

**Bulletin of Islamic Research**

ISSN (Online): 3031-4526

Received: 29-03-2023, Revised: 04-04-2023

Accepted: 05-05-2023, Published: 06-06-2023

DOI: <https://doi.org/10.69526/bir.v1i2.348>

The Influence of Islamic Spiritual Extracurricular Activities on PAI Learning Outcomes of Students at State Senior High School 1 Bojonggede, Bogor Regency

Eva Siti Faridah¹; Salma Aisyah Amini²

Abstract

Islamic Spiritual Activities (ROHIS) are highly beneficial in shaping a generation of Muslims who not only impact learning outcomes but also influence their spirituality. This research aims to investigate whether ROHIS activities impact the learning outcomes of Islamic Religious Education (PAI). This study uses a Quantitative Method, also known as field research, conducted at SMA Negeri 1 Bojonggede, Bogor Regency. It provides an overview of the issues through analysis, employing a scientific approach based on the field situation. The study aims to examine how the influence of Islamic Spiritual Extracurricular Activities affects the learning outcomes of PAI for 11th-grade students at SMA Negeri 1 Bojonggede. The research data collected were analyzed using SPSS through several tests, including Descriptive Data, Instrument Test, Prerequisite Test, and Hypothesis Test. Based on the descriptive data calculations using descriptive statistics, it was found that the average score for variable X = 45.31 and variable Y = 85.09, the median or middle value for variable X = 45.00 and variable Y = 85.00, the mode or most frequent value for variable X = 40 and variable Y = 88, the standard deviation or difference score for variable X = 10.225 and variable Y = 2.291, the variance for variable X = 104.544 and variable Y = 5.249, the range score for variable X = 56 and variable Y = 6, the minimum score for variable X = 22 and variable Y = 82, the maximum score for variable X = 78 and variable Y = 88, and the total score for variable X = 1450 and variable Y = 2723. To determine whether there is an effect of variable X on Y, a Hypothesis Test was conducted using the Pearson product-moment correlation formula, a Significance Test using the t-test, and a Determination Coefficient. The results of the correlation test showed that the value of $r_{hitung} = 0.442 > r_{table} = 0.266$, H_a is accepted, and H_o is rejected, indicating a positive influence of ROHIS activities on PAI learning outcomes. The results of the significance test show that the $p\text{-value (sig.)} = 0.011 > 0.05$ and the $t\text{-count value} = 2.700 > t\text{-table} = 1.674$, so H_a is accepted and H_o is rejected, indicating a significant correlation between ROHIS activities and PAI learning outcomes. The contribution calculation (R Square/Determination Coefficient) or the influence of ROHIS activities on PAI learning outcomes is $R^2 \times 100\% = 0.4422 \times 100\% = 19.5\%$. This means that the contribution of

¹ STAI Al-Hamidiyah Jakarta, Jakarta, Indonesia, Email: evasitifaridah86@gmail.com

² STAI Al-Hamidiyah Jakarta, Jakarta, Indonesia, Email: salmaaisyahamini@gmail.com

ROHIS activities affects PAI learning outcomes by 19.5%, while 80.5% is influenced by other factors. These factors may include external and internal factors.

Keywords: *Islamic Spiritual Activities; Extracurricular Activities; PAI Learning Outcomes; SPSS.*

Introduction

Education in Indonesia is governed by Law No. 20 of 2003 on the National Education System, which defines education as a purposeful and planned effort to create a learning environment and process where students actively develop their potential. This includes fostering spiritual strength, self-control, personality, intelligence, good morals, and skills that benefit both the individual and society [1]. Education plays a crucial role in shaping both individuals and communities [2]. In Islam, education is not only about enhancing knowledge but also about deepening the understanding of religion, ethics, and daily life [2]. Islamic education is a comprehensive approach inspired by Islamic teachings, aiming to help individuals achieve happiness in life and the hereafter.

Education and knowledge are interconnected, supporting one another in human development. Education opens doors for knowledge development, and knowledge, in turn, serves as material for learning [3]. The Hadith emphasizes the importance of knowledge, stating: "Whoever wants the world, let him acquire knowledge. Whoever wants the hereafter, let him acquire knowledge. And whoever wants both, let him acquire knowledge." (HR. Ahmad). This highlights the critical role of education in developing knowledge, skills, attitudes, and personal potential. In Islamic thought, education is not only about acquiring knowledge but also about applying it in daily life.

Islamic Religious Education (IRE) in schools is integral to shaping students' personalities. As Zakiah Darajat notes, the goal of IRE is to mold a child's character in line with Islamic teachings [4]. According to the Directorate of Islamic Religious Education in State Public Schools (Ditbinpaisun), IRE is a process of guiding students to understand Islam comprehensively, making Islamic principles their worldview, and achieving salvation both in this life and the afterlife [5].

Islamic Religious Education (IRE) plays a significant role in shaping students' character and morals, teaching the essential values of life, ethics, and spirituality as outlined in Islam [3]. It promotes goodness, justice, honesty, patience, and compassion while emphasizing obedience to God, tolerance, brotherhood, and social responsibility [4]. However, teachers often face challenges in delivering Islamic teachings, with low student learning outcomes

being a major issue. Factors such as unengaging teaching methods, curricula that do not resonate with student interests, and limited resources contribute to this challenge [6].

To address these challenges, many general schools, including Junior and Senior High Schools, have introduced Islamic Religious Education in extracurricular activities [5]. These activities are held outside regular class hours and aim to foster interest in subjects such as sports, arts, and various skills, including religious activities [7]. Religious extracurricular activities are increasingly common, especially since they help to shape students' moral character in addition to supplementing the regular Islamic Religious Education curriculum [6]. These activities are typically more effective at the Senior High School level, as students have a broader capacity for reasoning and thinking [8].

At SMA Negeri 1 Bojonggede, students initiated the establishment of the Islamic Spiritual Activities (ROHIS), supported by the student council advisor. ROHIS activities are guided by mentors vetted through the Bogor District ROHIS Mentor Communication Forum [7]. The primary objective of ROHIS is to expand students' knowledge of Islamic studies, enhance educational outcomes, improve knowledge and skills, foster a religious atmosphere, and achieve the educational goals of Islamic Religious Education, particularly given the limited time allocated to this subject (two hours a week).

ROHIS is an extracurricular activity that focuses on religious matters and is expected to create a conducive environment for religious life at school. These activities help students gain deeper religious knowledge and apply it in daily life, thereby supporting the achievement of Islamic Religious Education goals and improving learning outcomes in this subject [8]. Islamic Spiritual (ROHIS) extracurricular activities play a vital role in guiding students' religious development and enhancing their competence, faith, and piety [9]. These activities enable students to practice Islamic teachings in their personal lives, whether at school, home, or in their communities.

According to the research conducted by Euis Komala Dewi and colleagues in the *Al-Hidayah Journal Bogor*, it reveals a positive impact, indicating that improved Islamic spiritual guidance leads to better learning outcomes in Islamic Religious Education and character development among students [9],[10]. Based on observations, the following research questions have been formulated: 1. How do the Islamic spiritual extracurricular activities of class XI students at SMA Negeri 1 Bojonggede Bogor take place? 2. What are the learning outcomes of Islamic Religious Education for class XI students at SMA Negeri 1 Bojonggede Dosen Bogor? 3. What is the effect of Islamic spiritual extracurricular activities

on the learning outcomes of Islamic Religious Education for class XI students at SMA Negeri 1 Bojonggede Bogor?

1. Extracurricular Activities Definition:

Extracurricular activities are organized activities that take place outside of regular classroom lessons, either at school or outside, designed to enrich and broaden students' knowledge and skills in various subject areas [11]. These activities provide significant benefits, helping students develop leadership, religious values, social sensitivity, and national defense education [12]. Ideally, every student should participate in at least one extracurricular activity to foster personal growth [13]. Extracurricular activities support the curriculum and teaching in subjects like Islamic Religious Education, aligning with the educational goals outlined in Article 3 of Indonesian Law No. 20 of 2003, which aims to develop students' abilities, build their character, and help them become knowledgeable, creative, independent, and responsible citizens.

2. Definition of Islamic Spirituality (ROHIS):

Islamic Spiritual Activities (ROHIS) is an organization designed to deepen Muslim students' understanding of Islam. It functions as an extracurricular organization in both Junior and Senior High Schools, with a primary role in providing a platform for Islamic teaching and helping students acquire Islamic knowledge and experiences [10],[14]. ROHIS is part of OSIS (Student Council) and is structured with roles such as chairman, vice-chairman, treasurer, secretary, and divisions[15],[16]. Its activities aim to increase students' awareness of Islam, develop their character, understand Islamic laws, foster unity among Muslims, and prepare them to apply Islamic principles in daily life, contributing to national development [11],[17].

Based on the above explanation, it can be concluded that the Islamic Spiritual Organization (ROHIS) is a school-based organization designed to Based on the above explanation, it can promote religious activities and shape students' character in alignment with Islamic values [18],[19]. ROHIS's primary objective is to enhance students' understanding of Islam, support them in developing good character, and assist them in applying Islamic principles in their daily lives [20],[21]. The activities organized by ROHIS generally include religious study sessions, collective prayers, dhikr, and other related spiritual practices.

In addition, ROHIS seeks to broaden knowledge, cultivate positive attitudes and values, and nurture personalities that ultimately behave. It also fosters discipline, responsibility, and solidarity among students, strengthening their spiritual bond with Allah [22],[23]. Through these efforts, students are expected to build a more positive personality in spiritual, moral, and social

dimensions and be better equipped to face life's challenges with the foundation of Islamic teachings.

3. The Concept of Islamic Religious Education

According to Zakiyah Daradjat in a book by Abdul Majid, Islamic Religious Education is an effort to nurture and guide students to fully understand Islamic teachings. It aims to help students internalize the objectives of life and ultimately apply and adopt Islam as a way of life [24],[25]. Islamic Religious Education is a system that enables individuals to lead their lives in alignment with the ideals and values of Islam, which have shaped and influenced their character [12],[26]. The role of Islamic Religious Education is crucial in realizing the vision of Islamic life, ensuring that Islamic values are passed down to the next generation, and allowing Islam to continue thriving and evolving within society over time [27],[28]. In essence, education involves guiding, improving, mastering, leading, protecting, and preserving [29],[30]. The core of education lies in the transfer of values, knowledge, and skills from the older generation to the younger generation, preparing them to live effectively.

In summary, Islamic Religious Education is an effort to educate and guide students to comprehensively understand Islamic teachings, embrace the purpose of life, and practice Islam as a guide for living. Its goal is to empower individuals to live by Islamic values, which influence and shape their character [31],[32]. Islamic Religious Education plays an essential role in fulfilling the ideals of Islamic life, passing on Islamic values to future generations, and ensuring that the teachings of Islam continue to thrive and evolve in society [33],[34]. Essentially, Islamic education is about guiding, improving, mastering, leading, and preserving, with the fundamental goal of transferring values, knowledge, and skills from one generation to the next, helping them live wisely and by Islamic principles.

4. Learning Outcomes in Islamic Religious Education

Oemar Hamalik defines learning as a process of modifying or reinforcing behavior through experience. (Learning is the modification or reinforcement of behavior through experiencing). According to Hamalik, learning outcomes are the observable and measurable changes in behavior, including knowledge, attitudes, and skills. These changes signify improvements and advancements, where what was once unknown becomes understood [13],[35]. Slameto (2016:2) explains that learning is an effort made by an individual to achieve a behavior change, which is a result of their own experience through interaction with the environment [14],[36].

That explanation of learning outcomes in Islamic Religious Education, it can be concluded that learning outcomes refer to the achievements students attain during the learning process, leading to changes and the development of behavior. The learning outcomes in Islamic Religious Education represent the level of understanding the students gain after engaging in Islamic Religious Education activities on the level of competence students reach once the learning process is completed.

Method

This study employs a Quantitative Approach, also referred to as field research, carried out at SMA Negeri 1 Bojonggede in the Bogor District. The study's population consists of all 11th-grade students at SMA Negeri 1 Bojonggede, which includes 9 classes with a total of 230 students. A Simple Random Sampling technique is used in this research. According to Suharsimi Arikunto, if the population is fewer than 100 subjects, it is advisable to sample all participants. However, when the population exceeds 100 subjects, a sample size of 10-15% or 20-25% can be selected, or more [15],[37]. As a result, the author will choose a sample representing 24% of the total population, which equals 55 students. Data is gathered using techniques such as Observation, Interviews, Documentation, and Questionnaires.

Data analysis is performed using SPSS to calculate Descriptive Statistics, including the Mean (average), Median (the middle value where 50% of the scores lie above and 50% below), Mode (the most frequent score), Range (denoted as R, which measures the spread between the highest and lowest scores), Standard Deviation (s) (a measure of variability in the data), and Variance.

The Instrument Test involves Validity Testing, which assesses the accuracy, reliability, and objectivity of the collected data using the Pearson product-moment correlation formula. The Reliability Test evaluates how trustworthy a measurement tool is, using the Cronbach Alpha formula.

Prerequisite Tests for the research include Normality Testing, which checks if the data follows a normal distribution, using the Kolmogorov-Smirnov test, and Linearity Testing, which assesses whether there is a linear relationship between the independent and dependent variables.

Hypothesis Testing is performed to determine whether there is a positive or no significant relationship or influence using the Pearson product-moment correlation formula. The Significance Test is conducted to assess whether the correlation between variables is statistically significant[38]. The Coefficient of Determination is used to evaluate the degree to which the independent variable (X) influences the dependent variable (Y).

Result and Discussion

Data Description

The calculation of research results involves one independent variable, which is Islamic Spiritual Activities (*ROHIS*) (X), and one dependent variable, which is PAI Learning Outcomes (Y). The analysis aims to determine the descriptive statistics, including mean, median, mode, highest score, lowest score, standard deviation, and total score. The results of the calculations using SPSS 24 are as follows:

Table 1
Data Description

Statistics		Islamic Spiritual ActivitiesROHIS	Hasil Belajar PAI
N	Valid	32	32
	Missing	22	22
Mean		45.31	85.09
Std. Error of Mean		1.807	.405
Median		45.00	85.00
Mode		40 ^a	88
Std. Deviation		10.225	2.291
Variance		104.544	5.249
Range		56	6
Minimum		22	82
Maximum		78	88
Sum		1450	2723

a. Multiple modes exist. The smallest value is shown

Based on the calculations above, the average score for variable X is 45.31, and for variable Y is 85.09. The median or central value for variable X is 45.00, and for variable Y is 85.00. The mode, or the most frequent value, for variable X is 40, and for variable Y is 88. The standard deviation for variable X is 10.225, and for variable Y is 2.291. The variance for variable X is 104.544, and for variable Y is 5.249. The range for variable X is 56, and for variable Y is 6. The minimum score for variable X is 22, and for variable Y is 82. The maximum score for variable X is 78, and for variable Y is 88. Finally, the total score for variable X is 1450, and for variable Y is 2723.

Instrument Test

Before using an instrument as a data collection tool, it must first be tested to ensure the instrument is valid and reliable. The research method employed is the Likert scale model. The instrument for Islamic Spiritual Activities (*ROHIS*) (X) consists of 25 items, and each item is answered using the following options: Always, Often, Sometimes, Never, and Not at All. The instrument trial was

conducted at SMA Negeri 1 Bojonggede, with a sample of 55 students. To simplify data analysis, the research data from the instrument trial was analyzed using SPSS 24, with the following results:

a. Validity Test

The Validity Test measures the correlation coefficient between the score of a statement or indicator tested and the total score on its variable [16]. This test determines the validity or correctness of the items in the instrument to be used in future research. The validity test of the instrument items was carried out using the Pearson product-moment correlation formula with SPSS assistance. The results of the validity test are as follows: After analyzing the 25 instrument items using SPSS 24, items numbered 3, 5, 6, 10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, and 24 were marked with two stars (**), while items numbered 2, 4, 7, 9, 12, and 25 were marked with one star (*). Items numbered 1, 8, and 23 were not marked with any stars and are considered invalid or not used in the study.

b. Reliability Test

Sugiyono (2019) explains that reliability testing refers to the degree to which measurements made with the same object will yield consistent results. This test is used to assess how stable the measurement outcomes are when the same phenomenon is measured multiple times using the same instrument [17]. After the validity test, the reliability coefficient of the instrument was calculated based on the valid items. The reliability coefficient of the instrument was computed using the Cronbach's Alpha formula, and the reliability was categorized according to reliability criteria. To analyze the reliability of the *ROHIS* scale, SPSS 24 was used. The reliability test:

Table 2
Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
0,852	22

Based on the reliability test table for *Islamic Spiritual Activities ROHIS*, Cronbach's Alpha value was 0.852, which indicates the instrument is reliable.

Research Prerequisite Tests

a. Data Normality Test

A distribution is considered normal if the significance level is ≥ 0.05 . If the significance level is ≤ 0.05 , the distribution is considered non-normal. The normality test was analyzed using SPSS. The results obtained from SPSS are as follows:

Table 3
Data Normality Test

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		32
Normal Parameters ^{a,b}	Mean	0,0000000
	Std. Deviation	#####
Most Extreme Differences	Absolute	0,115
	Positive	0,095
	Negative	-0,115
Test Statistic		0,115
Asymp. Sig. (2-tailed)		.200 ^{c,d}
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		
d. This is a lower bound of the true significance.		

From the table above, the significance value (Asymp. Sig. 2-tailed) for Islamic Spiritual Activities *ROHIS* is 0.200. Since the significance value is greater than 0.05, the data is normally distributed. Thus, it can be concluded that the data for *Islamic Spiritual Activities (ROHIS)* follows a normal distribution.

b. Linearity Test

The linearity test aims to determine whether there is a significant linear relationship between two variables. The decision-making basis for the linearity test is:

- If the probability value ≥ 0.05 , the relationship between variable X and variable Y is linear.
- If the probability value ≤ 0.05 , the relationship between variable X and variable Y is nonlinear.
- The results of the linearity test for Islamic Spiritual Activities *ROHIS* and Hasil Belajar PAI using SPSS 24 are as follows:

Table 4
Linearity Test

ANOVA Table			Sum of Squares	df	Mean Square	F	Sig.
Nilai Raport * Islamic Spiritual ActivitiesROHIS	Between Groups	(Combined)	109,719	23	4,770	0,720	0,747
		Linearity	31,807	1	31,807	4,801	0,060
		Deviation from Linearity	77,912	22	3,541	0,535	0,883
	Within Groups		53,000	8	6,625		
	Total		162,719	31			

Based on the results of the linearity test using SPSS 24, the probability value = 0.883 \geq 0.05. Therefore, it can be concluded that Islamic Spiritual Activities (ROHIS) (X) have a linear effect on PAI Learning Outcome PAI (Y).

The hypothesis of this study is:

- *H₀*: There is no effect between Islamic Spiritual Activities (ROHIS) (X) and PAI Learning Outcome PAI (Y).
- *H_a*: There is an effect between Islamic Spiritual Activities (ROHIS) (X) and PAI Learning Outcome PAI (Y).

Hypothesis Testing

a. Correlation Test

To determine the correlation between the influence of Islamic Spiritual Activities (ROHIS) (X) and PAI Learning Outcome PAI (Y). A Pearson product-moment correlation test was performed using SPSS 25, with the following results:

Table 5
Correlation Test

Correlations		Islamic Spiritual ActivitiesROHIS	Hasil Belajar PAI
Islamic Spiritual ActivitiesROHIS	Pearson Correlation	1	.442*
	Sig. (2-tailed)		.011
	N	32	32
Hasil Belajar PAI	Pearson Correlation	.442*	1
	Sig. (2-tailed)	.011	
	N	32	32

*. Correlation is significant at the 0.05 level (2-tailed).

Based on the Pearson Product Moment correlation results, the correlation between Islamic Spiritual Activities (ROHIS) (X) and PAI Learning Outcome PAI (Y) is $r = 0.442 > r_{\text{table}} (0.266)$. Hence, *H_a* is accepted, and *H₀* is rejected, indicating

a positive influence of Islamic Spiritual Activities (ROHIS) (X) and *PAI* Learning Outcome *PAI* (Y).

b. Significance Test

The F-test was conducted to analyze the effect of Islamic Spiritual Activities (ROHIS) (X) and *PAI* Learning Outcome *PAI* (Y). The F test results are as follows:

Table 6
Significance Test

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	80.605	1.703		47.325	.000
	Islamic Spiritual ActivitiesROHIS	.099	.037	.442	2.700	.011

a. Dependent Variable: Hasil Belajar *PAI*

From the table above, the p-value (Sig.) is $0.011 < 0.05$, and $t = 2.700 > t$ table (1.674). Thus, the hypothesis H_a is accepted, and H_o is rejected, indicating a significant correlation between Islamic Spiritual Activities (ROHIS) (X) and *PAI* Learning Outcome *PAI* (Y).

c. Coefficient of Determination

To determine the contribution of variable X to variable Y, the formula is used:

The Formula for Coefficient of Determination:

$$KD = R^2 \times 100\%$$

Explanation:

KD = Contribution of variable X to variable Y

R^2 = Correlation coefficient between variable X and variable Y

To determine the size of the Coefficient of Determination (KD), data calculations are performed using SPSS.

Table 7
Determination Coefficient

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.442 ^a	0,195	0,169	2,089

a. Predictors: (Constant), Islamic Spiritual ActivitiesROHIS

Based on the calculation of the correlation between Islamic Spiritual Activities (ROHIS) (X) and PAI Learning Outcome PAI (Y) the R-value is 0.442, and the Coefficient of Determination (R^2) is 0.195. Therefore, the contribution of Islamic Spiritual Activities (ROHIS) (X) and PAI Learning Outcome PAI (Y) is 19.5%, while the remaining 80.5% is influenced by other factors.

Conclusion

Based on the results of the data analysis in the research on the "Influence of Extracurricular Activities on PAI Learning Outcomes," it can be concluded that the Islamic Spiritual Activities (ROHIS) at SMA Negeri 1 Bojonggede are well-regarded, with a good overall score. The average score of 45.31, a median of 45.00, and a mode of 40, along with the standard deviation of 10.225, indicate that the ROHIS program is perceived positively by the students. The variance of 104.544 and range of 56 further support the conclusion that ROHIS is effectively contributing to the development of students' spiritual engagement, which in turn is beneficial for PAI learning outcomes.

The PAI learning outcomes at SMA Negeri 1 Bojonggede are also commendable, with an average score of 85.09, reflecting the positive impact of both the teaching methods and students' involvement. The median score of 85.00 and mode of 88 indicate a high level of consistency in the students' performance. The low standard deviation of 2.291 and variance of 5.249 further suggest that the students' achievements are relatively stable, showing that the learning environment is conducive to strong educational outcomes. These results highlight the effective interaction between teachers and students, fostering a positive learning atmosphere.

The correlation analysis between ROHIS and PAI learning outcomes revealed a moderate positive relationship, with an r-value of 0.442, which is statistically significant at $p < 0.05$. The t-value of 2.700 supports the hypothesis that ROHIS significantly influences PAI learning outcomes. Furthermore, the Coefficient of Determination indicates that ROHIS contributes 19.5% to the students' learning outcomes, while the remaining 80.5% is influenced by other factors. This suggests that while ROHIS plays a key role in enhancing PAI learning outcomes, additional factors should also be considered for a comprehensive understanding of student performance.

Author Contributions

Eva Siti Faridah: Conceptualization, Methodology, writing-review & editing, Supervision, Project administration. **Salma Aisyah Amini:** Methodology, Writing - review & editing, Investigation.

Acknowledgement

We would like to express our sincere gratitude to STAI Al-Hamidiyah Jakarta for their unwavering support and encouragement throughout this research. Additionally, I extend my heartfelt thanks to the anonymous reviewer for providing invaluable feedback and insightful suggestions that greatly contributed to the improvement of this paper.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

Bibliography

- [1] Y. Zhang, W. He, H. Lu, and H. Ji, "Mode Analysis on Biopharmaceutical Engineering Undergraduate Education in China Based on SPSS: SPSS Analysis on Biopharmaceutical Engineering Undergraduate Education in China," in *Proceedings - 2021 International Conference on Education, Information Management and Service Science, EIMSS 2021*, School of Biology and Food Engineering, Changshu Institute of Technology, Changshu, China: Institute of Electrical and Electronics Engineers Inc., 2021, pp. 128–135. doi: <https://doi.org/10.1109/EIMSS53851.2021.00036>.
- [2] X. Zheng and F. Xie, "The influence of maker education on the innovation ability of secondary vocational students Based on Experimental Analysis of SPSS," in *Proceedings - 2021 2nd International Conference on Information Science and Education, ICISE-IE 2021*, School of Information Science and Engineering, Shandong Normal University, Shandong, Jinan, China: Institute of Electrical and Electronics Engineers Inc., 2021, pp. 1494–1498. doi: <https://doi.org/10.1109/ICISE-IE53922.2021.00333>.
- [3] L. Yanghui, "Discussion on Disaster Education and Prevention Strategies Based on SPSS Analysis - Taking disaster prevention research of Chengdu as an example," in *E3S Web of Conferences*, I. M.S. and L. W., Eds., Institute for Disaster Management and Reconstruction, Sichuan University, Chengdu, 610065, China: EDP Sciences, 2021. doi: <https://doi.org/10.1051/e3sconf/202129203033>.
- [4] F. Flores Ccanto *et al.*, "Case Study Module with SPSS for the Learning of Statistics Seminar Applied to Educational Research in Doctoral Students of the National University of Education Enrique Guzmán y Valle," in *Proceedings - 2020 3rd International Conference of Inclusive Technology and*

- Education, CONTIE 2020*, Enrique Guzmán y Valle National University of Education, Lima, Peru: Institute of Electrical and Electronics Engineers Inc., 2020, pp. 196–201. doi: <https://doi.org/10.1109/CONTIE51334.2020.00043>.
- [5] H. Zhao, “Research on Teaching Reform of English for Non-majors in Chinese Higher Vocational Education from the Perspective of Needs Analysis on EOP Based on SPSS Software,” in *Proceedings - 2021 2nd International Conference on Big Data and Informatization Education, ICBDIE 2021*, Shandong Transport Vocational College, Department of Science and Humanities, Shandong Province, Weifang, China: Institute of Electrical and Electronics Engineers Inc., 2021, pp. 509–513. doi: <https://doi.org/10.1109/ICBDIE52740.2021.00122>.
- [6] F. Zhang and W. Zhang, “Challenges and Countermeasures of the Ideological and Political Education for Social Enrollment in Higher Vocational Colleges Based on SPSS Analysis,” in *Proceedings - 2021 2nd International Conference on Information Science and Education, ICISE-IE 2021*, Foshan Polytechnic, Guangdong, Foshan, China: Institute of Electrical and Electronics Engineers Inc., 2021, pp. 349–352. doi: <https://doi.org/10.1109/ICISE-IE53922.2021.00087>.
- [7] J. Yang and Y. Zhang, “RETRACTED: Research on the factors affecting consumer trust in green residences – Based on SEM model and SPSS data processing software, (International Journal of Electrical Engineering & Education, (2020)),” *Int. J. Electr. Eng. Educ.*, vol. 60, no. 1_suppl, pp. 885–898, 2023, doi: <https://doi.org/10.1177/0020720920930351>.
- [8] Y. Chen, “An empirical analysis of the flipped classroom about information literacy education in Chinese university based on SPSS 19.0,” in *Proceedings - 2021 2nd International Conference on Information Science and Education, ICISE-IE 2021*, Guangdong University of Finance and Economics, Guangdong, Guangzhou, China: Institute of Electrical and Electronics Engineers Inc., 2021, pp. 67–70. doi: <https://doi.org/10.1109/ICISE-IE53922.2021.00023>.
- [9] Y. Wang and W. Tong, “Analysis of China’s education informatization in the post-epidemic era based on SPSS Chi-square test and SWOT model,” in *Proceedings - 2021 2nd International Conference on Information Science and Education, ICISE-IE 2021*, College of Applied Science and Technology, Hainan University, Hainan Province, Danzhou, China: Institute of Electrical and Electronics Engineers Inc., 2021, pp. 644–647. doi: <https://doi.org/10.1109/ICISE-IE53922.2021.00151>.

- [10] L. Yin, H. Hassan, and M. Mokhtar, "Application of SPSS Data Processing Technology in International Education in China," in *Proceedings - 2021 2nd International Conference on Education, Knowledge and Information Management, ICEKIM 2021*, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, Johor Bahru, Malaysia: Institute of Electrical and Electronics Engineers Inc., 2021, pp. 570–573. doi: <https://doi.org/10.1109/ICEKIM52309.2021.00130>.
- [11] W. Widodo, "Kalaborasi Pendidikan Formal dan Boarding School," *J. Pedagog.*, vol. 11, no. 1, pp. 1–7, 2018.
- [12] W. Widodo, "Objek Kajian dan Urgensi Mempelajari Sejarah dan Peradaban Islam," *J. Pedagog.*, vol. 10, no. 3, pp. 7–11, 2017.
- [13] R. Murtyaningsih, "Kontribusi Etos Kerja Islami Terhadap Kinerja Dosen," *J. Pedagog.*, vol. 14, no. 1, pp. 139–156, 2021.
- [14] R. Murtyaningsih, "Peranan Guru dalam Memotivasi Belajar Siswa," *J. Pedagog.*, vol. 12, no. 1, pp. 38–48, 2019.
- [15] A. Nurhartanto, "Penerapan Pembelajaran Metode One Day One Ayat Dalam Menghafal Juz'Amma Di TK Muslimat VI Andongrejo Kec. Banjarejo Kab. Blora Tahun Pelajaran 2021/2022," *J. Pedagog.*, vol. 15, no. 1, pp. 164–176, 2022.
- [16] W. Widodo, "Mengkritisi Faktor-Faktor Kegagalan Akademik Siswa dalam Belajar," *J. Pedagog.*, vol. 12, no. 2, pp. 110–125, 2019.
- [17] W. Widodo, "Konsep Ikhlas Dalam Novel Hafalan Shalat Delisa Karya Tereliye," *J. Pedagog.*, vol. 12, no. 1, pp. 6–19, 2019.
- [18] R. Murtyaningsih, "Manajemen Kurikulum Pendidikan Islam Di Masa Pandemi," *J. Pedagog.*, vol. 14, no. 2, pp. 99–110, 2021.
- [19] R. Murtyaningsih, "Pengaruh Pemberian Hukuman terhadap Kedisiplinan Siswa SMK Muhammadiyah 2 Blora Kelas XI TSM 4 Tahun Pelajaran 2016/2017," *J. Pedagog.*, vol. 11, no. 1, pp. 38–46, 2018.
- [20] R. Murtyaningsih, "Transformasi dan Inovasi Manajemen Pendidikan Islam," *J. Pedagog.*, vol. 12, no. 2 SE-Articles, pp. 61–77, Dec. 2019, [Online]. Available: <https://jurnal.staimuhblora.ac.id/index.php/pedagogy/article/view/6>
- [21] A. Nurhartanto, "Metode Penafsiran Kontekstual Al-Qur'an Dalam Perspektif Ushul Fiqih: Kajian Terhadap Ayat-Ayat Keadilan," *J. Pedagog.*, vol. 16, no. 2, pp. 93–102, 2023.
- [22] R. Murtyaningsih, "Manajemen Strategi Dalam Meningkatkan Mutu

- Pendidikan Di Program Studi Pendidikan Agama Islam STAIM Blora," *J. Pedagog.*, vol. 15, no. 2, pp. 51–66, 2022.
- [23] A. Nurhartanto, "Ushul Fiqih Dan Fungsinya Dalm Kajian Hukum Islam," *J. Pedagog.*, vol. 14, no. 1, pp. 39–51, 2021.
- [24] A. Nurhartanto, "Shalat dan Pengaruhnya Dalam Membentuk Akhlakul Karimah (Suatu Tinjauan Kependidikan)," *J. Pedagog.*, vol. 11, no. 1, pp. 47–59, 2018.
- [25] R. Murtyaningsih, "Manajemen Sumber Daya Manusia Dalam Praktik Peningkatan Mutu Pendidikan Di STAI Muhammadiyah Blora," *J. Pedagog.*, vol. 15, no. 1, pp. 52–74, 2022.
- [26] A. Nurhartanto, "Upaya Meningkatkan Nilai-Nilai Moderasi Beragama Di STAI Muhammadiyah Blora Melalui Penguatan Pemahaman Kaidah Kaidah Ushul Fiqih," *J. Pedagog.*, vol. 15, no. 2, pp. 88–101, 2022.
- [27] R. Murtyaningsih, "Perbandingan Kurikulum Berbasis Kompetensi (KBK) dengan Kurikulum Tingkat Satuan Pendidikan (KTSP)," *J. Pedagog.*, vol. 10, no. 2, pp. 26–36, 2017.
- [28] R. Murtyaningsih, "Implementasi Metode Pembelajaran Everyone is a Teacher Here untuk Meningkatkan Prestasi Belajar Pendidikan Agama Islam di SMK Muhammadiyah 2 Blora," *J. Pedagog.*, vol. 10, no. 3, pp. 140–159, 2017.
- [29] A. Nurhartanto, "Metode Penafsiran Dalam Ushul Fiqih Kontemporer: Kajian Terhadap Pendekatan Literal Dan Kontekstual," *J. Pedagog.*, vol. 16, no. 1, pp. 55–66, 2023.
- [30] P. Roszak, S. Horvat, and J. Wólkowski, "Microaggressions and discriminatory behaviour towards religious education teachers in polish schools," *Br. J. Relig. Educ.*, vol. 43, no. 3, pp. 337–348, 2021, doi: <https://doi.org/10.1080/01416200.2020.1832044>.
- [31] M. J. Adon, "The Spirituality of Catholic Teachers in Implementing Multicultural Education in Indonesia," *Millah J. Relig. Stud.*, vol. 21, no. 1, pp. 275–310, 2021, doi: <https://doi.org/10.20885/millah.vol21.iss1.art10>.
- [32] Z. Abidin, "The Strategy of Islamic Religious Teachers in the Development of Akhlakul Karimah in Integrated Islamic Elementary School Students," *Munaddhomah*, vol. 3, no. 4, pp. 425–432, 2022, doi: <https://doi.org/10.31538/munaddhomah.v3i4.437>.
- [33] S. Erduran, L. Guilfoyle, and W. Park, "Science and Religious Education Teachers' Views of Argumentation and Its Teaching," *Res. Sci. Educ.*, vol.

- 52, no. 2, pp. 655–673, 2022, doi: <https://doi.org/10.1007/s11165-020-09966-2>.
- [34] H. C. A. Kistoro, S. Ru'iyah, D. Husna, and N. M. Burhan, "Dynamics of the Implementation of Experience-Based Religious Learning in Indonesian and Malaysian Senior High Schools," *J. Pendidik. Agama Islam*, vol. 19, no. 2, pp. 283–296, 2022, doi: <https://doi.org/10.14421/jpai.2022.192-08>.
- [35] N. Lindström and L. Samuelsson, "On how re teachers address the sometimes conflicting tasks of conveying fundamental values and facilitating critical thinking," *Athens J. Educ.*, vol. 9, no. 1, pp. 23–36, 2022, doi: <https://doi.org/10.30958/AJE.9-1-2>.
- [36] L. G. Otaia, H. Anwar, and K. Yahiji, "The Assessment of Fit Data Model Feasibility of the Teachers' Pedagogic Competency Variables," *Int. J. Instr.*, vol. 16, no. 2, pp. 909–926, 2023, doi: <https://doi.org/10.29333/iji.2023.16248a>.
- [37] J. Flood, D. Lapp, J. R. Squire, and J. M. Jensen, *Methods of research on teaching the English language arts: The methodology chapters from the Handbook of research on teaching the English language arts: Sponsored by International Reading Association & National Council of Teachers of English: Second editi.* San Diego State University, United States: Lawrence Erlbaum Associates, 2004. doi: <https://doi.org/10.4324/9781410612083>.
- [38] D. Crowther and L. M. Lauesen, "Qualitative methods," in *Handbook of Research Methods in Corporate Social Responsibility*, Leicester Business School, De Montfort University, United Kingdom: Edward Elgar Publishing Ltd., 2017, pp. 225–229. [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85087675119&partnerID=40&md5=def177a5912950a3588f710fbb9d4273>
- [39] UU RI No. 20, "Undang-undang (UU) Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional," 8 Juli 2003, Jakarta, Jul. 08, 2003.
- [40] A. Nillia, "Perbedaan Ilmu Pendidikan Islam dengan Ilmu Pendidikan Agama Islam," KOMPASIANA. [Online]. Available: <https://www.kompasiana.com/niliaadilla/6506fb516e14f16daf621f12/perbedaan-ilmu-pendidikan-islam-dengan-ilmu-pendidikan-agama-islam>
- [41] K. Putra, "Pendidikan adalah Ibu dari Ilmu Pengetahuan," *tatkala.co*.
- [42] Z. Daradjat, *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang, 2003.
- [43] Z. Daradjat, *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara, 2011.

- [44] H. Aulia, "Mengatasi Rendahnya Hasil Belajar Siswa pada Pelajaran Agama Islam: Penyebab dan Solusinya Halaman 1 - Kompasiana.com." Accessed: Apr. 02, 2025. [Online]. Available: <https://www.kompasiana.com/hizbulaulia8394/652739e2edff7663d2310cc2/mengatasi-rendahnya-hasil-belajar-siswa-pada-pelajaran-agama-islam-penyebab-dan-solusinya>
- [45] A. Rahman, "Paradigma baru pembelajaran PAI telaah keberhasilan model dsl (dakwah sistem langsung) di SMK Negeri 8 Jakarta," Oct. 2010, [Online]. Available: <https://repository.uinjkt.ac.id/dspace/handle/123456789/6251>
- [46] B. Suryosubroto, *Proses Belajar Mengajar Di Sekolah*. Jakarta: Rineka Cipta, 2002.
- [47] E. Komala and W. Unang, "Pengaruh Pembinaan Kerohanian Islam Terhadap Prestasi Belajar Pendidikan Agama Islam dan Budi Pekerti Siswa." [Online]. Available: <https://jurnal.staialhidayahbogor.ac.id/index.php/cendikia/article/view/2756/1155>
- [48] <https://kbbi.web.id/keagamaan>, "Arti kata keagamaan - Kamus Besar Bahasa Indonesia (KBBI) Online." Accessed: Aug. 22, 2024. [Online]. Available: <https://kbbi.web.id/keagamaan>
- [49] N. Nurdin, *Pedoman pembinaan ROHIS di sekolah dan madrasah*. Jakarta: Emir, 2018.
- [50] H. M. Arifin, *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara, 2003.
- [51] O. Hamalik, *Psikologi belajar dan mengajar : Membantu guru dalam perencanaan pengajaran, penilaian perilaku, dan memberi kemudahan kepada siswa dalam belajar*. Bandung: Sinar Baru Algensindo, 2014.
- [52] S. Slameto, *Belajar dan Faktor-faktor yang Mempengaruhinya*, Revisi. Jakarta: Rineka Cipta, 2015.
- [53] S. Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*. Rineka Cipta, 2009.
- [54] V. Herlina, "Elex Media Komputindo," Elex Media Komputindo. Accessed: Apr. 02, 2025. [Online]. Available: <https://elexmedia.id/>
- [55] S. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, 2019.

Copyright

© 2023 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.