

The Influence of Islamic Religious Education on the Social Attitudes of Students at MTs Al-Washliyah 48 Binjai

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Abstract: This research aims to find out whether there is an influence of Islamic religious education on students' social attitudes. This research uses quantitative statistical data analysis research methods with the aim of testing predetermined hypotheses. The techniques used to collect data are questionnaires, observations and interviews, to analyze data by describing or illustrating the data that has been collected as it is without intending to create conclusions that apply to the general public or generalizations. The results of observations that have been made and the distribution of questionnaires given to students to measure the level of success of the Influence of Islamic Religious Education on Students' Social Attitudes at MTs Al-Washliyah 48 show a result of 83.67%, which is an interpretation of the results of the Influence of Religious Education. Islam can be said to be more than the minimum average score of 70%. So it can be concluded that the influence of Islamic religious education on students' social attitudes is true as proven by data that has been processed using SPSS media.

Keywords: Islamic Religious Education, Social Attitudes

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Abstrak: Penelitian ini bertujuan untuk mengetahui apakah terdapat pengaruh pendidikan agama islam terhadap sikap sosial siswa. Penelitian ini menggunakan metode penelitian analisis data bersifat kuantitatif statistik dengan tujuan untuk menguji hipotesis yang telah ditetapkan, teknik yang dilakukan untuk mengumpulkan data yaitu angket, observasi dan wawancara, untuk menganalisis data dengan cara mendeskripsikan atau menggambarkan data yang telah terkumpul sebagaimana adanya tanpa bermaksud membuat kesimpulan yang berlaku untuk umum atau generalisasi. Hasil observasi yang telah dilakukan serta penyebaran

angket yang diberikan kepada siswa untuk mengukur tingkat keberhasilan dari Pengaruh Pendidikan Agama Islam Terhadap Sikap Sosial Siswa di MTs Al-Washliyah 48 Binjai dengan menunjukkan hasil sebesar 83,67% yang mana pada angka tersebut merupakan dari interpretasi hasil Pengaruh Pendidikan Agama Islam yang dapat dikatakan lebih dari nilai rata-rata minimum dengan angka 70%. Sehingga dapat disimpulkan bahwa pengaruh Pendidikan Agama Islam terhadap sikap sosial siswa benar adanya dengan dibuktikan data yang telah di olah menggunakan media SPSS.

Kata Kunci: Pendidikan Agama Islam, Sikap Sosial

A. Introduction

Education is very important in life as it serves as a benchmark to assess the progress of a nation. Moreover, humans need education to make them more valuable and dignified. Teachers must strive to teach students good social attitudes because Islamic religious education is crucial (Nasuha, 2019). In addition, Islamic religious education has a significant impact on human life in the future because religion is an inseparable knowledge from human beings and helps guide them in all aspects of life (Niken Ayu, 2020). This is because people usually judge others based on their education and intelligence. Therefore, education is a process that can enhance human capacity.

The role of education is very important in realizing and creating excellent human resources, meaning those who are potential and capable. One of the educational issues that needs to be prioritized for immediate resolution is the quality of education, particularly the quality of learning (Hidayah, 2016). The success of the learning process in educational activities is influenced by many factors, including teachers, students, environment, curriculum, strategies, methods, and effective learning media that can help students learn optimally and improve their understanding and creative thinking, thereby enhancing student learning outcomes and the quality of learning (Harfiani & Fanreza, 2019).

Educators play a very important role in motivating students to learn. Besides educators, parents, communities, and friends also play a significant role in fostering the desire for students to learn. Therefore, better social attitudes are crucial in education, especially in the good interaction between educators and students. Without education, social attitudes and human potential will not be stable, and disparities will occur. Therefore, teachers must strive to educate and train students in good social attitudes. Additionally, Islamic religious education has a significant impact on human life in the future as it is an essential part of education.

As far as its function is concerned, Islamic education has the ability to enhance all aspects of students' lives, including their social attitude abilities. Islamic education clearly has an important role in improving the quality of human resources, according to its characteristics as religious education, which means that ideally, Islamic education functions to prepare high-quality human resources, both in mastering science and technology and in mastering social attitudes. In short, Islamic education ideally functions to nurture and prepare students who are knowledgeable, technologically proficient, highly skilled, and also pious and righteous (Marhasan, 2008).

Education is fundamentally a systematic, planned, and directed effort to change someone's behavior and character. However, the term "social" encyclopedically means everything related to society or, in an abstract sense, social problems related to various phenomena in human life, whether from a micro-individual or macro-collective perspective. Therefore, religious social issues are defined as social problems related to Islamic teachings or at least containing Islamic values. Ideally, Islamic education aims to produce intelligent, skilled, and diligent students. Education also aims to build social character and perspectives relevant to society. Several social aspects, according to previous research on social attitudes, include cognitive aspects, which are related to the symptoms of understanding the mind.

Previous research titled *The Influence of Islamic Religious Education on the Social Religious Attitudes of Eighth Grade Students at SLTPN 253 Cipedak, South Jakarta*, found that the implementation of Islamic religious education at SLTPN 253 Cipedak was highly effective in the teaching process. Islamic religious education

teachers used various methods in delivering Islamic religious education materials, adapted to the existing curriculum. After conducting research and data processing, it was found that Islamic religious education positively influenced the students' social religious attitudes at SLTPN 253 (Marhasan, 2008).

Teachers must apply proper habits to foster students' social attitudes towards fellow students, educators, and the school environment. Research conducted in eighth grade at MTs Al-Washliyah 48 Binjai showed that students were less fluent in communication, expression, and social behavior. Observations showed that students' daily activities at school mainly involved memorizing the Quran, as it was a mandatory habit that students could not avoid. On the other hand, the school did not implement Islamic habits that could influence students' social attitudes. Ritual worship, such as prayer, is the most prominent example of Islamic educational tradition. Prayer becomes a habit for people when it relates to Islamic educational methods. It can be said that habituation is a method used to train students to think, behave, and act according to the teachings of Islam.

Considering the above definitions, it can be concluded that habituation is a method used by educational institutions to train students in performing religious acts or teachings. This is done to achieve the goals of Islamic religious education subjects and provide students with religious preparation for the future. Habituation is a repetitive learning process that becomes almost automatic, resulting in relatively stable attitudes and behavior. Habituation is also important for learning (Ekasari, 2017). This is because behavior or knowledge acquired through habituation will be very difficult to change or eliminate, making this method highly useful in educating children. Developing a habituation learning model aims to create favorable learning conditions.

B. Method

The research was conducted from September to October 2023 at MTs Al-Washliyah 48 Binjai, located on Jl. Perintis Kemerdekaan, Kebun Lada Village, Binjai Utara District, North Sumatra. Before starting the research, the researcher conducted observations to understand the conditions of the class to be studied. This research is

quantitative and uses descriptive statistics. In other words, this analysis only focuses on finding or explaining relationships between elements, testing hypotheses, making predictions, or drawing conclusions (Ali, 2013).

According to Sugiono, research variables are features, characteristics, or values of individuals, objects, organizations, or activities that have certain variations studied by researchers to draw conclusions. This research consists of two independent variables (X) and one dependent variable (Y). Variable X is Islamic religious education, and variable Y is social perspective (Maudy, 2019).

A real experiment, or direct field research, was used in this study to observe and collect data. The results will be processed and described in detail. According to Ajijah & Selvi (2021), the population is a generalization area consisting of subjects or objects with certain qualities and characteristics that researchers set to study and conclude. All seventh-grade students at MTs Al-Washliyah 48 Binjai were involved in this research. A subset of the population is called a sample. According to Lestari (2020), the sample taken must represent the existing population. Arikunto (2006) stated that a sample is part or representation of the population studied. As a population study, the sample size was forty students. Attitude questionnaires, interviews, and observations were methods of data collection.

C. Results and Discussion

According to the findings and interviews, the teaching modules used refer to the Ministry of Education and Culture Regulation No. 371 of 2021. Additionally, the responsibility of the Islamic religious education teacher is to create agreed-upon learning objectives for the teaching modules. These learning objectives are known as the learning scenario, which is the sequence of activities carried out during each meeting's learning process, including the main and closing activities.

Therefore, the teaching module must be designed to incorporate the following elements: basic competencies, standard materials, learning outcome indicators, and assessments. Basic competencies serve to develop students' potential, standard materials give meaning to the basic competencies, and learning outcome indicators show that

students have successfully developed the basic competencies. Assessments measure how well students improve their competencies.

The results of interviews conducted by the author with the Vice Principal in charge of the curriculum are as follows: For class hours, we must follow the applicable curriculum, and for the learning program, all subjects must follow the program we created at the beginning of the new school year so that the program is well-directed and implemented properly. Interviews with teachers at MTs Al-Washliyah 48 Binjai showed that efforts to implement or develop Islamic religious education (PAI) learning at MTs Al-Washliyah 48 Binjai have been going well.

Islamic religious education lessons at MTs Al-Washliyah 48 Binjai begin with the teacher greeting the students and inviting them to pray together before class starts. An hour is spent on Quran memorization (Tahfidz). Tahfidz consists of lower, middle, and upper classes. Students are tested and classified based on their abilities. They are placed in the lower class if they cannot yet read the Quran and have memorized below Surah Ad-Duha, the middle class if they can read the Quran and have memorized more than one juz, and the upper class if they can read the Quran and have memorized more than one juz. Students submit their memorization to their respective Tahfidz teachers daily according to their progress.

At school, students perform three prayers: Dhuha, Dhuhur, and Asr prayers. On Mondays, Wednesdays, and Fridays, students are divided into six groups and given five juz for each group to read. On Tuesdays, the activity after Asr is the study of the Prophet's biography (Seerah Nabawiyah). Students are given a list to recite to their classmates. On Thursdays, students hold short sermons (Kultum) on free themes. After observation and questionnaire distribution were completed, the results were presented briefly and in detail, guided by data tables using SPSS tools.

Normality Test

The normality test is aimed at evaluating the distribution of data in a data group or variable; in other words, the normality test is used to determine whether the distribution of questionnaire data in this study is normally distributed. The following table shows the data processing results performed with the help of SPSS software.

Table 1. Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
pretest	.158	24	.123	.969	24	.652
posttest	.194	24	.020	.933	24	.113

Based on the table above, it can be interpreted that in the Shapiro-Wilk column, the significance value shows 0.652 for the Pretest and 0.113 for the Posttest, both of which are greater than the significance value of 0.05. Therefore, it can be concluded that the data used and the results of the observations are normally distributed. After conducting the normality test and obtaining normal results, the next step is to perform the homogeneity test.

Homogeneity Test

The homogeneity test is very important in statistical analysis, especially in difference analysis or hypothesis testing, such as t-tests or variance tests. It is used to determine whether the variances of two or more samples are considered equal or homogeneous, meaning they have the same variation. The homogeneity test is conducted to ensure that the variation in the measurement results between two or more samples is not caused by significant sample variation. In other words, the observed differences between samples may not reflect the actual population differences if the variances among the samples are too large. The results of the observations conducted at the school used for the research are presented with SPSS methods as follows:

Table 2. Tests of Homogeneity of Variances

		Levene Statistic	df1	df2	Sig.
pretest posttest	Based on Mean	.188	1	46	.666
	Based on Median	.188	1	46	.667
	Based on Median and with adjusted df	.188	1	42.793	.667
	Based on trimmed mean	.188	1	46	.667

Based on the table above, it can be concluded that the significance column shows a value of 0.667, which is greater than 0.05. Therefore, it can be interpreted that the data processed using SPSS is homogeneous, meaning there are no issues with the data being

analyzed. After conducting the homogeneity test, the next step is the hypothesis testing as follows.

Hypothesis Testing

Hypothesis testing can be defined as an opinion that is still uncertain regarding its truth. According to Sugiyono, a hypothesis is a temporary solution to a research problem. This formulation of the problem will become the next question. However, according to James E. Greighton, a hypothesis is a tentative support that predicts the conditions of the situation observed by the author. The hypothesis test is conducted using SPSS, specifically the independent sample test, to determine the total results of the previously processed data. Below is the T-Test hypothesis testing table.

Table 3. Tests of Homogeneity of Variances

		Levene's Testfor Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Significance		Mean Differ ence	Std. Error Differ ence	95% Confidence Interval of the Difference	
						One- Sided p	Two- Sided p			Lower	Upper
pretest posttes	Equal variances assumed	.188	.666	- 7.8 21	46	<.00 1	<.00 1	- 29.58 3	3.783	- 37.19 7	- 21.96 9
	Equal variances not assumed			- 7.8 21	45. 274	<.00 1	<.00 1	- 29.58 3	3.783	- 37.20 1	- 21.96 6

		Levene's Testfor Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Significance		Mean Differ ence	Std. Error Differ ence	95% Confidence Interval of the Difference	
						One- Sided p	Two- Sided p			Lower	Upper

pretest	Equal variances assumed	.188	.666	- 7.821	46	<.001	<.001	- 29.583	3.783	- 37.197	- 21.969
posttest	Equal variances not assumed			- 7.821	45.274	<.001	<.001	- 29.583	3.783	- 37.201	- 21.966

In the table above, the significance column shows a value of <0.001 , which is less than 0.05. This indicates that there are no issues with the data obtained during the observation, meaning that the data processing did not encounter any problems. After conducting the hypothesis test, the next step in the final phase will be the NGain score test as outlined below.

NGain Score Test

The NGain score test aims to determine the effectiveness of using a particular method or treatment in research. The NGain score test is conducted by calculating the difference in scores on the questionnaires that have been distributed, allowing us to assess whether the application of a specific method can be considered effective or not. The details will be presented in the table below.

Table 4.

Descriptives				
kelas		Statistic		Std. Error
NGain_persen	eksperimen	Mean	67.3400	3.62274
		95% Confidence Interval for Mean	Lower Bound	59.8458
			Upper Bound	74.8342
		5% Trimmed Mean	66.7026	
		Median	63.3333	
		Variance	314.982	
		Std. Deviation	17.74773	
		Minimum	46.15	
		Maximum	100.00	
		Range	53.85	
		Interquartile Range	25.00	
		Skewness	.556	.472
		Kurtosis	-.776	.918
	kontrol	Mean	83.6797	4.55544
		95% Confidence Interval for Mean	Lower Bound	74.0685
			Upper Bound	93.2908

5% Trimmed Mean	84.3915	
Median	92.8571	
Variance	373.536	
Std. Deviation	19.32708	
Minimum	54.55	
Maximum	100.00	
Range	45.45	
Interquartile Range	40.00	
Skewness	-.581	.536
Kurtosis	-1.608	1.038

Based on the table obtained above, looking at the Mean column between the experimental class and the control class, it can be concluded that in the experimental class, the average score of students was 67.34%. After the provided solutions and the application of the Islamic education learning concept regarding its influence on students' social attitudes, the control class score increased to 83.67%. Thus, it can be stated that there is an influence of Islamic education on students' social attitudes. The NGain score test can also be considered the final stage of data processing to obtain the results of the research conducted.

The results from the NGain score test, created using SPSS, indicate that students' social attitudes regarding the influence of Islamic education show a score of 67.34% in the experimental class, indicating that students are not accustomed to Islamic education itself, and 83.67% in the control class, which also indicates that students are not familiar with Islamic education.

This research demonstrates that Islamic education significantly influences students' social attitudes at MTs Al-Washliyah 48 Binjai. These findings align with previous studies showing that Tahfizh Al-Qur'an can influence students' social attitudes at MTs Al-Washliyah 48. Other studies indicate that emotional intelligence and the environment of Islamic boarding schools affect the achievement scores in Islamic Education (PAI) (Ichsan, 2016).

D. Conclusion

The results of the research indicate that Islamic education has a significant impact on students' social attitudes. This can be seen from the results of observations and

questionnaire distributions, which show a score of 83.67%. This score is higher than the minimum average score of 70%.

These results lead to several consequences. In schools, Islamic education should be enhanced, especially regarding the content and learning approaches. Islamic education teachers should play a greater role in shaping their students' social attitudes. Teachers must provide good examples and role models in their daily lives. Parents should pay more attention to their children's religious education at home, teaching them religious values from an early age.

Thus, Islamic education is one of the important means of shaping students' social attitudes. Therefore, there is a need to improve the quality of Islamic education in schools, including the content, teaching techniques, and the roles of teachers and parents.

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