga keterlibatan siswa dalam proses pembelajaran masih terbatas. Penelitian ini bertujuan menganalisis pengaruh metode Snowball Throwing terhadap pemahaman materi Aqidah Akhlak peserta didik kelas VII MTs Babul Ulum Medan Labuhan. Penelitian menggunakan pendekatan kuantitatif dengan desain eksperimen two group post-test yang melibatkan kelas eksperimen dan kelas kontrol. Data dikumpulkan melalui observasi, dokumentasi, tes, dan angket, kemudian dianalisis menggunakan statistik deskriptif serta pengujian hipotesis. Hasil penelitian menunjukkan rata-rata posttest kelas eksperimen sebesar 79 berkategori baik, sedangkan kelas kontrol sebesar 65 berkategori	Kata Kunci: Metode <i>Snowball Throwing</i>; Pemahaman Materi; Aqidah Akhlak.

cukup, dengan peningkatan pemahaman sebesar 22%. Uji hipotesis menunjukkan $t_{hitung} 3,8982 > t_{tabel} 2,03011$, sehingga terdapat pengaruh signifikan. Simpulannya, Snowball Throwing efektif meningkatkan pemahaman Aqidah Akhlak. Implikasinya, metode ini dapat diterapkan sebagai alternatif pembelajaran aktif, interaktif, dan kolaboratif serta mendorong berpikir kritis, kerja sama, keberanian, dan partisipasi aktif siswa secara lebih optimal dalam pembelajaran Aqidah Akhlak di madrasah masa kini.

A Introduction

Aqidah Akhlak education plays a fundamental role in developing students' faith, character, and behavior in accordance with Islamic values (Armadani et al., 2023). As a core component of Islamic education, Aqidah Akhlak is not merely concerned with students' cognitive understanding of theological and moral concepts but also with the internalization and practical application of Islamic values in everyday life. Nevertheless, several studies have reported that students' understanding of Aqidah Akhlak at the Madrasah Tsanawiyah (MTs) level remains relatively low (Fadlilah et al., 2022). Students' learning outcomes in this subject have also not reached the expected level (Fahri, 2025). This situation is associated with limited conceptual understanding and inadequate student engagement throughout the learning process. Consequently, the intended objectives of Aqidah Akhlak education have not been fully realized, particularly in terms of fostering students who are able to understand, internalize, and practice Islamic values consistently.

One of the factors contributing to this problem is the continued dominance of conventional, teacher-centered instructional practices. In such learning environments, teachers tend to occupy a central position as the primary source of information, while students have limited opportunities to participate actively in constructing their own understanding. This instructional pattern may hinder students from developing a deeper and more meaningful understanding of Aqidah Akhlak concepts. The resulting condition reflects a gap between the normative objectives of Aqidah Akhlak education and the realities of classroom practice. Ideally, learning should facilitate not only the acquisition of

knowledge but also the development of attitudes, moral awareness, and the capacity to apply Islamic values in students' daily lives. Therefore, the persistence of teacher-centered instruction presents a significant challenge for teachers seeking to create learning environments that are interactive, meaningful, and responsive to students' learning needs.

This issue is particularly relevant within the broader framework of Indonesia's national education system. Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System emphasizes education as a process involving interaction among learners, educators, and learning resources in order to achieve predetermined educational objectives (Fathorrahman & Fathinah, 2023). From this perspective, learning should be understood as an interactive process in which teachers, students, and learning resources are actively interconnected to facilitate the achievement of learning outcomes. Such a perspective is particularly important in religious education, which occupies a significant position in the Indonesian education system and contributes substantially to the development of students' morality and character (Fatihah et al., 2024).

Islamic education has a broader orientation than education concerned solely with worldly knowledge and competencies. Haidar Putra Daulay defines Islamic education as a process of developing human beings in accordance with the ideals and objectives prescribed by Islam (Hidayat, 2009). Accordingly, Islamic education seeks to prepare individuals not only for life in this world but also for the hereafter. This holistic orientation is consistent with the message of the Qur'an in Surah Al-Mujadalah, verse 11, which highlights the elevated status of believers and those endowed with knowledge:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انْشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who have believed, when you are told, ‘Make room in assemblies,’ then make room; Allah will make room for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is Aware of what you do” (Hikmah et al., 2026).

The verse emphasizes the significance of knowledge and learning while simultaneously illustrating the close relationship between faith, knowledge, and human development. Within the context of Aqidah Akhlak education, this principle implies that learning should extend beyond the transmission of religious knowledge toward the development of students’ understanding, attitudes, and behavior. Thus, an instructional approach that encourages active participation and meaningful interaction is essential for ensuring that religious knowledge can be internalized and translated into everyday conduct.

In practice, however, the teaching of Aqidah Akhlak in Islamic educational institutions, including MTs Babul Ulum, continues to face several challenges. Preliminary observations and interviews with the Aqidah Akhlak teacher indicated that students’ active participation during classroom instruction remained limited. The learning process was frequently characterized by a teacher-centered approach in which teachers relied heavily on conventional instructional practices and focused predominantly on students’ cognitive achievement. Such an approach provides relatively limited opportunities for students to ask questions, exchange ideas, collaborate with peers, and actively construct their understanding of the subject matter.

The extensive use of lecture-based instruction may further contribute to student boredom and create a monotonous learning atmosphere (Latifah, 2020). Students may also experience psychological pressure when they are repeatedly required to listen passively to teachers’ explanations without being sufficiently involved in learning activities (Lestari et al., 2023). This situation is exacerbated when teachers have limited variation in their instructional strategies and when students’ extracurricular learning environments do not adequately support the development of active learning habits. If these conditions persist, they may

negatively influence students' learning outcomes and undermine the achievement of educational objectives, not only in Islamic Religious Education but also potentially in other areas of learning.

Addressing these challenges requires a shift toward instructional practices grounded in the principles of active learning. Teachers need to select and implement learning models that are innovative, creative, interactive, and effective in facilitating meaningful student engagement. Active learning provides students with opportunities to participate directly in the learning process, interact with peers, communicate their ideas, and develop a deeper understanding through experience. In the context of Aqidah Akhlak education, such an approach is particularly relevant because the subject requires students not only to acquire religious concepts but also to develop attitudes and behaviors that reflect Islamic values. One instructional model that offers potential in this regard is the *Snowball Throwing* learning model.

The *Snowball Throwing* model is expected to enhance students' active participation while simultaneously strengthening their understanding of the subject matter (Irhamni, 2020). The model encourages students to formulate questions, exchange information, and respond to questions through an interactive and collaborative learning process. In addition to supporting conceptual understanding, *Snowball Throwing* can foster critical thinking, cooperation, and students' confidence in expressing their opinions (Istijabah, 2021). These characteristics make the model particularly relevant to the learning of Aqidah Akhlak, in which meaningful interaction and reflection are important for connecting religious concepts with students' attitudes and behavior.

The present study therefore seeks to address the identified instructional gap by examining the application of the *Snowball Throwing* learning model in improving students' understanding of Aqidah Akhlak values at MTs Babul Ulum. The distinctiveness of this study lies in its emphasis on the use of an interactive learning model to address the persistent problem of low student engagement and understanding in Aqidah Akhlak instruction within the

specific context of an Islamic junior secondary school. Theoretically, this study contributes to the growing body of research on active learning in Islamic religious education by providing evidence concerning the potential of *Snowball Throwing* to integrate cognitive, affective, and social dimensions of learning. Practically, the findings are expected to provide teachers with an alternative instructional strategy for creating more engaging and participatory Aqidah Akhlak classrooms. Ultimately, the implementation of this model is expected to strengthen students' understanding of Islamic moral and theological values while encouraging them to participate more actively and meaningfully in the learning process.

B. Method

This study employed a quantitative research approach (Sugiyono, 2009). An experimental research design with a *two-group post-test* design was adopted to examine the effect of the treatment by comparing the learning outcomes of two groups: an experimental group and a control group. In this design, both groups were administered a post-test after the treatment, without a pre-test being conducted prior to the intervention. The experimental group received instruction using the *Snowball Throwing* learning model, whereas the control group received conventional instruction.

The study was conducted at MTs Babul Ulum, located on Jalan Mesjid Pajak Rambe, Martubung, Medan Labuhan, Medan City, North Sumatra Province, Indonesia. The research was carried out during the second semester of the 2025/2026 academic year, from April to June 2026. The study population consisted of seventh-grade students at MTs Babul Ulum in the 2025/2026 academic year. The population comprised four classes with a total of 145 students.

The sample represented a subset of the population selected to participate in the study. The sample consisted of 36 students, with the number rounded to a whole number as required for the sampling procedure. The study involved

two variables: the independent variable was the *Snowball Throwing* learning model, while the dependent variable was students' understanding of Aqidah Akhlak material.

The research instruments were developed in accordance with the variables under investigation and were intended to obtain data that accurately reflected the conditions in the research setting. The instruments included tests, questionnaires, interview guidelines, and observation sheets, as appropriate to the data required. Data were collected through observation, documentation, tests, and questionnaires. The collected data were subsequently analyzed using descriptive statistical analysis to describe the characteristics and distribution of the research data.

C. Results and Discussion

Students' Understanding of Aqidah Akhlak Material Following the Snowball Throwing Learning Model

The understanding of the Creed and Akhlak material of class VII-3 students of MTs Babul Ulum Medan Labuhan using the Snowball Throwing method can be seen from the following posttest results.

Table 1.1. Understanding of Creed and Akhlak Material Using the Snowball Throwing Learning Method by Students in the Experimental Class

No	Name	Aspects of Assessing the Material of Faith and Morals				Score	Value
		Concept Understanding	Example Comprehension	Implementing Understanding	Understanding Analysis		
1	Abidzar Alfatih	4	4	3	3	14	88
2	Adelia Putri Ramadhani	3	2	2	2	9	56
3	Ahmad Zayyan	4	4	3	3	14	88

	Fathurrahman						
4	Aisyah Azzahra	3	3	3	3	12	75
5	Akmal Pratama	4	4	3	3	14	88
6	Alya Safira Maharani	3	3	3	3	12	75
7	Ananda Rizqullah	3	2	2	2	9	56
8	Arya Zhafran Maulana	4	4	3	3	14	88
9	Azka Milan	3	3	2	3	11	69
10	Bagas Alfarizi Pratama	4	4	4	4	16	100
11	Bella Ramadhani	4	4	4	4	16	100
12	Cinta Aulia Rahmani	3	3	2	3	11	69
13	Danish Alghifari	3	2	2	3	10	63
14	Dinda Kayla Putri	4	4	4	4	16	100
15	Elang Mahardika Putra	2	3	3	3	11	69
16	Fadhil Rayyan Akbar	4	3	2	3	12	75
17	Farah Salsabila	4	4	3	3	14	88
18	Farrel Zidan Mahesa	2	2	3	3	10	63
19	Ghazi Alfarel	4	4	3	3	14	88
20	Hafiz Ramadhan	3	3	3	3	12	75
21	Intan Permata Sari	3	3	1	3	10	63
22	Ilham Fathur Rizki	4	4	3	3	14	88
23	Khairunnisa Putri	4	3	3	4	14	88
24	Khansa Nayla Azmi	2	2	3	3	10	63
25	Kenzie Alfaruq	4	4	3	3	14	88
26	M. Alfatih Zaky	3	3	3	3	12	75
27	M. Rayyan Hafizh	4	4	3	3	14	88
28	Nabila Azzahra Putri	3	4	3	2	12	75
29	Nadzira Safira	4	3	3	4	14	88
30	Naufal Athallah Pratama	4	4	3	3	14	88
31	Putri Amelia	4	3	3	4	14	88
32	Rafif Alfarel Syahputra	4	3	3	4	14	88
33	Rania Aulia Maharani	4	3	4	3	14	88
34	Rayhan Arkan Maulana	3	3	3	3	12	75
35	Salsabilla	3	2	2	3	10	63
36	Zahra Afiqa	3	3	1	2	9	56
37	Zayyan Alfarel Putra	4	3	3	4	14	88
Average		3.46	3.2	2.8	3	12.6	79

Students' understanding of Aqidah Akhlak material in Grade VII-3 at MTs Babul Ulum Medan Labuhan following instruction through the *Snowball Throwing* learning model was assessed based on the post-test results. The assessment focused on four indicators of understanding: conceptual understanding (Mardiana, 2024), understanding of examples (Mashuri et al., 2024), understanding of application (Mi & Huda, 2023), and analytical understanding (Nurdzakia & Rosadi, 2025). Each indicator was assessed using a maximum score of 4.

The post-test results indicated that the experimental group achieved a mean score of 79, which falls within the "good" category. This finding suggests that students who participated in learning activities using the *Snowball Throwing* model demonstrated a relatively strong level of understanding of the Aqidah Akhlak material. The distribution of students' achievement further indicated that 19 students (51%) were classified as having very good understanding, 7 students (19%) as good, 8 students (22%) as fair, and 3 students (8%) as poor. No students were classified as having very poor understanding.

Table 1.2 Understanding of Riya and Nifaq Material Using the Snowball Throwing Learning Method by Experimental Class Students Using a Questionnaire

No	Students Name	Value	Category
1	Abidzar Alfatih	96	Sangat Baik
2	Adelia Putri Ramadhani	68	Cukup
3	Ahmad Zayyan Fathurrahman	91	Sangat Baik
4	Aisyah Azzahra	82	Baik
5	Akmal Pratama	94	Sangat Baik
6	Alya Safira Maharani	80	Baik
7	Ananda Rizqullah	66	Cukup
8	Arya Zhafran Maulana	95	Sangat Baik
9	Azka Milan	74	Baik
10	Bagas Alfarizi Pratama	100	Sangat Baik
11	Bella Ramadhani	98	Sangat Baik
12	Cinta Aulia Rahmani	73	Baik
13	Danish Alghifari	69	Cukup
14	Dinda Kayla Putri	99	Sangat Baik
15	Elang Mahardika Putra	76	Baik
16	Fadhil Rayyan Akbar	83	Baik
17	Farah Salsabila	92	Sangat Baik

18	Farrel Zidan Mahesa	67	Cukup
19	Ghazi Alfarel	90	Sangat Baik
20	Hafiz Ramadhan	81	Baik
21	Intan Permata Sari	69	Cukup
22	Ilham Fathur Rizki	93	Sangat Baik
23	Khairunnisa Putri	89	Sangat Baik
24	Khansa Nayla Azmi	68	Cukup
25	Kenzie Alfaruq	94	Sangat Baik
26	M. Alfatih Zaky	80	Baik
27	M. Rayyan Hafizh	91	Sangat Baik
28	Nabila Azzahra Putri	84	Baik
29	Nadzira Safira	90	Sangat Baik
30	Naufal Athallah Pratama	92	Sangat Baik
31	Putri Amelia	88	Sangat Baik
32	Rafif Alfarel Syahputra	89	Sangat Baik
33	Rania Aulia Maharani	90	Sangat Baik
34	Rayhan Arkan Maulana	79	Baik
35	Salsabilla	68	Cukup
36	Zahra Afifa	65	Cukup
37	Zayyan Alfarel Putra	93	Sangat Baik
Average		84,27	

The questionnaire results provide additional evidence regarding students' understanding of the Aqidah Akhlak material, particularly the topics of *riya* and *nifaq*. Among the 37 students who completed the questionnaire, the mean score was 84.27, which was classified as good. Seventeen students (45.95%) achieved the very good category, 12 students (32.43%) were categorized as good, and 8 students (21.62%) were categorized as fair. No students were classified as poor or very poor. These results indicate that most students demonstrated a good understanding of *riya* and *nifaq* after participating in learning activities using the *Snowball Throwing* model (Ong et al., 2025).

The relatively high achievement observed in the experimental group suggests that the *Snowball Throwing* model provides a learning environment conducive to active engagement. The model requires students to interact with one another and participate directly in the construction and exchange of knowledge. Consequently, the learning process extends beyond teacher explanation and gives students greater opportunities to process information independently and collaboratively. This may explain why the majority of

students achieved good or very good levels of understanding following the intervention.

Creed and Morals Material by Students Studying Using the Conventional Learning Method

The understanding of the Creed and Morals material by students in grades VII-4 at MTs Babul Ulum Medan Labuhan using the conventional learning model can be seen in the following posttest results.

Table 1.2: Understanding of the Creed and Morals Material by Students in the Control Class Using the Conventional Learning Model

No	Name	Aspects of Assessing the Material of Faith and Morals				Score	Value
		Concept Understanding	Example Comprehension	Implementation Understanding	Understanding Analysis		
1	Adellisa Ramadhan	3	2	2	1	8	50
2	Aditya Pradamana	2	2	1	2	7	44
3	Airin Cahaya Ramadhan	3	2	1	2	8	50
4	Alfika Rizal	2	3	1	2	8	50
5	Alvaro Naufal	3	2	2	2	9	56
6	Aqila Wijaya	2	2	1	2	7	44
7	Arwan	4	3	2	3	12	75
8	Aura Cantika	4	4	3	4	15	94
9	Bilqis Azzahra	2	2	1	2	7	44
10	Cakra Mahendra	3	3	2	1	9	56
11	Dinda Maharani	4	4	2	3	13	81
12	Elvano Pratama	4	3	3	3	13	81
13	Fadilah Zahra	2	3	2	2	9	56
14	Farah Nabila	2	3	3	4	12	75
15	Faza Fauzan	3	3	3	3	12	75
16	Gibran Alfarizi	2	2	1	2	7	44

17	Hana Putri Ramadhani	4	3	3	3	13	81
18	Ilham Fadhlurrahman	2	2	1	2	7	44
19	Jihan Mahira	3	3	1	2	9	56
20	Kayla Shafira	4	4	2	3	13	81
21	Kyara Azahra	2	2	2	3	9	56
22	M. Saddam Harahap	2	2	1	2	7	44
23	Meysa Safira	4	3	3	3	13	81
24	Mhd. Azka Gaffar	3	4	3	3	13	81
25	Miftahul Jannah	4	3	2	3	12	75
26	Muhammad Iqbal	4	4	3	4	15	94
27	Nadifa Istana	3	2	1	1	7	44
28	Raditya Arfa	3	3	2	1	9	56
29	Raihan Airlangga Marpaung	3	3	3	3	12	75
30	Refky Febrian	3	3	3	4	13	81
31	Rifan Arya Prayoga	4	3	3	3	13	81
32	Rifki	3	2	2	2	9	56
33	Salsa Bila Ainaya	3	3	3	3	12	75
34	Sika Andini Suswaya	4	3	3	3	13	81
35	Syauqi Miraldi	4	3	3	3	13	81
36	Yusri	3	2	1	2	8	50
37	Zidan Al Ghifari	1	2	1	3	7	44
Average		3	2.8	2.05	2.5	10.4	65

The understanding of Aqidah Akhlak material among Grade VII-4 students at MTs Babul Ulum Medan Labuhan who participated in conventional learning was assessed using a post-test. The assessment employed the same four indicators used in the experimental group: conceptual understanding, understanding of examples, understanding of application, and analytical understanding (Rusli & Badriyah, 2024). Each indicator had a maximum score of 4.

The results showed that the control group obtained a mean score of 65, which was classified as fair. In terms of achievement distribution, 2 students (6%) were classified as having very good understanding, 16 students (43%) as good, and 19 students (51%) as poor. No students were classified as either fair

or very poor. These findings demonstrate that students who received conventional instruction generally achieved a lower level of understanding than those who participated in learning through the *Snowball Throwing* model.

The Effect of the Snowball Throwing Learning Method on Students' Understanding of the Creed and Morals

The effect of using the Snowball Throwing method on the understanding of the Creed and Morals material in seventh-grade students at MTs Babul Ulum Medan Labuhan.

Table 4.4 Posttest Results for the Control and Experimental Classes

No	Conventional Class	Experimental Class
1	50	88
2	44	56
3	50	88
4	50	75
5	56	88
6	44	75
7	75	56
8	94	88
9	44	69
10	56	100
11	81	100
12	81	69
13	56	63
14	75	100
15	75	69
16	44	75
17	81	88
18	44	63
19	56	88
20	81	75
21	56	63
22	44	88
23	81	88
24	81	63
25	75	88

26	94	75
27	44	88
28	56	75
29	75	88
30	81	88
31	81	88
32	56	88
33	75	88
34	81	75
35	81	63
36	50	56
37	44	88
Average	65	79

The difference between the two groups is particularly noteworthy because both groups studied Aqidah Akhlak material within the same institutional context. The experimental group's higher achievement suggests that differences in instructional strategy may have contributed to differences in learning outcomes. Conventional teacher-centered instruction tends to position students primarily as recipients of information, whereas *Snowball Throwing* provides opportunities for students to participate actively in questioning, discussion, and peer interaction. These differences in classroom participation may contribute to the development of students' conceptual and analytical understanding.

To examine the effect of the *Snowball Throwing* learning model on students' understanding of Aqidah Akhlak material at MTs Babul Ulum Medan Labuhan, the post-test scores of the experimental and control groups were compared. The reported mean score for the conventional-learning group was 65, whereas the experimental group that received the *Snowball Throwing* treatment achieved a mean score of 79. Thus, the difference between the two groups was 14 points, corresponding to a reported 22% improvement in students' understanding.

The descriptive findings demonstrate a clear advantage for the experimental group. Students who participated in *Snowball Throwing* achieved

an average score within the good category and reached the established Minimum Mastery Criterion (Kriteria Ketuntasan Minimal/KKM), whereas the control group achieved an average score within the fair category. These findings indicate that the implementation of *Snowball Throwing* was associated with better achievement in understanding Aqidah Akhlak material than conventional instruction.

The assumption tests also supported the subsequent hypothesis testing. The data from both the conventional-learning and *Snowball Throwing* groups were reported to be normally distributed. The homogeneity test further indicated that the samples were homogeneous (Sajidan, 2023). The hypothesis test produced a calculated *t*-value of 3.8982, which was greater than the critical *t*-value of 2.03011. Therefore, the alternative hypothesis was accepted, indicating a statistically significant effect of the *Snowball Throwing* learning model on students' understanding of Aqidah Akhlak material at MTs Babul Ulum Medan Labuhan.

The finding can be interpreted from the perspective of cooperative learning theory. Cooperative learning emphasizes interaction among learners as an important mechanism for constructing knowledge (Watini, 2022). In the *Snowball Throwing* model, students are provided with opportunities to interact, exchange ideas, formulate and answer questions, and work collaboratively with their peers. Such interaction creates opportunities for students to actively process information rather than merely receive explanations from the teacher. This perspective is consistent with the view that knowledge construction can be strengthened through meaningful interaction among learners (Salsabila & Zulaiha, 2021).

Furthermore, the *Snowball Throwing* model provides opportunities for students to develop critical thinking, express their opinions, and strengthen conceptual understanding through group discussion (Solichin, 2018). These activities are particularly relevant to Aqidah Akhlak learning because understanding religious and moral concepts requires more than memorization.

Students need opportunities to interpret concepts, identify relevant examples, consider their application, and analyze their implications for everyday behavior. Accordingly, the improvement observed in the experimental group may not simply reflect exposure to different instructional content but also the increased cognitive and social engagement generated by the learning model.

The present findings are consistent with previous research. (Syavitri, 2020), in a study entitled “The Effectiveness of the *Snowball Throwing* Learning Model on Students’ Learning Outcomes in the Aqidah Akhlak Subject for Grade VIII at MTs Roudlotul Muta'allimin Simbar Cluring Banyuwangi,” reported that the *Snowball Throwing* model was effective in improving students’ learning outcomes in Aqidah Akhlak. This conclusion was supported by a paired-samples *t*-test showing a significance value of $0.000 < 0.05$, leading to the acceptance of the alternative hypothesis. The study also found that the experimental group achieved higher average learning outcomes than the control group, indicating that *Snowball Throwing* was more effective than the lecture method in improving students’ learning outcomes.

Similarly (Tika ,2023), in a study examining the implementation of the *Snowball Throwing* method in Aqidah Akhlak learning among Grade VII students at MTs Pondok Pesantren Nurulhuda Pakandangan Barat, Bluto, Sumenep, found a significant effect of the method on students’ learning outcomes. The significance value was 0.011, which was lower than the 0.05 significance level. The study also reported an R^2 value of 0.261, indicating that the *Snowball Throwing* model accounted for 26.1% of the variance in students’ learning outcomes.

Taken together, the findings of the present study and previous research suggest that *Snowball Throwing* has considerable potential as an active and collaborative instructional strategy in Islamic religious education. Its effectiveness may be attributed to the way the model transforms students from passive recipients into active participants in the learning process. Through questioning, discussion, peer interaction, and the exchange of ideas, students

are encouraged to engage cognitively with the material while simultaneously developing communication and cooperation skills.

Therefore, the higher level of understanding observed among students in the experimental group can be understood as the result of a learning environment that provides greater opportunities for direct participation. The findings reinforce the theoretical proposition that learning outcomes are influenced not only by the teacher's delivery of instructional content but also by the extent to which students are actively involved in constructing knowledge. In the context of MTs Babul Ulum Medan Labuhan, the *Snowball Throwing* model consequently represents a promising alternative to conventional teacher-centered instruction for strengthening students' understanding of Aqidah Akhlak material.

D. Conclusion

The implementation of the Snowball Throwing method had a significant effect on students' understanding of Aqidah Akhlak material in Grade VII at MTs Babul Ulum Medan Labuhan. This quantitative study employed a two-group post-test experimental design involving an experimental group and a control group. Data were collected through observation, documentation, tests, and questionnaires, and were analyzed using descriptive statistics. The findings revealed that students who participated in learning through the Snowball Throwing method achieved a mean post-test score of 79, categorized as good, whereas students in the control class, which received conventional instruction, obtained a mean score of 65, categorized as fair. This difference in achievement indicates a 22% improvement in students' understanding. Hypothesis testing yielded a t-value of 3.8982, which exceeded the critical t-value of 2.03011, leading to the acceptance of the alternative hypothesis. Thus, the Snowball Throwing method was demonstrated to be effective in enhancing students' understanding of Aqidah Akhlak material by fostering active, interactive, and

collaborative learning, while encouraging critical thinking and direct student participation.

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