Quality Comparison Between Students' Religiosity In Madrasa, Primary, And Integrated Islamic Elementary School In Banjarmasin

Barsihanor Barsihanor [1], Abdul Hafiz [2]

[1] Universitas Islam Kalimantan MAB, Banjarmasin and Indonesia, ✉ (e-mail) barsihanor90@gmail.com

[2] Universitas Islam Kalimantan MAB, Banjarmasin and Indonesia, ✉ (e-mail) abdulhafiz_haji@yahoo.com

Abstract

The purpose of this study was to see whether there wass any difference in the quality of religiosity among students of primary. This study used a quantitative research approach to the type of comparative research. The results showed a significant value of 0.000, in which 0,042 less than 0.05 meant that there wass a significant difference in religiosity of students who enroll in MI Muhammadiyah 1, SDN surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin. In general, the results of the religiosity of these three schools did not have any difference because all three had the same values at intervals, and were all in the moderate category.

Introduction

Education aims on improving human quality, a human with quality is the one who has strong faith and piety and also noble morals. Thus, one of the output competence characteristics in our education is the strength of faith, piety, and noble morals. Islam religion education plays an essential role and responsibility in actualizing the national aim of our education, especially in preparing students to understand religion and implement it in daily life. In line with that, M. Arifin stated that Islam religion education in Indonesia was a part of Islamic education whose main purpose was to guide and base students with religious values, and also teach them Islam religion knowledge, so that students could practice Islam sharia correctly based on religion rule (Arifin, 1991). The Islam religion education in school or madrasa aims to develop and improve students' faith through briefing and developing students' knowledge, appreciation, and experience about Islam in order to be a continuously developing Muslim in term of faith, piety, nationality, and to be able to continue on higher education (Majid & D, 2004; Budiharso & Arbain, 2019).

According to experts' statements above, it is clear that the religion education which has already been implemented in schools emphasizes more on preparing students to have noble characters and morals (al-akhlaq al-karimah), which then

expected to be able to practice the knowledge with the faith based on religion rule to Allah. The implementation of Islam religion education in school or madrasa may give impact on students' religiosity quality.

Based on the research done by Lembaga Studi Cinta dan Kemanusiaan serta Pelatihan Bisnis dan Humaniora (LSCK PUSBIH), participated by 1.666 respondents in big cities, such as Medan, Jakarta, Bandung, Yogyakarta, and Surabaya, the number of teenagers admitted that they have done free sex was very high, even more than 50%. Moreover, based on data from Social Disturbance Control Center of DKI Jakarta, elementary school students, junior and high school students who joined in brawl were up to 0.8% or around 1.318 students (1.645.835), and drugs victims were 3.9%. The more surprising fact was that in Yogyakarta, around 97.05% of students have done free sex (Hasanah, 2016). UNICEF data in year 2003 – 2013 showed that rude behavior, such as bullying, physical fight and attacks done by 13 – 15 years old teenagers in Indonesia was higher than in Malaysia, Vietnam, and Thailand (UNICEF, 2014). Data from KPAI also noted that around 24 cases of children abuse in school since early January until February 13th 2019 (News, 2019).

The rise of behavior distortion problems mentioned above is caused by the unsuccessful

deed of national education system in forming humans to have good characteristics, noble morals, honesty, social awareness, responsibility, discipline, and independent which are happened in almost all lines and boards of education both private and national. As a result, nation character building which corresponds to Indonesian cultural values seems to be not working as it should. Therefore, there is a need to make effort on reestablishing those values to be nation characteristics which can be the pride in front of other nations. One of the things that can be done is repairing our national education model to be more emphasizing on children's religiosity.

In improving religiosity quality, schools or madrasa have various ways to actualize it, especially through education, such as faith development, practice, prevention, repair, mental adaptation, habituation, rational, functional, exemplary, and instruction (Sahlan, 2009; Fauzan, Lubis, & Kurniawan, 2020). Seniati Sutarmin stated in his research about the ways to form religiosity which were PRS (play, retell, and sing), tausiyah, weekly advice briefing, habituation, and exemplary; the media were objects, people, social situation, and non-electronic interactive games. However, religion education in school affects students in term of building their religiosity (Sutarmin, Zuchdi, & Suardiman, 2014).

The function of school and its connection with students' religiosity building is to continue the religion education given in family or the religiosity building for those who have no religion education at home. According to that, it can be concluded that school environment affects students' religiosity (Jalaluddin, 2004). Religiosity is a belief and practice about religion referring to someone's behavior based on his religion.

According to Worden, religion can be defined as a tradition/special habit or system of belief, values, and personal practice which is connected to godliness (Worden, 2005). Religiosity is a shown religious expression. According to Bustanudin Agus in his book entitled Religion in Human Life, he stated that religious expression could be found in material culture, human behavior, value and moral, law, etc. There was no other cultural aspect of religion whose impact and implication were wider in human life (Agus, 2006). (Haryanto & Akhirin, 2018).

Atang Abdul Hakim in his book, Islamic Study Methodology, explained that religiosity was someone's life attitude based on the religion values he believed (Hakim & Mubarok, 2004). John Calvin also supported that kind of life, he

recommended that people ought to live as God's servant in daily life and own worldly duties (Pals, 2006). These worldly duties could be a servant's worship rituals and other spiritual concepts. Hartwick in XXX described it as the analogy of holding a bird, if you wanted to learn it then you had to hold it strong enough so that it did not fly away; but if you held it too strong, then the bird would be bridled and uncomfortable (Wright, 2010).

On the other hand, based on psychoanalysis theory, religiosity is the thing empowered by a desire to avoid oneself from danger and to give peace and safety to him. From Islamic perspective, religiosity is a deed to do economy, social, politics, and any other activities which only intended to worship. Allah Islamic perspective toward religiosity is explained in Al-Baqarah: 208, which mean: "*O you who believe, enter in Islam completely, and (do) not follow the footsteps (of) Satan. Indeed, he (is) for you a clear enemy*" (Al-Baqarah: 208).

Islam commands all the people to have faith completely, not only focus on one aspect but on all aspect harmonically and continuously. Islam as a wholly system consists of several aspects or dimension. Every Muslim must think, behave, and act based on Islam. Religiosity definition, according to some dimensions, has been brought up by Glock and Stark in Ancok, in which they stated that it was how far knowledge, how strong a faith, how determine one worships, and how deep one appreciates his religion (Ancok & Suroso, 2001). Clayton and Gladden took Glock's and Stark's statement about universal dimensions from religions all over the world which were divided into ideology (faith), intellectual (knowledge), ritual (clear traditional behavior), experience, and consequence (Clayton & Gladden, 1974). Allport and Ross divided into two poles of religion orientation, which were intrinsic and extrinsic. They described these poles by explaining that extrinsically motivated person used (took benefit of) his religion, whilst intrinsically motivated person lived (implemented) his religion (W & M, 1967).

Glock's and Stark's opinion, as cited in Ancok and Suroso, mentioned five kinds of religiosity dimensions which were: faith dimension, worship dimension (religion practice), appreciation dimension, religion knowledge dimension, and experience dimension. Religiosity definition based on those dimensions is how far a knowledge, how strong a faith, how determine someone worships, and how deep one appreciates his religion (Ancok

& Suroso, 2001).

Government regulation about basic education states that to be accepted in elementary school, students has to be six years old in minimum (Fardani, 2018). There are two basic education institutions in Indonesia whose duty is to give students religion knowledge, which are Madrasah Ibtidaiyah (MI) and elementary school. The basic difference between them both is the coped institution; MI is under Religion Ministry, while elementary school is under Education and Culture Ministry. On content and learning material aspect, there is a significant difference. Religion subject material in MI is very outstanding because madrasa is an educational institution who has Islamic characteristics. In madrasa, religious learning is separated so that students can learn every material about religion, such as fiqh, moral theology, and Arabic language. In fiqh, they discuss deeply about sadaqah and infaq; in this subject, students have to understand theoretically and practically so that they can deepen and get advantage of the material. For example, students have understood about sadaqah and infaq, then they are expected to get used to the habit of sadaqah. By learning religion, students are expected to get knowledge as much as possible, especially about religion knowledge, in order to reach the goal of Islam religion education which is to make students believe and have piety to Allah SWT that later turn them into perfect human.

On the other hand, Islam religion education in elementary school studies about fiqh in slightly different term from madrasa; if in madrasa, fiqh is discussed deeply, while in elementary school, only the outline of fiqh is learnt; in madrasa, every religious subject is taught separately, but not in elementary school. Religion subject includes tauhid, fiqh, and moral. Time allocation for religion subject in elementary school is only 2 to 3 hours in a week, while in MI the time allocation for only religion subject is more than 6 hours in a week, including fiqh and other materials. Seen from the difference of content material in religion subject in MI and elementary school, it is clear that MI has more opportunities in giving students religious knowledge and their students' religiosity may be better than those in elementary school.

Since 2000s decade in Indonesia, Islamic based schools with full day school label kept appearing, especially in basic level, with different names, such as Compact Islamic Elementary School (SDIT), Integrated Islamic Elementary School, or Superior Islamic Elementary School. Those Islamic labeled school got warm welcome from the

societies. The role of MI institutions in improving variety knowledge and forming Islamic human was displaced by the presence of Islamic schools; many people considered compact/integrated Islamic elementary school could produce religious and religiously well-educated children. As stated by Mustaqim, his son's behavior has changed in term of religiosity; he prayed in congregation, memorized daily prayers, talked nice, said salaam, showed Islamic behavior, and upheld the prophet's sunna, such as eating way, etc." (Mustaqim, 2017).

From the interview result above, it shows that the quality of students' religiosity in SDIT is very good. This problem brings up an assumption that there is a difference of religiosity quality of students in MI and SDIT. Therefore, researcher is interested to do a research on elementary school students in term of their religiosity quality.

Method

This research used quantitative research approach. The type of research used by researcher was field research by using questionnaire and comparative technique. This method was used to collect information as much as possible about students' religiosity quality in MI Muhammadiyah 1, SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin. The comparative research was directed to know whether there was a difference of religiosity between students from those three elementary schools. Therefore, the population in this research was all of the students in MI Muhammadiyah 1, SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin. From the population, researcher took sample for this research which were 75 five-grader students (including male and female students).

Sampling was done by using non random sampling with purposive sampling technique. Purposive sampling technique was done by considering or choosing sample based on a specific criteria in the research. In this research, the chosen sample was based on the grade level and then students were randomly chosen in the class. Data collecting technique was questionnaire. In order that the scales of measuring instrument used in the research were accurate, reliable or measured what it should measure, then reliability and validity test were done. The first step to validate instrument was content or questionnaire item validation (expert test). In this research, two experts participated from academics and practitioners. After the test, the research instrument were empirically tested.

After data was collected, the next step was analysing the data. In this research, researcher used One Way Anova test (one direction anova) to test the comparison between religiosity average score of students in MI Muhammadiyah 1, SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin. Data analysis was done by using SPSS. Before doing hypothesis test, basic assumption trial test was done as the requirement to use one way anova statistic test as the data analysis techniques.

Results and Discussion

The research result in the form of percentage and category of students' religiosity can be seen on the following table:

Table A.1. Students' religiosity category

No.	Category	MI Muhammadiyah 1 Banjarmasin	SDN Surgi Mufti 4 Banjarmasin	SDIT Nurul Fikri Banjarmasin
1	High	0%	0 %	0 %
2	Moderate	100%	100 %	100 %
3	Low	0%	0%	0%

From the result table above, it shows that students' religiosity from three institutions have the same interval of average score, which is moderate category. This result does not correspond to previous research done by Risa Rahmawati who found that there was assertiveness difference of students in MI and general elementary school. MI students had higher assertiveness compared to general elementary school students' (Rahmawati, 2011). The research done by Pratiwi also showed that students' understanding level toward religious obligation as one of the religiosity aspects (when entering adult age) was low, especially for students in elementary school and MI (Pratiwi, 2018). It surely is different from basic education mission which is trying to dig and develop all the potentials and dimensions in personal, religion, moral, or social owned by students. It enables every single student to grow their honesty, justice, affection, tolerance, beauty, and responsibility in value understanding according to development and ability level of students. Based on Refi Swandar's opinion, the strategies that could be done by teacher in improving children's religiosity were exemplary, understanding, advice, linking materials to religious aspect, good culture, compliment, motivation, and direct observation of their behavior (Swandar, 2017).

Research result also shows that there is a difference of religiosity score descriptively between students of the three schools, the highest average score of religiosity is owned by SDIT Nurul Fikri Banjarmasin with 137,20 score. It is in line with integrated Islamic school operational concept which is that school is an accumulation of Islamic cultural, inheritance, and developmental process, culture and Islamic civilization across the generation. The term of "Integrated" in SIT defines as the brace (unity of God) of Islam itself. It means that Islam religion is complete as a whole, integral, not partial, syumuliah not juz'iyah. On the implication of SIT, it means that school applies implementation approach by unifying general education and religious education into one curriculum.

From the hypothesis test result, it is known that the average religiosity level of the three schools is "different" significantly. It means that there is difference of religiosity between students in MI Muhammadiyah 1, SDN Surgi Mufti 4 dan SDIT Nurul Fikri Banjarmasin. Religiosity of students in MI Muhammadiyah 1 and SDN Surgi Mufti 4 is different significantly, while the religiosity of students in MI Muhammadiyah 1 and SDIT Nurul Fikri Banjarmasin is not significantly different. On the other hand, students of SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin also have no significant difference. Religiosity of students in MI Muhammadiyah 1 is different from those in SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin, while the religiosity of students in SDN Sugri Mufti 4 and SDIT Nurul Fikri Banjarmasin is not significantly different, in another word, the average religiosity of students in SDN Sugri Mufti 4 and SDIT Nurul Fikri Banjarmasin is similar.

Different from the result of this research, Nur Azizah's research showed that there was no difference of religiosity between students with general education background and students with religious education background. It shows that the quantity factor in giving religion learning material does not affect the quality of religiosity; in which students with religious background get more religion knowledge than those from general

education background who only get 2 hours of religion subject in a week (Azizah, 2006). According to Usa, religion education in school was only given rational theoretically so that religion was not more than a knowledge rather than a life view which could produce Islamic thought, attitude, and moral (Azizah, 2006).

The difference of religiosity level between students in MI Muhammadiyah 1, SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin might be affected by the school program which was oriented in religious aspect, for example, a school has a good students' religiosity guidance program. Even though SDN Surgi Mufti 4 Banjarmasin seems like any other general elementary school, it has religion education program, such as prayer in congregation, Al-Qur'an tadarus, tahsin, and tahfidz. It makes the school equals to other Islamic based school, like MI Muhammadiyah 1 and SDIT Nurul Fikri Banjarmasin. Ifina Trimuliana, et al stated that religious behavior could be seen from

daily habit such as saying and replying salaam, praying before and after activities, memorizing short surah, practicing wudhu' and prayer, giving sadaqah for those in need, praying for both parents and fellow Muslims (Trimuliana, hieni, & Hapidin, 2019). Similar statement was also given by Azizan H. M. and Razlina, H. J. who said that someone's religion understanding would affect his characteristic, behavior, motivation, attitude, and emotion in his daily life (M & J, 2015). Christoper Bader and Paul Froese also stated that precise measure of an individual's religious belief was a powerful indicator of the direct impact of religion on individuals' attitudes and behaviors (Bader & Froese, 2005).

Moreover, to know the detail of religiosity difference from the three schools, researcher firstly describe the religiosity accomplishments based on five aspects of religiosity as seen at table 3.1. The explanation of those five religiosity aspects in the three institutions is shown in the table below.

Table A.2 Religious aspects accomplishment in MI Muhammadiyah 1

No	Religiosity aspects	Accomplishment percentage (%)
1	Faith	94.3 %
2	Worship or religion practice	89.25 %
3	Appreciation	90.6 %
4	Religion knowledge	87.21 %
5	Experience	89.2 %

Generally, the accomplishment in MI Muhammadiyah 1 was around 90%. However, the highest accomplishment in faith aspect was 94.3%. Faith aspect consists of students' belief toward the unity of God, their belief about the pillars of faith, and about unseen things learned in religion like the judgment day and good deed calculation. This accomplishment shows that MI Muhammadiyah 1 has superiority in faith aspect rather than other religious aspects. Seen from the order of religiosity

aspects, MI Muhammadiyah 1 implements religiosity system motored by religious faith, so that other aspects follow along according to students' religious faith level. It can be seen from the percentage above that worship, appreciation, religion knowledge, and experience aspect are not so different in percentage compared to faith aspect. Religiosity aspects, except faith, are applied to improve the quality of religious faith.

Next, researcher describes in detail the percentage of religiosity aspects in SDIT Nurul Fikri, as following:

Table A.3 Religiosity aspects accomplishments in SDIT Nurul Fikri

No	Religiosity aspects	Accomplishment percentage (%)
1	Faith	92 %
2	Worship or religion practice	88.37 %
3	Appreciation	87.6 %
4	Religion knowledge	84.5 %
5	Experience	86 %

The table above shows that the highest score is in faith aspect, which is 92%. Compared to faith aspect in MI Muhammadiyah 1 Kindaung, the faith aspect in SDIT Nurul Fikri is slightly lower; however, the two institutions have similar

condition, in which both have the highest score in faith aspect. Therefore, based on the previous explanation, if the first aspect gets higher percentage, then the next aspects are the supporters of the faith aspect.

The following table shows the detail of religiosity aspects percentage in SDN Surgi Mufti 4, which is:

Table A.4 Religiosity aspects accomplishment in SDN Surgi Mufti 4

No	Religiosity aspects	Accomplishment percentage (%)
1	Faith	86, 6 %
2	Worship or religion practice	84.75 %
3	Appreciation	84 %
4	Religion knowledge	81.65 %
5	Experience	87.1 %

Religiosity aspects accomplishment by the respondents in SDN Surgi Mufti 4 is different from the two institutions. The highest religiosity aspect accomplishment is experience and faith aspect (both are 0.5% different). Based on the accomplishment above, the faith aspect is needed to actualize other aspects, which are worship, appreciation, and religion knowledge aspect, and then the actualization of the three aspects is a complete experience in religiosity.

Conclusions

Research result shows that the average religiosity of the three schools is in moderate category, which means that the religiosity level of three schools is similar as seen from the average score. On the other hand, hypothesis test result shows a significance value as 0,000. It means that 0,042 is lower than 0,05 indicating that there is a significant difference of students' religiosity in MI Muhammadiyah 1, SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin. Specifically, there is a significant difference of religiosity between students of MI Muhammadiyah 1 and SDN Surgi Mufti 4, but no difference between students' religiosity in MI Muhammadiyah 1 and SDIT Nurul Fikri Banjarmasin, same case goes to SDN Surgi Mufti 4 and SDIT Nurul Fikri Banjarmasin which have no significant difference in religiosity.

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